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LITERAL TRANSLATION

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FROM THE ORIGINAL GREEK,

OF ALL THE

APOSTOLICAL EPISTLES.

WITH

A COMMENTARY, AND NOTES,

PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED, A

HISTORY OF THE LIFE OF THE APOSTLE PAUL.

In Four Volumes.

BY JAMES MACKNIGHT, D. D.

AUTHOR OF A HARMONY OF THE GOSPELS, *&c.*

THE FOURTH EDITION.

TO WHICH IS PREFIXED,

AN ACCOUNT OF THE LIFE OF THE AUTHOR

VOL. IV.

LONDON:

PRINTED FOR LONGMAN, HURST, REES, AND ORME; T. HAMILTON, PATERNOSTER ROW; R. OGLE, 295. HOLBORN; J. OGLE, EDINBURGH; AND M. OGLE, GLASGOW.

1809.

John Ritchie, Printer,
Edinburgh.

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A NEW

LITERAL TRANSLATION

OF THE

EPISTLE OF JAMES.

PREFACE.

THE following seven epistles have commonly been called *Catholic epistles;* but for what reason, commentators are not agreed. Hammond's account of the matter seems as probable as any; namely, that the first epistle of Peter, and the first of John, having from the beginning been received as authentic, obtained the name of *Catholic*, or universally acknowledged and therefore Canonical epistles, to distinguish them from the epistle of James, the second of Peter, the second and third of John, and the epistle of Jude; all which were for a while doubted of, and by many not considered as a rule of faith. But their authenticity being at length acknowledged by the generality of the churches, they also obtained the name of *Catholic*, or universally received epistles, and were esteemed of equal authority with the rest. Whitby, however, seems to adopt the account which Oecumenius hath given of this matter; namely, that these epistles were denominated *Catholic*, because all of them except the two short epistles of John, were written, not to people dwelling in one place, but to the Jews dispersed through all the countries within the Roman empire.

Here it is proper to observe, that as we judged it necessary to establish the authenticity of Paul's epistle to the Hebrews, because of all his epistles it alone was called in question, so we judge it necessary to establish the authenticity of the five epistles above mentioned, because they were doubted of by many in the first age. In the preface, therefore, to each of these epistles, I will explain the grounds on which the church hath now received them into the Canon of scripture: And the rather, because it will shew

how generally all Paul's epistles, except that to the Hebrews, were acknowledged and received as his from the very beginning. See sect. 2. paragraph 2. of this Pref.

The testimonies of the ancients, by which the authenticity of the books of the New Testament, and more especially of the Catholic epistles, is established, have been carefully collected, and most fairly proposed by the excellent Lardner, in the supplement to his *Credibility*, &c. From that valuable work I have transcribed the testimonies of the greatest importance for establishing the genuineness of the Catholic epistles, and have marked the pages where they are to be found. But in some cases, having abridged Lardner's account, I have not marked the places from which I have taken the particulars. But the reader who desires more full information, will easily obtain it by consulting the three vols. of his Supplement, which treat of the Canon of the New Testament; where also he will find the judgment of authors, both ancient and modern, concerning the above mentioned doubted epistles, either accurately recited, or the places of their works distinctly referred to, in which they have given their opinion concerning them.

Sect. I. *The history of James, the author of the epistle which bears his name.*

In the catalogues of the apostles, given Matt. x. 2. Mark iii. 16. Luke vi. 14. Acts i. 13. we find two persons of the name of *James*. The first was the son of *Zebedee*, Matt. x. 2. The second, in all the catalogues, is called the son of *Alpheus*. One of these apostles is called, Gal. i. 19. *The Lord's brother*. Wherefore, as there were only twelve apostles, and as James the son of Zebedee, so far as we know, was in no respect related to our Lord, the apostle called *James the Lord's brother*, must have been *James, the son of Alpheus*, called also *James the less, or younger*, whose relation to Christ will appear by comparing Mark xv. 40. with John xix. 25. In the former passage, Mark, speaking of the women who were present at the crucifixion, says, *There were also women looking on afar off, among whom were Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome*. In the latter passage, John speaking of the same women, says, *There stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene*. Wherefore, *our Lord's mother's sister, Mary the wife of Cleophas*, mentioned by John is, in all probability, the person whom Mark calls *Mary the mother of James the less, and of Joses*; consequently her sons, *James* and *Joses*, were our Lord's cousin-germans by his mother. And as the Hebrews called all near relations *brethren*, (compare Gen. xiii. 8. with Gen. xi. 27. and Gen. xxix. 12.

with

with ver. 15.) it is more than probable, that James the son of Alpheus, who was our Lord's cousin-german, is *James the Lord's brother*, mentioned Gal. i. 19.—Three circumstances confirm this opinion, 1*st*, James and Joses, the sons of Mary our Lord's mother's sister, are expressly called *the brethren* of Jesus, Mat. xiii. 55. Mark vi. 3.—2*d*, James the son of our Lord's mother's sister, being distinguished from another James by the appellation of *the less*, Mark xv. 40. there is no good reason to think, that he is the James whom Mark in his catalogue distinguishes from James the son of Zebedee, by the apellation of *the son of Alpheus*. It is true, Mary the mother of James and of Joses, is called *the wife of Cleophas*, John xix. 25. But *Cleophas* and *Alpheus* are the same names differently pronounced, the one according to the Hebrew, the other according to the Greek orthography.—3*d*, Of the persons called *the brethren of Jesus*, Mat. xiii. 59. three are mentioned in the catalogues as apostles; namely, *James, and Simon, and Judas*. They I suppose, are the brethren of the Lord, who are said, as apostles, to have had a right to lead about a sister, or a wife, &c. 1 Cor. ix. 5.—Jerome likewise thought *James the Lord's brother* was so called, because he was the son of Mary our Lord's mother's sister. "Jacobus, qui appellatur frater Domini, "cognomento justus, ut nonnulli existimant Josephi ex alia "uxore, ut autem mihi videtur, Mariæ sororis matris Domini "(cujus Joannes in libro suo meminit) filius, post passionem Do-"mini ab apostolis Hierosolymorum episcopus ordinatus, unam "tantum scripsit epistolam, quæ de septem Catholicis est." Art. Jacobus.—Lardner, Canon. vol. iii. p. 63. says, Jerome seems to have been the first who said our Lord's brethren were the sons of his mother's sister; and that this opinion was at length embraced by Augustine, and has prevailed very much of late, being the opinion of the Romanists in general, and of Lightfoot, Witsius, Lampe, and many of the Protestants.

On the other hand, Origen, Epiphanius, and other ancient writers, both Greeks and Latins, were of opinion, that James the Lord's brother was not the son of the Virgin's sister, but of Joseph our Lord's reputed father, by a former wife, who died before he espoused the Virgin. Of the same opinion were Vossius, Basnage, and Cave among the Protestants, and Valesius among the Romanists. Epiphanius and Theophylact supposed, that Joseph's first wife was the widow of Alpheus, who being Joseph's brother, Joseph married her to raise up seed to him, and therefore James, the issue of that marriage, was fitly called the son of Alpheus, and brother of our Lord. But these suppositions might have been spared, if the ancients and moderns had recollected, that near relations were called *brethren* by the Hebrews; and that Alpheus and Cleophas, are the same names differently written.

James the less, the son of Alpheus, being not only the Lord's near relation, but an apostle, whom, as is generally supposed, he honoured in a particular manner, by appearing to him alone after his resurrection, 1 Cor. xv. 7. these circumstances, together with his own personal merit, rendered him of such note among the apostles, that they appointed him to reside in Jerusalem, and to superintend the church there. This appointment, Lardner says, was made soon after the martyrdom of Stephen; and in support of his opinion observes, "That Peter always speaks first as president among the apostles, until after the choice of the seven deacons. Every thing said of St James after that, implies his presiding in the church of Jerusalem." Canon. vol. iii. p. 28. For example: When the apostles and elders at Jerusalem came together to consider whether it was needful to circumcise the Gentiles, after there had been much disputing, Peter spake, Acts xv. 7. Then Barnabas and Paul, ver 12. And when they had ended, James summed up the arguments, and proposed the terms on which the Gentiles were to be received into the church, ver. 19, 20, 21. to which the whole assembly agreed, and wrote letters to the Gentiles conformably to the opinion of James, ver. 22.—29. From this it is inferred, that James presided in the council of Jerusalem, because he was president of the church in that city. Chrysostom, in his homily on Acts xv. says, "James was bishop of Jerusalem, and therefore spake last."

In the time of this council Paul communicated the gospel which he preached among the Gentiles to three of the apostles, whom he calls *pillars*; and tells us, that when they perceived the inspiration and miraculous powers which he possessed, they gave him the right hands of fellowship, mentioning James first, Gal. ii. 9. *And knowing the grace that was bestowed on me, James, Cephas and John, who were pillars, gave to me and Barnabas the right hands of fellowship.* This implies, that James, whom in the first chapter he had called *the Lord's brother*, was not only an apostle, but the presiding apostle in the church of Jerusalem. In the same chapter, Paul giving an account of what happened after the council, says, ver. 11. *When Peter was come to Antioch,* 12. *Before that certain came from James, he did eat with the Gentiles: But when they were come, he withdrew, and separated himself, fearing them who were of the circumcision.* This shews that James resided at Jerusalem, and presided in the church there, and was greatly respected by the Jewish believers. The same circumstance appears from Acts xxi. 17. where, giving an account of Paul's journey to Jerusalem with the collections for the saints in Judea, Luke says, ver. 18. *Paul went in with us to James, and all the elders were present.* Farther, the respect in which James was held by the apostles, appears from two facts recorded by Luke. The first is, When Paul came to Jerusalem three years after his conversion, Barnabas took him and brought him to Peter

and James as the chief apostles. Compare Acts ix. 27. with Gal. i. 19. The second fact is, After Peter was miraculously delivered out of prison, about the time of the passover in the year 44, *He came to the house of Mary,—where many were gathered together praying*, Acts xii. 12.—*And* when *he had declared to them how the Lord had brought him out of prison, he said, Go shew these things to James, and to the brethren*, ver. 17.—These particulars are mentioned by Lardner, and before him by Whitby and Cave, to shew that James the Lord's brother, was really an apostle in the strict acceptation of the word; consequently, that Eusebius was mistaken, when he placed him among the seventy disciples. E. H. lib. 1. c. 12.

In the history of the Acts, there are some circumstances which, as learned men have remarked, lead us to conclude, that the apostles, by common agreement, allotted to each other the offices and duties which they were to perform. Thus, Acts viii. 14. *When the apostles, who were at Jerusalem, heard that Samaria had received the word, they sent to them Peter and John.*—Acts xi. 22. *Then tidings of these things*, (namely, that a number of the Hellenist Jews in Antioch had received the word,) *came to the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch.*—Gal. ii. 9. *When James, Cephas, and John, perceived the grace that was given to me*, they gave to me *and Barnabas the right hands of fellowship, that we should go to the Gentiles, and they to the circumcision.* Wherefore, if James the Lord's brother was really president of the church in Jerusalem, as was formerly mentioned, and as the ancients universally affirm, he was in all probability placed in that station by the appointment, or with the approbation of the other apostles, as an ancient tradition, preserved by Eusebius and Jerome, informs us. But Epiphanius, Chrysostom, Oecumenius, and Photius think he was raised to that office by our Lord himself.—That one of the apostles should reside constantly in Jerusalem, to whom the faithful might apply for advice in any difficult case, was very proper; because circumstances might make it necessary for the greatest part of the apostles to leave Jerusalem, and go to other countries. Wherefore, as James the Lord's brother was a person of singular prudence, and great authority, as well as an apostle, he was well qualified for that important station, and may have been appointed to it by common consent. And as every apostle, by virtue of his superior character and illumination, had a right to direct the affairs of the church where he happened to reside, the apostle James, by constantly residing in Jerusalem, became the prepetual president and director of the church there; on which account the ancients called him the Bishop of Jerusalem.

Lardner's character of James deserves a place here. "Though "we do not allow ourselves to enlarge on every thing said of him "in the history of the council of Jerusalem, and his reception

" of Paul when he came up to Jerusalem and was imprisoned: " yet I suppose, that every one may have discerned marks of an " excellent character, and of his admirable uniting zeal and dis- " cretion, a love of truth and condescension to weak brethren. " His epistle confirms that character. I think likewise, that the " preservation of his life in such a station as his, to the time when " he is mentioned last by Luke, may induce us to believe, that " he was careful to be inoffensive in his behaviour to the unbeliev- " ing part of the Jewish nation, and that he was had in reverence " by many of them." Can. vol. iii. p 20.

James the Lord's brother was surnamed *the less*, John xix. 25. either because he was younger than James the son of Zebedee, or because he was a person of small stature, which is the literal meaning of τὸν μικρὸν, *the little*. James was likewise surnamed *the Just*, not indeed in the New Testament, but by the ancients, who gave him that appellation on account of his singular virtue. Some indeed have supposed *James the Just* to be a different person from *James the son of Alpheus*, and have ascribed this epistle to him; but I think without foundation. For, as there are only two persons of the name of *James* mentioned in scripture as apostles, and as the most ancient Christian writers have given James the Lord's brother the surname of *the Just*, there is no reason to believe that there was any third person of the name of *James*, who was surnamed *the Just*, and who was the writer of this epistle. See Euseb. E. H. lib. ii. c. i. Lard. Com. vol. iii. p. 26.

Sect. 2. *Of the authenticity and authority of the Epistle of James.*

Beza in his preface to this epistle tells us, that in the Syriac version, (I suppose he means the second Syriac), the general title prefixed to the Catholic epistles is, *The three epistles of the three apostles before whose eyes the Lord transfigured himself.* Wherefore, according to that translator, the author of this epistle was James the son of Zebedee; in which opinion he hath been followed by the Arabic translator, and by some modern commentators. But on that supposition, the epistle of James must have been written the first of all the epistles; namely, before the year 43 or 44; for in one of these years James the son of Zebedee was put to death by Herod, Acts xii. 2. The errors, however, and vices reproved in this epistle, shew it to be of a much later date, being the very errors and vices which gave occasion to the epistles of Peter, and John and Jude, which all agree were written towards the conclusion of the lives of these apostles. Besides there are passages in the epistle itself, which imply, that at the time it was written the destruction of Jerusalem was at hand. For these reasons, Jerome's opinion, formerly mentioned, page 7. ought to be adopted, who tells us, that this epistle was writ-

ten by James, who was called *the Lord's Brother*, because he was the son of Mary the sister of our Lord's mother.

That this epistle was anciently esteemed a part of the sacred Canon, we learn from Eusebius, whose words I will recite. E. H. lib. 3. c. 25: "Here it will be proper to enumerate, in a summary way, the books of the New Testament, which have been already mentioned. And, in the *first* place, are to be ranked the four sacred gospels; then the book of the Acts of the Apostles; after that are to be reckoned the Epistles of Paul; in the next place, that called the First Epistle of John, and the first of Peter; after these is to be placed, if it be thought fit, the Revelation of John, the opinions of the ancients concerning which we shall in due season explain. Now these are among the acknowledged books. Among the contradicted, but yet well known to many," or approved by many, "are that called the Epistle of James, and that of Jude, and the second of Peter, and the second and third of John, whether they were actually composed by the Evangelist, or by another of the same name." From this passage it appears, that in the beginning of the fourth century, the seven Epistles called *Catholic* were well known, and received by many, though some of them were not received by all. Farther, the same author (E. H. lib. 2. c. 23.) writes as follows: "Thus far concerning James, the writer of the first Epistle called Catholic. But it ought to be observed, that νοθεύεται, it is thought spurious." By which Eusebius does not mean that it was in his time thought a forged writing, but that it had not been universally received by the church, as is evident from the reason which he subjoins: "For as much as there are not many of the ancient writers who have quoted it, as neither that called Jude's, another of the epistles named Catholic. However, we know, that these also are commonly used," that is, publicly read, "in most churches with the rest." From this passage it appears, that notwithstanding the epistle of James was doubted of by some, and not often quoted by the ancients, it was in Eusebius's days generally received, and publicly read in the churches of Christ.

That the epistle of James was early esteemed an inspired writing, is evident from the following fact: That, while the second epistle of Peter, the second and third of John, the epistle of Jude, and the Revelation, are omitted in the first Syriac translation of the New Testament, which was made in the beginning of the second century for the use of the converted Jews, the epistle of James hath found a place therein, equally with the books which were never called in question. This is an argument of great weight. For certainly the Jewish believers, to whom that epistle was addressed and delivered, were much better judges of its authenticity, than the converted Gentiles, to

whom it was not sent, and who, perhaps, had no opportunity of being acquainted with it till long after it was written. Wherefore, its being received by the Jewish believers, is an undeniable proof that they knew it to be written by James the apostle. Whereas the ignorance of the Gentile believers concerning this epistle, is not even a presumption against its authenticity.

That the converted Gentiles had little knowledge of the epistle of James in the first ages, may have been owing to various causes; such as, That it was addressed to the Jews, and that the matters contained in it were personal to the Jews. For on these accounts, the Jewish believers may have thought it not necessary to communicate it to the Gentiles. And when it was made known to them, they may have scrupled to receive it as an inspired writing, for the following reasons: 1. The writer does not in the inscription take the title of an apostle, but calls himself simply, *James a servant of God, and of the Lord Jesus Christ.*— 2. Many of the ancients, by calling the writer of this epistle *James the Just*, have rendered his apostleship doubtful. 3. As they have done likewise, by speaking of him commonly as *Bishop of Jerusalem*, and not as an apostle of Christ.—It is little wonder therefore, that this epistle was not generally received by the converted Gentiles; consequently that it was not often quoted by them in their writings. But afterwards, when it was considered that this epistle was from the beginning received by the Jewish believers, and that it was translated into the Syriac language for their use; and that Paul, though an apostle, sometimes contented himself with the appellation of *a servant of Christ*, Philip. i. 1. Philem. ver. 1. and sometimes took no appellation but his own name, 1 Thess. i. 1. 2 Thess. i. 1. and that the apostle John did not in any of his epistles call himself an apostle, the title which the author of the epistle of James had to be an apostle was no longer doubted, but he was generally acknowledged to be *James the son of Alpheus* and the *Lord's brother;* and his epistles, after an accurate examination, (see Preface to 2 Peter, sect. 1. paragr. 2.) was received into the canon as an inspired writing. So Estius tells us, who affirms, that after the fourth century no church, nor ecclesiastical writer is found, who ever doubted of the authority of this epistle. But, on the contrary, all the catalogues of the books of scripture, published, whether by general or provincial councils, or by Roman Bishops, or other orthodox writers since the fourth century, constantly number it among the Canonical scriptures. See Whitby's Preface.

With respect to what is remarked by Eusebius, that there are not many ancient writers who have quoted the epistle of James, learned men have observed, that Clement of Rome hath quoted it four several times. And so does Ignatius in his genuine epistle to the Ephesians, Sect. 10. 12. 17. 30. And Origen in his

13th Homily on Genesis, sect. 5. That it was not more generally quoted by the ancients, besides the things already mentioned, may have been owing to the following reasons: 1. Being written to the whole Jewish nation, to correct the errors and vices which prevailed among them, the Gentiles may have thought themselves little concerned with it, and may have been at no pains to procure copies of it. By which means it was not at first so generally known among them as some other books of scripture. —2. The seeming opposition of the doctrine in this epistle, to the doctrine of Paul concerning justification by faith without works of law, may have occasioned it to be less regarded by the most ancient writers; just as in later times, it was on the same account rejected by Luther, who to show his contempt of it called it *(epistola straminea) a strawy* or *chaffy epistle.*

To conclude, the authority of the epistle of James as an inspired writing, is abundantly established, in Mill's opinion, by the apostles Paul and Peter, who have in their writings many sentiments and expressions similar to those contained in this epistle. For example;

1 *Pet.* i. 1. Who hath begotten us again to a living hope, through the resurrection of Jesus Christ.	*James* i. 18. Having willed it he hath begotten us by the word.
Rom. v. 3. Knowing that affliction worketh out patience, and patience experience.	*James* i. 3. Knowing, that the proving of your faith worketh out patience.
Rom. ii. 13. Not the hearers of the law are just before God, but the doers of the law shall be justified.	*James* i. 22. And be ye doers of the law, and not hearers only, deceiving yourselves by false reasoning.
Rom. vii. 23. I see another law in my members, warring against the law of my mind.	*James* iv. 1. Come they not hence, even from your lusts, which war in your members?
1 *Pet.* ii. 11. Lusts which war against the soul.	
1 *Pet.* v. 8. Your adversary the devil: 9. whom resist stedfast in the faith.	*James* iv. 7. Resist the devil, and he will flee from you.
1 *Pet.* v. 6. Be humbled under the mighty hand of God, that he may exalt you.	*James* iv. 10. Be humbled in the presence of God, and he will lift you up.
Rom. iv. 4. Who art thou that condemnest another man's household servant?	*James* iv. 12. Thou, who art thou that condemnest another?
1 *Pet.* iv. 8. Love covereth a multitude of sins.	*James* v. 20. Will cover a multitude of sins.

Sect. 3. *Of the persons to whom the epistle of James was addressed:—Of the time and place where it was written and delivered:—And of the death of James.*

I. Beza thought the epistle of James was written to the believing Jews dispersed all over the world. This likewise was the opinion of Cave and Fabricius. Grotius says, it was written to all the people of Israel living out of Judea; in which he is followed by Wall. But Lardner, with more probability, thinks it was written to the whole Jewish nation in Judea and out of it, whether believers or not. This opinion he builds on the inscription of the epistle, which runs thus: *James a servant of God, and of Jesus Christ, to the twelve tribes*, that is, to the whole Jewish nation, in whatever part of the world they were living. For no description of that people can be more comprehensive than *the twelve tribes*; and though it be added, *who are in the dispersion*, the expression, he thinks, includes the Jews living in Judea, who since the Romans subdued them, might be considered as dispersed even in Judea itself. Or, if this sense of the expression is not admitted, it can imply no more, but that the apostle's letter was chiefly intended for the Jews in foreign countries; consequently, it does not exclude the Jews in Judea, who were the writer's peculiar charge; and to whom, as shall be shewed immediately, some things in the epistle more especially belong.—Next, that this epistle was designed for the unconverted as well as the converted Jews, is plain from this, that the apostle did not in the beginning of it wish the twelve tribes *grace and peace from Jesus Christ*, but gave them only a general salutation, or wish of health; neither did he conclude his letter with any Christian benediction, as he would have done if the whole of his letter had been intended for believers. Farther, that this epistle was designed in part for the unbelieving Jews, appears from some passages which belong more particularly to them. For example, chap. iv. 1.—10. where the writer speaks of wars and fightings among them, in which, being actuated by their lusts, they killed one another. These things could not be said of the believing Jews, but must be understood of the mutinies and insurrections which the unbelievers, especially the zealots, raised both in Judea and in the provinces, and which brought on the war with the Romans; also chap. v. 1.—5. where James describes the miseries which were coming on the persons to whom he writes, and which fell heaviest on the unbelieving Jews in Judea; and mentions their *condemning the just one, who did not resist them*, and insinuates, that these miseries were coming on them for that crime. Lastly, the whole of the third chapter, in Whitby's opinion, may have been intended

tended for the unbelieving, as well as the believing Jews, the name of *brethren* being applicable to both, when used by a writer of their own nation.

II. With respect to the date of this epistle, they who think it was written by James the son of Alpheus, fix it to the year 62; because the wars and insurrections, which ended in the destruction of the Jewish commonwealth, are reproved in it, and the coming of Christ to destroy Jerusalem, and break the power of the unbelieving part of the nation, is said, chap. v. 8. to be near. Later than that year the epistle of James cannot be dated, if the opinion of Theodoret be admitted, who tells us, that what is said in the epistle to the Hebrews which was written in the end of the year 62, or the beginning of the year 63, refers, among others, to the martyrdom of *James the Just*, chap. xiii. 7. *Remember your rulers, who have spoken to you the word of God; and attentively considering the ending of their conversation, imitate their faith.*

Josephus, the Jewish historian, is supposed to have spoken of the death of *James the Just* in the following passage: "Ananus the younger, who had just before been nominated High Priest, was haughty in his behaviour, and extremely daring. He was of the sect of the Sadducees, who are above all other Jews, severe in their judicial sentences. As therefore Ananus was such a man, he thinking he had a fit opportunity, because Festus was dead, and Albinus was yet upon the road, calls a council, and bringing before them *the brother of Jesus, who is called Christ, whose name was James*, and some others, he brought an accusation against them, as transgressors of the law, and delivered them to be stoned to death; by which means he offended some of the mildest Jews in the city, and such as were most exact observers of the law." Ant. Lib. 20. cap. 8. Genev. Edit. If the words, *the brother of Jesus, who is called Christ*, are genuine, this passage will fix the death of James to the year 63, after Festus was dead, and before Albinus came into the province. But many learned men, and among the rest, Le Clerc, Ars Critic. Part III. sect. 1. cap. 14. and Lardner, Can. vol. 3. p. 51. think these words are an interpolation. The ancient Christian writers give a different account of the death of James. They think he was killed, not in consequence of a judicial trial, but in a popular tumult, the occasion of which Eusebius thus explains, E. H. l. 2. c. 23. "When Paul had appealed to Cæsar, and had been sent to Rome by Festus, the Jews, who had aimed at his death, being disappointed in that design, turned their rage against James the Lord's brother, who had been appointed by the apostles Bishop of Jerusalem," &c. Lardner conjectures that the death of James was partly "occasioned by the offence taken at his epistle; in which are not only sharp reprehensions of the unbelieving Jews, for the crimes committed by them, but also affecting representations of the dreadful calamities

calamities coming upon them." Can. 3. p. 93. By laying these facts and circumstances together, we cannot be much mistaken in supposing that James wrote his epistle after the mutinies and insurrections which brought on the war with the Romans, were begun, and before Jerusalem was besieged; consequently in the beginning of the year 62, or in 61, a short time before James's death. This is Lardner's opinion, p. 92. But Mill and Fabricius think it was written in the year 60, a year or two before his death.

As the apostle James commonly resided in Jerusalem, for the purpose of superintending the affairs of the church there, it is reasonable to think he wrote his epistle in Jerusalem, and delivered copies of it both to the believing and unbelieving inhabitants of that city, who no doubt circulated it among their brethren in distant countries, by means of such of them as came up to Jerusalem annually to the feast of Pentecost.

Sect. 4. *Of the design of the apostle James in writing his epistle.*

Many of the converted Jews having formerly been of the sect of the pharisees, who held the doctrines of fate, and of the decrees of God, brought into the church, not these doctrines alone, but the errors which the corrupt part of the nation had built on them: Such as, that God is the author of sin, and that whoever professes the true religion is sure of salvation, whatever his temper or practice might be. In these mistaken notions, the converted Jews seem to have been confirmed, by certain passages of Paul's epistles, which they wrested to their own destruction. For example, Rom. i. 28. where it is said that God *delivered* the Gentiles *to a reprobate mind.*—Rom. vii. 17. *It is no more I who work it out, but sin dwelling in me.* See the note on that verse.—Rom. ix. 19. *Whom he will be hardeneth.*—ver. 21. *Hath not the potter power over the clay,* &c.—ch. xi. 8. *And the rest are blinded, as it is written,* &c. It seems the Judaizers in the Christian church, not willing to acknowledge, that according to the idiom of the Hebrew language, *God is said to do what he permits,* inferred from the passages just now mentioned, that the sinful actions of men being all decreed by God, there is no resisting his will; and that the temptations by which men are seduced to sin, being all appointed of God, he is actually the author of men's sins. Farther, Paul's doctrine of justification by faith without works of law, being considered by the Judaizers as a confirmation of their favourite tenet, that nothing is necessary to salvation but the knowledge and profession of the true religion, many of them affirmed, that men are sanctified, and made acceptable to God by knowledge alone. These false teachers corrupted the gospel in this manner, that by rendering it acceptable to the wicked, they might

might increase the number of their disciples, and draw money from them to spend on their lusts. See Pref. to Jude, sect. 4.

From these pernicious notions flowed that extreme corruption of manners, found among some sects of Christians in the first ages; and particularly among the Simonians, Nicolaitans, and other heretics, of Jewish extraction, of which there are evident traces in the apostolical epistles. (See Pref. to 1 John, sect. 3.) From the same polluted source issued those manifold crimes, for which the unbelieving Jews were infamous and intolerable every where, about the time of the breaking out of the war, which ended in the destruction of Jerusalem, and the dispersion of the nation. See the illustrations prefixed to 2 Pet. chap. i. and ii.

In this state of the Jewish nation, and of the Christian church in the latter period of the first age, it became absolutely necessary that the apostles of the circumcision, who were then alive, should exert their authority in confuting errors, which were not only ruinous to the souls of men, but most dishonourable to the character of God as the governor of the universe. Wherefore, to expose the dangerous nature of these errors, and to guard the faithful against them, the apostles Peter, See Pref. to 2 Pet. sect. 5. and James, and John, see Pref. to 1 John sect. 3. and Jude, see Pref. to Jude, sect. 4. wrote the seven epistles called Catholic. So Augustine informs us in his treatise of Faith and Good Works, chap. 14. "A wicked opinion having sprung up, even in the apostles days, by misunderstanding Paul's arguments, Peter, John, James, and Jude, aimed in their epistles principally at this end, to vindicate the doctrine of Paul from the false consequences charged upon it, and to shew, that faith without works is nothing worth; but indeed, Paul does not speak of faith at large, but only of that living, fruitful, and evangelical faith, which he himself saith worketh by love. As for that faith void of good works, which these men thought sufficient to salvation, he declareth positively against it." And having mentioned, that Peter says some passages of his brother Paul's epistles had been *wrested by unlearned men*, Augustine observes, "that Peter calls it *wresting*, because Paul was in truth of the same opinion with the other apostles, and held eternal life impossible to be obtained by any faith which had not the attestation of a holy life." Benson's translation in his note on 2 Pet. i. 9.

But although all the Catholic epistles were written to confute the corrupt doctrines and practices of the unbelieving Jews, and of the Judaizing Christians, in none of them are these doctrines more strongly opposed than in this epistle of James. For the sentiments which it contains are excellent, the doctrines which it inculcates are perfectly just, and conformable to the spirit of the gospel, the precepts which it enjoins have all a tendency to advance the

the perfection and happiness of human nature. Moreover, the arguments by which the practice of religion and morality are enforced, are most cogent and affecting, and the language in which they are expressed is beautiful. From all which it follows, that this writing is the production of a person of an enlarged understanding, and of great goodness of heart, which, as Lardner observes, is the very character ascribed to James our Lord's brother, by all the Christian writers who have made mention of him.

CHAPTER I.

View and Illustration of the Exhortations contained in this Chapter.

THE object of this epistle being to persuade the whole body of the Jewish nation to forsake the many errors and vices into which they had fallen, the apostle first directed his discourse to such of them as were Christians, who it would seem, were become impatient under the persecution they were suffering for their religion; and the rather, because their unbelieving brethren had endeavoured to persuade them, that the evils under which they laboured were tokens of the divine displeasure. For they applied to individuals those passages of the law in which God declared he would bless and prosper the Israelitish nation, or curse and afflict it, according as it adhered to or forsook the law of Moses. Wherefore, to enable the Jewish Christians to judge rightly of the afflictions they were enduring, and to reconcile them to their then suffering lot, the apostle, in the beginning of his epistle, exhorted them to rejoice exceedingly in afflictions as a real advantage, ver. 2.—Because it was intended by God to produce in them patience, ver. 3.—And if it produced patience, it would contribute to the perfecting of many other virtues in them, ver. 4.—In the second place, the apostle exhorted them to pray for wisdom to enable them to make a proper use of their afflictions, and assured them, that God was willing to grant them that, and every other good gift, ver. 5.—Provided they asked these gifts sincerely, ver. 6—8.—Thirdly, that the poor among the brethren might be encouraged to bear the hardships of their lot patiently, and that the rich might not be too much cast down, when they were stript of their riches and possessions by their persecutors, he represented to the poor their great dignity as the sons of God, and the excellent possessions they were entitled to as the heirs of God: On the other hand, the rich he put in mind of the emptiness, instability, and brevity of all human grandeur, by comparing it to a flower whose leaves wither and fall immediately

diately on their being exposed to the scorching heat of the sun, ver. 9—11.—Fourthly, to encourage both the poor and the rich, to suffer cheerfully the loss of the transitory goods of this life for Christ's sake, he brought to their remembrance Christ's promise to bestow on them, in recompence, a crown of life, ver. 12.

The apostle next directed his discourse to the unbelieving part of the nation, and expressly condemned that impious notion by which many of them, and even some of the Judaizing teachers among the Christians, pretended to vindicate their worst actions; namely, that God tempts men to sin, and is the author of the sinful actions to which he tempts them. For he assured them, that God neither seduces any man to sin, neither is himself seduced by any one, ver. 13.—But that every man is seduced by his own lusts, ver. 14.—which being indulged in the mind, bring forth sin; and sin, by frequent repetition being nourished to maturity, bringeth forth death at length to the sinner, ver. 15.—Wherefore, he besought them, not to deceive themselves by the impious notion, that God is the author of sin, ver. 16.—He is the author of every good and perfect gift, and of nothing but good, and that invariably, ver. 17.—Farther, that such of them as professed the gospel might be brought to a right faith and practice, he desired them, as learners, to hearken with attention and submission to the apostles of Christ, who had brought them the word, and to be slow in delivering their opinion on matters of religion, lest they might say something that was dishonourable to God; and by no means to be angry with those who differed from them, ver. 19, 20.—And to lay aside all those evil passions which they had hitherto indulged, and which hindered them from receiving the word with meekness, ver 21.—Then exhorted them to be doers, rather than hearers only of the word, ver. 22.—because the person who contents himself with hearing the word, is like a man who transiently beholds his natural face in a glass, then goes away, and immediately forgets his own appearance, so that he is at no pains to remove from his face any thing that is disagreeable in it, &c. ver. 23—25.

The apostle having thus exhorted the Jews to be doers of the law, proceeded to mention certain points of the law, which persons who pretend to be holier than their neighbours, are apt to neglect, but which merit the attention of all who are truly religious: And, first, he recommended the bridling of the tongue, that virtue being a great mark of perfection in those who possess it, and the want of it a certain proof that such a person's religion is false, ver. 26.—An exhortation of this kind was peculiarly suitable to the Judaizing teachers, who sinned exceedingly with their tongue, both by inculcating erroneous doctrines together with a most corrupt morality, and by reviling all who opposed their errors. The second point of duty which the apostle recommended, was kind offices

offices to orphans and widows in their affliction, because such good works are in the sight of God a principal part of true religion, ver. 27.

NEW TRANSLATION.	COMMENTARY.
CHAP. I. 1 James, a servant of God[1] and of the Lord Jesus Christ, to the twelve tribes[2] *who ARE in the dispersion; health.*[3]	1 *James, a servant of God,* (See Rom. i. 1. note 1.) *and of the Lord Jesus Christ, to the twelve tribes who are dispersed* among the Gentiles; *health.*

Ver. 1.—1. *A servant of God.* James called himself *a servant of God,* as well as *of Jesus Christ,* for the sake of the unconverted Jews, who, because he was a servant of Christ, thought he was not a servant of God.

2. *To the twelve tribes.* That the twelve tribes were actually in existence when James wrote his epistle, will appear from the following facts. 1. Notwithstanding Cyrus allowed all the Jews in his dominions to return to their own land, many of them did not return. This happened agreeable to God's purpose, in permitting them to be carried captive into Assyria, and Babylonia. For he intended to make himself known among the heathens, by means of the knowledge of his being and perfections, which the Jews in their dispersion would communicate to them. This also was the reason that God determined that the ten tribes should never return to their own land, Hos. i. 6. viii. 8. ix. 3. 15. 17.—2. That, comparatively speaking, few of the twelve tribes returned in consequence of Cyrus's decree, but continued to live among the Gentiles, appears from this, that in the days of Ahasuerus, one of the successors of Cyrus, who reigned from India to Ethiopia, over a hundred and twenty-seven provinces, Esther iii. 8. *The Jews were dispersed among the people in all the provinces of his kingdom,* and *their laws were diverse from the laws of all other people,* and *they did not keep the king's laws:* So that by adhering to their own usages, they kept themselves distinct from all the nations among whom they lived.—3. On the day of Pentecost, which happened next after our Lord's ascension, Acts ii. 5. 9. *There were dwelling at Jerusalem, Jews, devout men out of every nation under heaven,—Parthians, Medes, and Elamites,* &c. So numerous were the Jews, and so widely dispersed through all the countries of the world.—4. When Paul travelled through Asia and Europe, he found the Jews so numerous, that in all the noted cities of the Gentiles, they had synagogues in which they assembled for the worship of God, and were joined by multitudes of proselytes from among the heathens, to whom likewise he preached the gospel.—5. The same apostle, in his speech to king Agrippa, affirmed that the twelve tribes were then existing, and that they served God day and night in expectation of the promise made to the fathers, Acts xxvi. 6.—6. Josephus, Ant. l. 14. c. 12. tells us that one region could not contain the Jews, but they dwelled in most of the flourishing cities of Asia and Europe, in the islands

2 My brethren, count it all joy when ye fall into diverse *trials*.[1]

2 *My brethren*, instead of placing your happiness in great worldly prosperity, *count it a most joyful event when ye fall into divers trials*. See ver. 13. note.

3 Knowing that (το δοκιμιον, 1 Pet. i. 7.) the *proof* of your faith worketh *out* patience.

3 *Knowing that the proving of your faith* by persecution and affliction, *worketh out* in you *patience* and resignation to God's will, from which many other virtues will flow.

4 *Let* patience (δε, 106.) *therefore* have a perfect work, that ye may be perfect and *complete*,[1] *deficient in* nothing.

4 *Let patience therefore operate fully, that ye may be perfect and complete* in the virtues which ye already possess, *and deficient in no virtue* which ye ought to attain.

islands and continent, not much less in number than the heathen inhabitants. From all which it is evident, that the Jews of the dispersion were more numerous than even the Jews in Judea; and that James very properly inscribed his letter to the twelve tribes which were in the dispersion; seeing the twelve tribes really existed then and do still exist, although not distinguished by separate habitations, as they were anciently in their own land.

3. *Health.* Luther and Cajetan, who believed James to be no apostle, and rejected his epistle, called this a naked manner of salutation unworthy of an apostle, because it was not a wish of *grace and peace*, but only of *health* (χαιρειν). The apostle John, however, in his second epistle, used this salutation. It is the salutation likewise which the angel gave to Mary, Luke i. 28. Nay, this naked and heathenish manner of salutation, as they are pleased to term it, was used by the council of Jerusalem, in their letter to the converted Gentiles, Acts xv. 23. And as that letter was dictated by James the author of this epistle, it is beautiful to observe the same form of salutation used in both.

[1] Ver. 2. *When ye fall into divers trials.* The word πειρασμοις, which in our Bible is translated *temptations*, does not signify here what is commonly meant by temptations; for these we are directed to pray against. But it denotes *trials* by affliction and persecution. To these God, by whose providence they come, exposes men, not to lead them into sin, but to afford them an opportunity of exercising and improving their virtues. Affliction, however, and persecution, contrary to God's intention, often prove temptations to sin through the influence of men's lusts.—Because afflictions have a natural influence to improve men's virtue, our Lord declared those *blessed who are persecuted for righteousness sake*, Matt. v. 10. and exhorted such, ver. 12. to *rejoice and be exceeding glad.* These sentiments the apostle James, I doubt not, had in his eye when he exhorted the Jewish Christians to *count it all joy when they fell into divers trials.*

Ver. 4. *And complete.* Ὁλοκληροι. This word is applied to such living creatures, as have all the members which belong to their kind.

5 If any of you *be deficient in* wisdom,[1] let him ask IT of God, *who* giveth to all MEN liberally, and upbraideth not, and it shall be given *to* him.

6 But let him ask in faith, (μηδεν διακρινομενος) *being not at all irresolute*,[1] for he *who is irresolute*, is like a wave of the sea, driven *of* the wind, and tossed.

7 (Γαρ, 97.) *Now* let not that man think he shall receive any thing *from* the Lord.[1]

8 *A man of two minds*[1] IS unstable[2] in all his ways.

5 *If any of you be* so *deficient in wisdom* as not to make a due use of afflictions, *let him ask it of God, who giveth* good things *to all men liberally, and reproaches none* for asking these things with importunity, *and it shall be given to him.*

6 *But let him ask in* the *faith* that God is able and willing to grant what he asks; *not at all irresolute* with respect to what he asks; *for he who is irresolute* concerning the good gifts for which he prays, *is like a wave of the sea, driven of the wind and tossed:* he will not pursue any virtue steadily.

7 *Now let not that man think*, that by the mere uttering of words not accompanied with sincere desires and endeavours, *he shall receive any spiritual blessing from the Lord.*

8 *A man of two minds is unstable in all his purposes and actions*, and never can attain any excellency of character.

See I Thess. v. 23. note 1.—Here it signifies that the virtues proper to the new creature, which the brethren already possessed, were to be complete both in principle and in practice.

Ver. 5. *Deficient in wisdom. Wisdom*, in the common acceptation of the word, denotes a sound practical judgment concerning things to be done or avoided.---But in Scripture, it signifies that assemblage of virtues which constitute true religion. See chap. iii. 17.---By *wisdom* in this place, Benson understands those spiritual gifts which Christ promised to his disciples, to enable them to defend the gospel, Luke xxi. 15. But I rather think practical wisdom to improve one's afflictions is meant, as expressed in the commentary.

Ver. 6. *Not at all irresolute.* One of the senses of διακρινομαι is *to be in doubt, to be divided in one's own mind*, consequently *to be irresolute.* Parkhurst's Dictionary.

Ver. 7. *Receive any thing from the Lord.* The man who is not fixed in his resolution to pursue virtue and avoid vice, but halts between the two, can never ask God's assistance sincerely, and therefore cannot expect to receive from God what he asks. See Estius on 1 John v. 14. for an account of the qualifications necessary to acceptable prayer.

Ver. 8.---1. *A man of two minds.* The word διψυχος, signifies *one who has two souls*, of which the one is of this opinion, the other of that; consequently is ever changing his resolutions and actions, according to

the

9 (Δε, 104.) *Moreover*, let the brother *who IS low*, *glory in his exaltation*.

10 *And* the rich in *his humiliation*.[1] *For* as *a* flower of *an herb* (1 Pet. i. 24. note) he shall pass away.[2]

11 For the sun *riseth* with a burning heat, *and withereth the herb*, and the flower thereof falleth *down*, and the *beauty of the appearance*[1] *thereof* perisheth: so also the rich man *shall wither* in his ways.[2]

9 *Moreover*, *let the Christian who is low* in this life, *glory in his great dignity* as a son of God and an heir of heaven, equally with the rich.

10 *And let the rich who* suffers for being a Christian, glory *in being reduced to poverty* for his attachment to so excellent a cause. *For as a flower of an herb he must soon die.*

11 *For the sun* (ανετειλε 1. Aorist.) *riseth with a burning heat, and withereth the herb, and the flower thereof falleth down, and its beautiful form perisheth; So also the rich man*, by the common vicissitudes of life, or by diseases and death seizing him in the midst of his glory, *shall wither in his ways*; the grandeur of his state shall vanish.

the passion which happens to have the ascendant for the time. We have the same word, chap. iv. 8. applied to persons atrociously wicked.

2. *Is unstable in all his ways.* Having no fixed inclination either to virtue or vice, he halts between the two; and pursuing no steady plan of conduct, he will neither be delivered from his vices, though he sometimes resists them, nor acquire any measure of virtue, though he sometimes pursues it.---Some are of opinion, that in this passage the apostle speaks of those Jews who were not resolved whether they would adhere to the law or to the gospel.

Ver. 10.---1. *The rich in his humiliation.* So the word is translated, Acts viii. 33. Ταπεινωσις in this verse, being opposed to ὑψει in the preceding, signifies the humiliation of the rich man, by his being stripped of his riches and possessions, of his liberty; and even by his being liable to lose his life, on account of the gospel. Here, therefore, the apostle adviseth the rich to glory when they lose the uncertain riches of this life, for the sake of maintaining such excellent possessions, as truth and a good conscience with the favour and approbation of God.---Grotius and Le Clerc, by supplying αισχυνεσθω, translate the clause thus: *Let the rich* be ashamed *of his meanness*; that is, of the emptiness and uncertainty of the enjoyments in which he delights. But the translation I have given, agrees better with the scope of the passage.

2. *He shall pass away.* The apostle's argument is, that the rich who lose their possessions for righteousness sake, lose things comparatively of small value, and which, according to the course of nature, they must soon part with, though they do not suffer persecution.

Ver. 11.---1. *And the beauty* (προσωπον of the face) *of the appearance thereof.* The Greek word is applied metaphorically to things inanimate, to denote their external form or appearance. Thus *the face of the earth*: *the face of the heavens*, &c.

2. *Wither*

12 Blessed is the man *who sustaineth trial*, (see ver. 13. note) for *becoming an approved person*, he shall receive the crown (see 1 Cor. ix. 25. note 2.) of life, which the Lord hath promised to them *who* love him.

13 Let no *one who is* tempted, *say*, *Certainly* I am tempted (απο) *by* God.[1] For God *is incapable of being* tempted *by* evil *things*, (δε, 101.) *and he tempteth no one.*

12 The glory of this life being so transitory, *Blessed is the man*, whether he be rich or poor, *who* worthily *sustains the trial* which is appointed him, *for becoming an approved person, he shall receive the crown of life, which the Lord* Christ *hath promised to them who love him* more than relations, or riches, or life itself.

13 *Let no one who is drawn into sin* by the things which befall him, *say* with the false teachers, Truly *I am seduced by God. For God is incapable of being seduced by evil things, and he does not seduce any one*, either by an outward or inward influence. His infinite holiness and goodness, make every thing of that sort impossible.

2. *Wither in his ways.* As πορειαι from πορευομαι, signifies *a way* or *journey*, (Luke xiii. 22.) some are of opinion, that the word may here be translated, *shall wither in his* journeys: meaning those journeys which the rich Jews, who were commonly merchants, made for the sake of carrying on their traffic. But as in Scripture, one's *way* is put for his actions or course of life, (ver. 8.) I think *ways* here signifies the rich man's projects or pursuits; a sense which agrees well with the context. Wherefore, the correction proposed by Erasmus, εν ταις πορειαις being inept, and without the authority of MSS. is justly rejected. —One MS. mentioned by Mill, reads here ευπορειαις, *in his riches* or *abundance*. But being a single authority, it is of little value.

Ver. 13. *Say I am tempted of God.* Πειραζειν, *to tempt*, sometimes signifies *to try*, in order to discover the disposition of a person, or to improve his virtue, ver. 12. In this sense God is said to have *tempted* or tried Abraham, and the Israelites. Not that he was ignorant of the dispositions of either of them. In the same sense the Israelites are said to have *tempted* or proved God. They put his power and goodness to the trial, by entertaining doubts concerning them. Here *to tempt*, signifies to solicit one to sin, and actually to seduce him into sin, which is the effect of temptation or solicitation. See ver. 4.---In this sense the devil tempts men. And because he is continually employed in that malicious work, he is called by way of eminence, Ὁ πειραζων, *The tempter*. It is in this sense we are to understand the saying in the end of the verse, that God is incapable of being tempted, that is, seduced to sin by evil things, and that he seduces no one to sin. God having nothing either to hope or fear, no evil beings, whether man or angel, can either entice or seduce him. Farther, his infinitely perfect nature admitting no evil thought or inclination, he is absolutely (απειραστος) *incapable of being tempted.*

Ver. 14.

14 But every *one is tempted of his own lust, being drawn away and enticed*[1] *BY IT.*

14 *But every sinner is seduced by his own lust, being* voluntarily *drawn away* from virtue, *and enticed to sin by it*, as by the allurements of an harlot.

15 Then *lust having conceived*,[1] *bringing* forth sin, and *sin being perfected*,[2] bringeth forth death.[3]

15 *Then lust*, by enticing the sinner to its embraces, *having conceived, bringeth forth sinful actions: and sinful* actions, by frequent repetition *being perfected* into a confirmed habit, *bring forth* eternal *death* as their offspring.

16 *Be not deceived*, my beloved brethren:

16 *Be not deceived, my beloved brethren*, into the belief that God is the author of sin.

Ver. 14. *Being drawn away and enticed.* Εξελκομενος και δελεαζομενος, literally *being drawn out when caught with a bait.* It is generally supposed that the allusion here is to the drawing of fish out of a river with a baited hook: a metaphor used by Plato, as quoted by Cicero De Senect. c. 13. *Divinus enim Plato, escam malorum appellat voluptatem, quod ea videlicet homines capiantur ut hamo pisces.* Nevertheless, since the original words are likewise used to express the enticements of harlots, the apostle seems rather to have had that idea in his mind; especially as in the subsequent verse, he speaks of *lust's conceiving and bringing forth sin.*

Ver. 15.---1. *Lust having conceived.* The *soul*, which the Greek philosophers considered as the seat of the appetites and passions, is called by Philo, το θηλυ, *the female* part of our nature, and the *spirit*, το αρρεν, the *male* part. In allusion to that notion, James represents men's *lust* as an harlot, who entices their understanding and will into its impure embraces, and from that conjunction conceives sin. And sin being brought forth, it immediately acts, and is nourished by frequent repetition, till at length it gains such strength, that in its turn it begets death, which destroys the sinner. This is the true genealogy of sin and death. Lust is the mother of sin, and sin the mother of death, and the sinner the parent of both.---Ver. 18. The apostle gives the genealogy of *righteousness.* All the righteous deeds which men perform, proceed from their renewed nature. Their nature is renewed by the power of truth; and God is the prime mover in the whole. *Having willed it, he hath begotten us by the word of truth.*

2. *And sin being perfected.* Αποτελεσθεισα, literally *being brought to maturity.* Thus, τελειος ανθρωπος is *a full grown man.* The compounded word in this passage, is elegantly applied to sin after it is brought forth, to denote its arriving at such a state of maturity, as, in its turn, to become a father and beget death.

4. *Bringeth forth death.* Αποκυει. This word like τικτω, properly signifies to bring forth as a female does: but both of them signify also to beget as the male does. The present passage therefore might have been translated, *Sin being perfected begetteth death.* See ver. 18.

Ver. 17.

17 Every good gift, and every perfect *free gift*,[1] is from above, *descending* from the Father of lights,[2] with whom *there is* no variableness, *nor* shadow of turning.[3]

17 So far is God from seducing men to sin, that *Every good gift*, whether it be our reasonable faculties, or virtuous dispositions, or outward happy circumstances, *and every perfect gift*, pardon of sin, the favour of God, and eternal life, *is from above, descending from God the author of all virtue and happiness, with whom there is no variableness nor shadow of change.*

18 *Having willed IT*,[1] *he hath begotten* us *by* the word of truth,[2] *in order that* we should be a kind of first fruits[3] of his creatures.

18 The father of lights, *agreeably to his own good pleasure, hath begotten us* Jews for sons *by the preaching of the gospel, that* being converted and sanctified, *we should be a kind of first fruits of his creatures;* the most acceptable part of his creatures.

Ver. 17.---1. *Every good gift, and every perfect free gift.* Critics observe, that in the original this is an hexameter verse, which they suppose the apostle quoted from some Greek poet. But that is not certain.

2. *The Father of lights.* The word *lights*, being in the plural, may signify as in the commentary. See 1 John i. 5. note 3. Or it may denote spiritual and corporeal lights.---To mention God's being the Father or author of the light of the heavenly bodies, as well as of the light of reason, was very proper, because the creation of these corporeal lights, is a great instance of his goodness.

3. *Variableness, nor shadow of turning.* The Father of lights, is not like the sun the fountain of corporeal light. He neither rises nor sets, doth not approach nearer to and recede farther from us, but is unchangeable both in his kind intentions and actions, as well as in his nature. Will he then give us holy desires at one time, and evil inclinations at another? No. He always gives what is good and nothing but good. It is blasphemous, therefore, as well as absurd, to suppose that God either tempts or constrains men to sin, on purpose that he may have a pretence for making them miserable.---Some are of opinion that in the word παραλλαγη, translated *variableness*, there is an allusion to the parallaxes of the heavenly bodies. But as these were not known to the common people, the apostle, in a letter addressed to them would hardly introduce a reference to such things.

Ver. 18.---1. *Having willed it, he hath begotten, &c.* The regeneration of men, is not a necessary act in God, but proceeds from his own free will. All the actions of God are perfectly free, John i. 13. Ephes. i. 5.

2. *Begotten us by the word of truth.* The change which God produces in men's dispositions and actions, by the truths of the gospel impressed on their minds, is so great, that it may be called a *begetting* or *creating* them anew. We have the same sentiment, 1 Pet. i. 3.

3. *A*

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak,[1] slow to wrath.[2]

20 For the wrath of man *doth not work out* the righteousness of God.[1]

21 Wherefore, *putting away* all filthiness[1] and *the overflowing of maliciousness*[2] *embrace ye* with

19 *Since God hath willed to regenerate us by the gospel, my beloved brethren, let every man be swift to hear* the gospel, *and slow to speak* concerning it till he understands it; *slow also to wrath* in religious matters.

20 Besides, persecution raised by *the wrath of man, does not work out* in others *the faith which God counts to men for righteousness.*

21 *Wherefore, putting away all the filthiness* of fleshly lusts, *and the abounding of maliciousness*, which leads men to persecute those who differ

3. *A kind of first fruits.* See 1 Cor. xv. 20. note 1. The first fruits being the best of their kind, by calling the regenerated, *the first fruits of God's creatures*, the apostle has shewn how acceptable such are to God, and how excellent in themselves through the renovation of their nature.---By *creatures* some understand *believers in Christ*, called in other passages, *new creatures.*

Ver. 19.---1. *Slow to speak.* Persons half learned, having an high opinion of their own knowledge in religious matters, are very fond of instructing others, and zealous to bring them over to their opinions. The zeal of the Jews in this respect, is taken notice of and ridiculed by Horace, Satir. lib. i. Satir. iv. lin. 142. That the converted Jews were exceedingly fond of being teachers, we learn from James iii. 1. Rom. ii. 19. 1 Tim. i. 7.---The petulance of his disciples Pythagoras repressed by obliging them to be five years silent, before they attempted to speak on any point of science. Does the apostle here allude to that custom?

2. *Slow to wrath.* Intemperate religious zeal is often accompanied with a train of bad passions, and particularly with great wrath against those who differ from us in opinion.---The Jews, to whom this letter was written, were remarkably faulty in these respects.

Ver. 20. *The wrath of man doth not work out the righteousness of God.* Persecution, the effect of the wrath of man, if violent, may make men hypocrites, by forcing them to profess what they do not believe; but it hath no influence to produce that genuine belief, which God counts to men for righteousness. Nothing but rational arguments, with the assistance of the Spirit of God, can do this.---*Wrath*, or a blind furious zeal in matters of religion, is an horrible evil, as it is subversive of that freedom of thought in which the dignity of a reasonable creature consists.

Ver. 21.---1. *Putting away all filthiness.* See Rom. vi. 19. note 2. The word ῥυπαρία, signifies filthiness adhering to the body. Applied to the mind, it denotes those lusts and appetites which defile the soul, particularly those which are gratified by gluttony, drunkenness, and fornication; vices to which many Jews pretending to be teachers, were exceedingly addicted.

2. *And*

meekness the *implanted* [3] word, which is able to save your souls.

22 (Δε) *And* be ye doers of the word, and not hearers only (παραλογιζομενοι) deceiving *yourselves by false reasoning.*

23 For if *any one* be a hearer of the word, and not a doer, he is *like* a man *who views* his natural face [4] in a *looking glass.*

24 For he *looketh at* himself, and goeth *away*, and *immediately forgets* what *kind of person* he was.

from them, *embrace ye with a teachable disposition the doctrine of the gospel*, as now *implanted* in the world by us apostles, *which* doctrine *is able to save your souls.*

22 Ye Jews are at no pains in performing the duties of piety and morality, because ye think knowledge will save you. But, *Be ye doers of the word, not hearers only, deceiving yourselves by false reasoning.*

23 *For if any one be a hearer of the gospel, and does not practise its precepts, he is like a man who*, from custom or by accident, *views his natural face in a looking glass*, without any intention to wipe off the spots that may be on it.

24 *For he looketh at himself*, without taking notice of the spots on his visage, *and going away, immediately forgets what kind of appearance he had*, without removing from his face what is foul.

2. *And*, περισσειαν κακιας, *the overflowing of maliciousness.* Some are of opinion that there is in this precept an allusion to circumcision, because the foreskin cut off in that rite, is denoted by an Hebrew word of the same signification with περισσεια, *superfluity*; and because it was supposed to render them unclean in the sight of God, as being an emblem of carnal lust. See Rom. ii. 29. note.---*Maliciousness*, is such a rooted hatred, as leads men to do all the evil they can to each other. This, when it proceeds from differences in religion, makes men quite blind to truth.

3. *Embrace ye with meekness the implanted word.* Vatablus and Heinsius think εμφυτον, here should be translated *natural, pure.*---Although the word of God, the incorruptible seed by which men are regenerated, be implanted in the world, it will not regenerate them unless they embrace it with meekness, that is, with an humble teachable disposition: for which purpose they must lay aside all filthiness, &c.---In the writings of the heathen philosophers, we find many injunctions to their disciples to cleanse their soul from its filth, as a necessary prerequisite to their profiting by the instructions which they were to receive. ---*Meekness* here stands opposed to wrath, ver. 20.

Ver. 23. *His natural face.* Προσωπον της γενεσεως, literally *the face of his nativity.* The meaning is, *His face as it is by nature:* for this is a description of a person who is so careless of his looks, that he suffers his face to remain in its natural state. He does not cleanse it, far

less

25 But *he who* looketh *narrowly*[1] into the perfect law[2] *which IS of liberty*, [3] and *continueth: He not becoming* a forgetful hearer, but a doer *of ITS* work, (ουτος;) *the same* shall be blessed in his *acting*.

25 *But he who*, with an intention to correct his errors, *looketh narrowly into the perfect law of liberty, and* does not go away as the other doth, but *continueth* to look into it, that he may know himself; he not becoming *a forgetful hearer, but a careful doer of the work* which it enjoins, *the same shall be blessed* of God *in his endeavours* to become good.

26 If any *one* among you[1] *thinketh* to be religious, *who* bridleth not his tongue,[2] but deceiveth his own heart, *of this person the* religion *IS false*.

26 *If any one among you* Jews, *thinketh to be religious, who restraineth not his tongue* from railing against those who differ from him in religious opinions, *but deceiveth himself* with the notion, that railing as a mark of zeal, is acceptable to God, *of this person the religion is false*.

less paint it, as the Easterns used to do to render themselves beautiful.

Ver. 25.---1. *Who looketh narrowly.* The word παρακυψας signifies *to stoop down* with an intention to look to, and examine an object with accuracy. It is therefore fitly translated, *looketh narrowly.*

2. *Into the perfect law.* See Rom. ii. 12. note 1.---The law of God, as it subsists in the gospel, is called *perfect* on account of its superiority to the law of Moses, and is here compared to a mirror, because it shews every man the temper and disposition of his mind, and what is its complexion or colour; just as a mirror shews him the features and colour of his countenance.---The gospel is called *the perfect law*, to distinguish it from the law of Moses, which made no man perfect either in respect of holiness, or of pardon, Heb. vii. 10. Whereas, the gospel makes men perfect in both.

3. *Which is of liberty.* The gospel is called *the law of liberty*, 1. Because it delivers men from the slavery of their lusts, and restores the dominion of reason and conscience in their minds, which is true liberty. ---2. Because it hath freed the Jews from the law of Moses, which was a yoke of bondage they were not able to bear.---3. Because it delivers all true believers from the punishment of sin.---4. Because it assures us, that in the eye of God all men are on a level, and equally entitled to the privileges of the gospel.---5. Because it forbids the acceptance of persons in judgment, chap. ii. 12.

Ver. 26. *If any one among you.* Some MSS. want the words, *among you.* But as they are emphatical, they are fitly retained.---The Jews were much addicted to cursing and railing, especially when provoked by opposition in matters of religion.

2. *Who bridleth not his tongue*, &c. This is a sharp rebuke to those in modern times, who from a pretended zeal for religion, propagate calumnies against every one, who is not of their way of thinking con-

27 Pure religion,[1] and undefiled *with God even the Father*, is this, (επισκεπτεσθαι) *To take care of orphans*[2] and widows in their affliction, AND to keep *one's self* unspotted (απο) *by* the world. (See 1 Tim. v. 4.)

27 Hypocrites place religion in performing the external duties of devotion, *But pure religion, and that which is not defiled* with worldly mixtures, *in the esteem of God, even the Father*, does not consist in forms, but *is this: To take care of orphans and widows in their affliction, and to keep ones's self unspotted by* the vices of *the world.*

cerning the disputed articles of the Christian faith. Such a conduct renders their pretensions to religion false. So ματαιος signifies, Acts xiv. 15. *That ye turn from* (τουτων ματαιων) *these false gods.*

Ver. 27.---1. *Pure religion.* The word θρησκεια signifies *worship.* But by an usual figure, a part of religion is put for the whole. Tillotson (Serm.) thinks the apostle likens religion to a gem, whose perfection consists in its being clear, that is, without flaw or cloud. And Doddridge observes that no gem is so ornamental as the temper here described.

2. *To take care of orphans.* According to the apostle, religion does not consist so much in the warmth of affection with which we worship God, as in good works. These, when they proceed from a regard to the welfare of society, are termed virtuous actions; but when done from a regard to the will of God, and to promote his glory, they become pious actions, and make a chief part of true religion.---There is a sentiment in Isocrat. ad Nicocl. not much different from this: ηγε δε τουτο ειναι θυμα καλλιστον και θεραπειαν μεγιστην, εαν ως βελτιστον και δικαιωτατον σαυτον παρεχης, *Esteem this the most excellent sacrifice and the greatest worship, if you present yourself as good and just as possible.*

CHAPTER II.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

THE manners and customs of the Hebrews being different from those of all other nations, the jurisprudence of the heathens, could not be applied for determining the controversies which arose among the Jews in the provinces. The Romans therefore allowed them, not only in Judea, but in all the countries of the empire, to determine their controversies about matters of property by their own law and practice. So Josephus informs us, and gives us copies of several decrees of the emperors to that effect. See 1 Cor. vi. 2. note 4. Hence the apostle

postle, in mentioning the right practice which the Jewish converts who thought themselves religious, were to maintain, insisted particularly in the first part of this chapter, on their observing justice and impartiality in judging such causes as by the Roman law, or by the consent of parties, they were allowed to determine. And this he did the rather, because the unbelieving Jews were now become very partial and unjust in their decisions as judges. Nor were the believing part of the nation altogether blameless in that respect. But partiality in judgment being directly contrary to the gospel, the apostle severely reproved both the one and the other, for shewing any disposition to favour rich litigants, though it were only by giving them a better or more honourable seat in their synagogue, than that allotted to their poor opponents, ver. 1, 2, 3, 4.—This partiality to the rich and contempt of the poor, he told them, was extremely improper in the disciples of Christ, especially as they knew, that in all countries the poor had shewed a greater disposition to receive the gospel than the rich, ver. 5.—And that the rich unbelieving Jews were great persecutors of the Christians, and dragged them to the heathen tribunals to get them punished, ver. 6.—Wherefore, to prevent partiality in judgment for the future, the apostle recommended to them that unfeigned benevolence towards all men, which Christ hath enjoined as his commandment, and which on that account may be called *the royal law*, ver. 8—13. This passage of the epistle, so far as it related to the Christians, was intended for the instruction of the bishops, and rulers, and other gifted persons in the church, whose office it was to determine those controversies about worldly matters, which arose among the brethren. See 1 Cor. xii. 28. note 2. and the life of Paul, Proofs and Illustr. No. II.

Many of the Jews, influenced by the prejudices of their education, attempted to excuse their unjust judgments and other evil actions, by the care with which they performed some one or other of the precepts of the law, which they considered as of more importance than the rest. Hence the question of the lawyer, Matth. xxii. 36. *Master, which is the great commandment in the law?* Wherefore, to set them right in this matter, the apostle assured them that though they kept all the other precepts of the law, if they habitually offended in any one of them, they became guilty of all, ver. 10.—because the precepts of the law being all enjoined by one and the same authority, he who habitually transgresses one precept, disregards the authority of the lawgiver, and shews himself ready to transgress any other precept, in the like circumstances, ver. 11—13.

Another great error into which the Jewish Christians had fallen in the first age, and which had made them negligent of good works, was this: They fancied that the speculative belief of the doctrines

doctrines of the gospel, to which they gave the name of *faith*, was sufficient to save them, however deficient they might be in good works: an error which has prevailed in modern times likewise. Wherefore, to shew that one's assenting with his understanding to truth, will not save him, unless it leads him to perform good works, the apostle compared the faith of such a believer to the benevolence of a man who in words, expresses abundance of kindness to the naked and the hungry poor, yet gives them none of the things necessary to the body, ver. 14—18. For the same purpose he remarked, that even the devils believe speculatively that God exists; but will not be saved by their faith, though it be real, as appears by their trembling when they recollect God's justice and power. The reason is, they are so utterly depraved, that their faith hath no influence on their temper and conduct, ver. 19.—Farther, more fully to prove that good works are necessary to justification, the apostle appealed to Moses himself, who hath declared that Abraham and Rahab were justified, on account of the good works which their faith prompted them to perform, ver. 20—25. In this appeal there was the greater propriety, that Paul, whose doctrine the Judaizers pretended to espouse, in his epistles to the Romans and Galatians, had built his doctrine of justification by faith, upon the account which Moses had given of the justification of that great believer.

His discourse on justification James concluded with a saying, which must impress every intelligent reader with the strongest conviction of the necessity of good works in order to salvation, *As the body without the spirit is dead, so faith without works is dead also*, ver. 26.

NEW TRANSLATION.

CHAP. II. 1 My brethren, *Do ye not hold*[1] *the faith of the glory*[2] *of* our

COMMENTARY.

1 *My brethren, Do ye not* in judging causes, *hold the belief of the glory of our Lord Jesus Christ* as the Son of

Ver. 1.---1. *Do ye not hold*, &c? That this clause is rightly translated interrogatively is plain, because translated either as a precept, or as an affirmative proposition, it does not agree with what is contained in the following verse.

2. *The faith of the glory of our Lord Jesus Christ.* In construing δοξης with πιστιν, I have followed the Syriac translation, which hath here *Fidem gloriæ domini nostri.* The glory of our Lord Jesus Christ, consists in being the Son of God, and the governor and judge of the worlds visible and invisible. The faith of this glorious character, cannot be held consistently with partiality in judgment, which Christ hath prohibited and will severely punish.---Or *faith of the glory*, &c. may be an Hebraism for *the glorious* faith of the gospel enjoined by our Lord Jesus Christ, Or, the glorious faith of which he is the object. The faith

Lord Jesus Christ with *acceptance*[3] of persons?

2 For if there *enter into* your *synagogue*[4] a man *having golden rings on his fingers, AND with splendid clothing*, and there *enter likewise* a poor man *with dirty clothing;*

3 And ye *look upon him who hath the clothing which IS splendid*, and *say to* him, Sit thou here (καλως) *honourably;*[5] and say to the poor *MAN*, Stand thou there, or sit here *at* my footstool:

4 (Και, 218.) *Verily do*

God and judge of the word, *with acceptance of persons*, contrary to that faith, and contrary to the law itself, Lev. xix. 15. Deut. xvi. 19.

2 That ye do this ye cannot deny: *For if there enter into your synagogue, a man* who is a party in the cause to be judged, *having golden rings on his fingers, and with splendid clothing, and there enter likewise a poor man*, who is the other party in the cause, *with* ragged *dirty clothing;*

3 *And ye* who are to judge their cause, *take notice of him who hath the splendid clothing, and* with great respect *say to him, Sit thou here in an honourable place, and* with manifest contempt *say to the poor man, Stand thou there, or sit here at my footstool.*

4 *Verily do ye not* by this behaviour

faith of the gospel may justly be called *glorious*, on account of its intrinsic excellence, and of the spiritual gifts and miraculous powers with which it was accompanied in the first age. See 2 Cor. iii. 7.---9. notes.

3. *With acceptance of persons.* Εν προσωποληψιαις. This word signifies regard shewn to persons, not on account of their real worthiness, but on account of their station, their riches, and other external circumstances. This partiality in judges being extremely culpable, it is here severely condemned by the apostle.

Ver. 2. *If there enter into your synagogue.* The word συναγωγη sometimes denotes an assembly of persons, sometimes the house in which such an assembly is held. Here, *your synagogue*, does not mean a Jewish synagogue, but the house or room where the Christians assembled for worship. And as the Jews held courts of judicature in their synagogues, (see Vitringa De veter. Synag. Lib. 3. part 1. c. 11. p. 174. Luke xxi. 12.) and there also punished offenders by scourging, (Matt. x. 17. Acts xxi. 11.) it is probable that the first Christians, after their example, held courts for determining civil causes in the places where they assembled for public worship, called here, *Your synagogue*. For, that the apostle speaks not of their assembly, but of the place where their assembly was held, is evident from his mentioning the litigants sitting in a more honourable, or in a less honourable place of the synagogue.

Ver. 3. *Sit thou here honourably.* Of the *chief*, or most honourable seats in the synagogues our Lord speaks, Matth. xxiii. 6. where he rebuked the Scribes and Pharisees for loving to sit in these seats.

Ver. 4.

ye not make a difference [1] *within* yourselves,[2] and are become judges *POSSESSED* of evil thoughts? [3]

5 Hearken my beloved brethren, Hath not God chosen the poor of this world *TO BE* (see Ephes. i. 4. Greek) rich in faith,[1] and heirs of the kingdom [2] which he hath promised to them *who* love him?

make a difference in your own minds between them, *and are become judges who indulge the evil purpose* of favouring the one more than the other?

5 To shew you the evil of favouring the rich, more than the poor when ye act as judges, *Hearken my beloved brethren, hath not God chosen the poor of this world, to be rich in faith, and heirs of the kingdom which God hath promised to them who love him?* Why then do ye despise persons who are esteemed and promoted by God equally with the rich?

Ver. 4.---1. *Verily do ye not make a difference.* This is the literal translation of the phrase ου διεκριθητε, as is plain from Acts xv. 9. where it is so rendered. Accordingly, the Syriac hath, *Annon discrimen fecistis apud vos?*

2. *Within yourselves.* Εν ἑαυτοις is rendered *within yourselves*, Mat. iii. 9.

3. *And are become judges possessed of evil thoughts.* So I have rendered κριται διαλογισμων πονηρων, because it is the genitive of possession. See Ess. iv. 24. 2. Benson, supposing the apostle to be speaking of the synagogue as a place of worship, thinks he reproved the teachers for shewing more concern to have the rich Jews converted, than the poor. But if that had been the apostle's design, what he says, ver. 6, 7. in reproof of their partiality, would have been an argument in favour of it. For the power and malice of the rich unbelieving Jews was a good reason for the Christian teachers endeavouring by innocent complaisance, to bring about their conversion, rather than that of the poor.

Ver. 5.---1. *Chosen the poor of this world, to be rich in faith.* Our Lord and his apostles preached the gospel to the poor, who at first received it more readily than the rich, being the greatest consolation under the miseries of life.---That the gospel should have been first preached to the poor, and first received by them, was wisely ordered. Because it shewed, that the spreading of the gospel through the world, was owing not to human policy, but to the power of God. Among the Gentiles, the prejudices of the rich against the gospel, were not so great as among the Jews. Hence more persons of rank and education among the Gentiles, were converted than among the Jews. See 1 Cor. i. 26. note.

2. *Heirs of the kingdom.* Under the law great blessings were promised to them who loved God, Exod. xx. 6. 1 Sam. ii. 30. Prov. vii. 17. But under the gospel the happiness of heaven is promised to such: and by making the poor heirs of the kingdom equally with the rich, God hath shewed us that he is no respecter of persons, and hath taught us,

6 But ye have despised the poor. Do not *the rich exceedingly* oppress you? *and themselves drag you to* the judgment-seats?

6 *But*, contrary to the example of impartiality set you by God, *Ye have despised the poor* when ye judged their causes. Why are ye partial to the rich? *Do not the rich exceedingly oppress you, and drag you to the* heathen *tribunals*, to be punished for your faith?

7 Do not they blaspheme that *excellent* name *which IS named upon you?*

7 *Do they not utter the most injurious speeches against the excellent name* of Christ, *which is named upon you in the appellation of Christians*, by affirming him to be a deceiver?

8 If *now indeed* ye fulfil the royal law[1] according to *that* scripture, Thou shalt love thy neighbour as thyself, (see Rom. xiii. 9. note) ye do well.[2]

8 *If now indeed*, as upright judges, *ye fully obey the excellent law* of Christ the great king, *according to that scripture, Thou shalt love thy neighbour as thyself*, (Rom. xiii. 9. note.) *Ye do well:* ye will be guilty of no partiality in judgment.

9 But if ye *accept persons, ye work* sin, *being convicted by* the law as transgressors.

9 *But if*, in judging, *ye accept persons, ye work sin, and are convicted by the* royal *law as transgressors:* for that law enjoins you to love your neighbours as yourselves, consequently to do them justice.

us, in all religious matters, and in matters of justice, to shew a like impartiality.

Ver. 8.---1. *Ye fulfil the royal law.* Νομον βασιλικον. This phrase admits of three interpretations. 1. The Greeks called a thing *royal*, which was excellent in its kind. *A royal law* therefore is *an excellent law*. 2. The same Greeks, having few or no kings among them, called the laws of the kings of Persia, βασιλικοι νομοι, *royal laws*. In this sense, *the royal law* is the law made by Christ our King.---3. The law enjoining us to love our neighbour, may be called *the royal law*, because it inspires us with a greatness of mind fit for kings, whose greatest glory consists in benevolence and clemency.---The law or precept here spoken of was enjoined by Moses; but Christ carried it to such perfection, and laid such a stress upon it, that he called it *a new commandment*, John xiii. 34. and *his commandment*, John xv. 12. See 1 John ii. 8. note 1. These circumstances lead us, by *the royal law* to understand *the law of* Christ *our King;* which seems to have been the opinion of the Syriac translator, who hath here *Legem Dei, the law of God.*

2. *Ye do well.* This expression is used, Act xv. 29. in the decree concerning the Gentiles. And as that decree is generally supposed to have been dictated by James the apostle, it is a presumption that this epistle was written by him.

Ver. 10,

10 For whosoever shall keep the whole law, (δε) *but shall fall*[1] *with respect to one* PRECEPT, *hath become* guilty of all.[2]

11 For he *who commanded*, Do not commit adultery, hath *commanded* also, Do not kill.[1] Now if thou commit *not* adultery, *but killest*, thou *hast* become a transgressor of the law.

12 So *speak*, *and* so do, as *those who* shall be judged[1] by the law of liberty: (See chap. i. 25. note 3.)

10 Ye cannot make atonement for your transgressions, by performing other precepts with care. *For whosoever shall keep the whole law, but shall fall* wilfully and habitually *with respect to one precept, hath become guilty of* breaking them *all.*

11 *For he who commanded, Do not commit adultery, hath commanded also, Do not kill. Now if thou commit not adultery, but killest* by iniquitous judgments, *thou hast become a transgressor of the* whole *law* of love, because thou despisest the authority of him who enjoined all the precepts of that law.

12 In judgment, *so speak and so act as those* ought to do, *who* know that they *shall be judged by the gospel*, which forbids all partiality in judgment.

Ver. 10.—1. *But shall fall.* The word πταισῃ, properly signifies *shall stumble.* But the cause is here put for the effect. See chap. iii. 2. note 1.

2. *Become guilty of all.* The Jewish doctors affirmed, that by observing any one precept of the law with care, men secured to themselves the favour of God, notwithstanding they neglected all the rest. Wherefore, they recommended it to their disciples to make choice of a particular precept, in the keeping of which they were to exercise themselves. Whitby says they commonly chose either the law of the Sabbath, or the law of sacrifice, or the law of tithes; because they esteemed these the great commandments in the law.—This corrupt Jewish doctrine James expressly condemned, by declaring, that although a man were to keep the law in all other points, yet if he habitually breaks one precept, he is really guilty of all. See next note.

Ver. 11.—1. *Hath commanded also, do not kill.* This being the reason of the apostle's affirmation in the preceding verse, his meaning is, that all the commandments being equally enjoined by God, the man who despises the authority of God so far as to break any one of them habitually, would in the like circumstances of temptation and opportunity certainly break any other of them; consequently in the eye of God he is guilty of breaking the whole law: that is, he hath no real principle of virtue.—The corrupt Jewish doctrine mentioned in the preceding note, and which is condemned in this passage by the apostle James, it is to be feared many who profess the gospel still entertain.

Ver. 12. *So speak, and so do, as those who shall be judged, &c.* By giving this precept after the declaration ver. 11. the apostle teaches us, that the gospel requires obedience to all the laws of God without exception.

Ver. 13.

13 For judgment without mercy,[1] *WILL BE to him who* shewed no mercy. (Και, 205.) *But* mercy *will exult over* judgment *TO HIM WHO SHEWED MERCY.* Psal. xviii. 25.

13 *For* the gospel teaches, that at the last day, *judgment* according to the strictness of law *without mercy, will be to him who* in his dealings *shewed no mercy. But* at that day, *mercy will triumph over judgment to him who shewed mercy.*

14 What *IS the advantage* my brethren, *if any one* say he hath faith, *but hath not* works? can *this faith* save him?[1]

14 To shew you the absurdity of relying on the profession without the practice of the gospel, I ask, *What advantage is it* to him, *my brethren, if any one say, He hath faith, but hath not works? Can this faith save him?*

15 (Δε, 105.) *For* if a brother or *a* sister be naked,[1] (και, 206.) *or* destitute of daily food,

15 The profession of such a faith is as unprofitable to the believer, as the kindness which some profess to the poor, is to them whom they do not relieve. *For if a brother or sister be naked, or destitute of daily food,*

16 and *any one* of you say *to* them, Depart in peace: *be ye* warmed, and *be ye* filled, *yet give them none of the things needful for* the body, what *IS the advantage?*

16 *and any one of you* who is rich *say to them, Depart in peace* whithersoever ye are going; *Be ye clothed and fed* by some humane person; *yet give them none of the things needful for* clothing and feeding *their body*, nor money to purchase them, *What is the advantage?* Will such speeches feed and clothe the poor?

Ver. 13. *For judgment without mercy.* *Judgment* which is the primary signification of the word κρισις, suits this passage better than *damnatio, condemnation*, which is Beza's translation; not to mention, that *judgment without mercy*, is certainly condemnation to sinners.—If they who have shewed no mercy shall be condemned, much more shall they be who have dealt unjustly with others. Perhaps, the apostle in writing this, had our Lord's account of the judgment in his eye, in which he introduces himself as condemning the wicked for neglecting works of charity and mercy. See ver. 15, 16.

Ver. 14. *Can this faith save him?* This question demonstrates, that James is not treating of the justification of the believer in the eyes of men, as some fancy, but of that justification which will issue in his eternal salvation. See ver. 18. note.

Ver. 15. *Be naked*, that is, *ill clothed*, or *wanting some of his clothes.* So the word *naked*, signifies in most languages. See Jewish Antiquities prefixed to my Harmony, page 134.

17 *So also* faith, if it hath not works, is dead[1] *BEING by itself.*

18 (Αλλα, 76.) *Also one* may say, Thou hast faith, and I have works; shew me thy faith without thy works,[2] and I will shew thee my faith by my works.

17 *So also faith, if it is not accompanied with* good *works is dead, being by itself.* It is as ineffectual for justification, as good wishes without good works, are for feeding the hungry and clothing the naked.

18 *Also* one may say, *Thou* affirmest *thou hast faith, and* I affirm *I have* good *works. Shew me*, if thou canst, *thy faith without* doing good *works.* Thou canst not do it; since faith can only be known by the good works which it produceth: *and I will* easily *shew thee that I have faith, by my* good *works.*

Ver. 17. *If it hath not works, is dead.* In this passage James teaches, that good wishes, which work no real benefit to our neighbour, and an assent to truth, which produces no obedience to God, are things akin, and of like value.

Ver. 18. *Shew me thy faith without thy works.* Most of the printed editions of the Greek New Testament read here, *Shew me thy faith by thy works;* which Mill thinks is the true reading, and explains the apostle's reasoning in this manner: *Shew me thy faith by thy works:* It is the only way thou canst shew it; but as thou hast no works to produce, thou never canst shew thy faith. I will prove that I have faith by my works. The reading which our translators have adopted is that of the Alexandrian, and of some other MSS. which read here χωρις, *without.* The Syriac also, and the Vulgate versions have *sine operibus, without works.* Besides this reading is confirmed by ver. 20. where the phrase χωρις των εργων, is used.—Because the apostle, in this verse, speaks of one's proving the reality of his faith to others by his works, many have fancied that what is said ver. 21. *Was not Abraham our father justified by works?* means no more than that Abraham was proved in the sight of men to have true faith, by the work of offering up Isaac. But if this was the apostle's meaning, what he saith, ver. 23. *And so that Scripture was confirmed which saith, Abraham believed God, and it was counted to him for righteousness*, must mean, that Abraham's believing God was proved to men to be righteousness, by the offering up of Isaac. This sense, however, does not accord with the history, in as much as Abraham had not offered up Isaac at the time his faith is said to have been counted to him for righteousness, nor for a long time after. See ver. 23. note 2.—Farther, what the apostle saith, ver. 24. *Ye see then that by works a man is justified and not by faith only*, shews the impropriety of interpreting Abraham's justification by works, of his being justified in the eyes of men. For seeing the apostle's saying implies that a man is justified, not only by works but by faith also, if one's being justified by works, means, *his being proved in the eyes of men by his works to have faith*, his being justified by faith, must in like manner mean, *his being proved,*

19 Thou believest that there is one God; thou dost well: (see ver. 8. note 2.) *Even* the devils believe *THIS*, and tremble.

19 *Thou believest that there is one God:* So far *thou dost well. Even the devils believe this, and tremble.* But as that faith will not save them, so neither will thy faith save thee, though it be both real, and sound as to its object.

20 (Δε, 104.) *Besides, wouldst* thou know, O *false* man, that faith without works is dead?'

20 *Besides, wouldst thou know* the truth respecting justification, *O hypocrite, that faith without works is dead?* is utterly incapable of justifying any one?

21 Was not Abraham our father justified by works, when he had *lifted up* Isaac his son upon the altar?'

21 *Was not Abraham our father accounted by God a righteous person for his works, when he had lifted up Isaac his son upon the altar,* and God sware that because he had done it, he would bless him exceedingly, and that in his seed Christ, all the nations of the earth should be blessed?

22 *Thou seest that HIS faith co-operated* with his works,' and (εκ) by

22 In this instance *thou seest that* his *faith* only *co-operated with his works,* in procuring him the bles-

proved, in the eyes of men, by his faith to have faith. But a proof of this kind being impossible, unless men could look into each others hearts, every reader must be sensible of the absurdity of the above interpretation of ver. 23. and that it deserves to be exploded. See ver. 14. note.

Ver. 20. *That faith without works is dead.* The apostle by the term *dead,* does not mean *a faith not real.* For as the faith of the devils, mentioned ver. 19. is a real conviction, and is shewn to be real by their trembling when they think of God's holiness and power, so a man may have a real conviction of the truth of the gospel, who is not habitually influenced thereby. But, by *a dead faith* James means a faith which, because it has no influence on a man's actions, is as incapable to justify him, as a dead carcase is to perform the offices of a living body.

Ver. 21. *When he had lifted up Isaac his son upon the altar.* Though the word ανενεγκας, sometimes signifies the *offering* of a sacrifice, it is here used in its primary sense, of *carrying* or *lifting up:* For Isaac was not actually offered. Yet because, by lifting him up and laying him on the altar, Abraham shewed that he was fully determined to slay him, God considered that action, and spake of it, as a real offering of Isaac.

Ver. 22. *Faith co-operated with his works.* As in many passages of scripture, so in this the word *only* is wanting, and must be supplied in the following manner to render the sense complete: His *faith* only *co-operated with his works.* For the apostle is reasoning, not to prove that faith is necessary to justification; that was allowed on all hands: But

to

works *HIS faith was perfected.*[2]

23 (Και, 212.) *And so that* scripture *was confirmed*[1] which saith, Abraham believed God,[2] and it

sing of justification; *and* that *by his works* relating to the offering of Isaac, *his faith was rendered complete.*

23 *And so* by the offering of Isaac, *that scripture was shewed to be true* in both its parts, *which saith, Abraham believed God, and it was*

to shew that faith does not justify any man, by itself, ver. 17. 24. The meaning therefore is, that Abraham's faith did not by itself justify him, but only co-operated with his works in procuring him the promise of justification, as appears plainly from ver. 24. Yet, because this is one of the passages of Scripture whose meaning in much contested, I have not ventured to insert the word *only*, in the translation. See Ess. vi. sect 2. where this subject is handled at great length.

2. *And by works his faith was perfected.* The command to offer Isaac for a burnt offering, Gen. xxii. 2. appearing directly contrary to the promise, Gen. xxi. 12. *In Isaac shall thy seed be called*, Abraham's faith was thereby put to the severest trial. Yet it was not staggered by the seeming contrariety of the divine revelations. Abraham reasoned with himself, as Paul informs us, Heb. xi. 19. *That God was able to raise* Isaac *even from the dead;* and firmly *believing that he would actually do so*, he set himself to obey the divine command without the least gain-saying. James therefore had good reason to say, that Abraham's faith co-operated with his works in procuring him the promises confirmed with an oath; because it was his faith in God, which enabled him to perform the difficult works, requisite to the offering of Isaac as a burnt-offering. He had equally good reason to say, *by works his faith was perfected*, or rendered complete; because if when tried, he had refused to obey, his would not have been a complete faith.

In this passage James hath declared, that faith and works are inseparably connected as cause and effect; that faith as the cause, necessarily produces good works as its effect, and that good works must flow from faith as their principle; that neither of them separately are the means of our justification, but that when joined they become effectual for that end. Wherefore when in Scripture we are said to be *justified by faith*, it is a faith accompanied with good works. On the other hand, when we are said to be *justified by works*, it is works proceeding from faith.

Ver. 23.—1. *And so that Scripture was confirmed.* The word επληρωθη has this sense, Matth. v. 17. *I came not to dissolve the law and the prophets.*---αλλα πληρωσαι, *but to confirm* them as revelations from God.

2. *Abraham believed God*, &c. This passage of Scripture contains two assertions: 1. That Abraham believed God. 2. That his believing God was counted to him for righteousness. By the offering of Isaac that Scripture was confirmed, or proved to be true, in both its parts. For 1. By offering Isaac in the firm expectation that God would raise him from the dead, and fulfil in him the promise of the numerous seed,

Abraham

was *counted to* him for righteousness: and he was called The Friend of God.[3]

24 Ye see *therefore that* by works a man is justified, and not by faith only.

25 *And in like manner* also, was not Rahab the harlot justified[4] by works,

counted to him for righteousness: And as a person in high favour with God, *he was called* by God himself, Isa. xli. 8. *the friend of God.*

24 *Wherefore*, from Moses ascribing the justification of Abraham to the work of offering up Isaac, *Ye see that by works* proceeding from faith *a man is justified, and not by faith without works.*

25 *And in like manner also, was not Rahab the harlot justified by works* proceeding from faith in the true

Abraham shewed that he believed God in the firmest manner.—2. By offering Isaac, Abraham had the promise, that God would count his faith to him for righteousness at the judgment, renewed and confirmed in a solemn manner with an oath.—Now, it deserves notice, that the confirmation of the Scripture by the offering of Isaac mentioned in this passage, did not happen till many years after it was said that Abraham's faith was counted for righteousness: for this shews that to men's justification, not one act, but a continued course of faith and obedience is necessary. See Rom. iv. 3. note 1. and James ii. 18. last part of the note.

3. *And he was called the friend of God.* This honourable title is well illustrated by Maimonides, Jeshub c. 10. "He who worships God from "love meditates on his law and precepts, and walketh in the path of his "will, not from any worldly consideration, nor from fear of evil, nor "the hope of procuring good to himself; but doth the truth because it "is the truth, and that at length he may obtain the greatest felicity. "This is the highest degree of excellence, and which every good man "does not arrive at. But it is the degree which our father Abraham "attained to, whom the blessed God called his friend, because he served "him purely out of love."

Ver. 25. *In like manner also, was not Rahab the harlot justified by works*, &c. The apostle Paul hath made honourable mention of Rahab, Heb. xi. 31. *By faith Rahab the harlot was not destroyed with the unbelievers, having received the spies in peace.* Rahab's faith, as was observed, Ess. vi. sect. 3. paragr. 5. consisted in her attending to and reasoning justly on what she had heard concerning the dividing of the waters of the Red Sea for a passage to the Israelites, and concerning the destruction of Sihon and Og. For, from these things she concluded that the God of the Israelites was the true God, and sole governor of the universe. And firmly believing this, she renounced her former false gods, and concealed the Israelitish spies at the hazard of her life. In this she shewed a goodness of disposition of the same kind with that which Abraham shewed, when he left his country and kindred at God's command. And as Abraham, for that great act of faith and obedience was rewarded with the promise of Canaan, so Rahab, as the reward of her faith and works was not destroyed with the unbelieving inhabitants of

having secretly received the messengers, and *having sent them away by another road?*

26 For as the body without the spirit is dead, *so also* faith without works is dead.

God, (Josh. ii. 3,—11.) *having secretly received* and concealed *the spies*, and having sent *them away by a different road* from that which she knew their pursuers would take.

26 In no way but by faith accompanied with works, can any one be justified. *For as the body without the soul*, though a real body, *is a dead* carcase incapable either of action or enjoyment; *so also faith without works*, though a real assent of the understanding, *is dead*, hath no power to procure justification.

of Jericho. This is St Paul's account of Rahab; to which we may add what is mentioned, Josh. vi. 25. That she *obtained a dwelling in Israel:* being received among the Israelites as a proselyte to their religion.—But James hath carried the matter farther; for he tells us that Rahab was justified by the work of concealing the spies, in the same manner and in the same sense that Abraham was justified by the work of lifting up Isaac on the altar; that is, she was accounted by God a righteous person and became an heir of salvation. It is true Rahab, in concealing the spies, told a lie to the persons who pursued them. Nevertheless her faith in the God of Israel was not lessened by that single sin, which properly was a sin of ignorance committed agreeably to the false morality of the heathens among whom she had been educated, and is no where in Scripture commended. Besides, of that sin, as well as of her former loose life, she no doubt repented, when she attained more just notions of her duty. For after she lived among the Israelites she seems to have been remarkable for her piety and virtue, in so much that *Salmon*, a Jewish great man married her, and by her had Boaz the great-grandfather of David from whom our Lord descended.—Some commentators, in vindication of Rahab's character, tell us that the Hebrew word answering to πορνη, *an harlot*, sometimes signifies an *inn keeper*, or *host*. But there is no occasion in Rahab's case, to depart from the common meaning of the word, because the worthiness of a person's character, whatever it may be in the estimation of men, doth not in the sight of God depend on what one hath been formerly, but on what he is at present, and continues to be to the end of his life.—Rahab, for concealing the spies and deceiving their pursuers by a lie, hath been represented by the enemies of revelation, as a traitor to her country, and an immoral person who was unworthy of the praise bestowed on her by the apostles Paul and James. But it should be considered, that after she believed the God of Israel to be the true God, and was certain that he would destroy Jericho, the concealing of the spies, instead of being a blameable action, was a duty she owed to the worshippers of the true God, and was the only means by which she could preserve her own life, and the life of her parents and kindred. Wherefore, the commendation bestowed by the apostles on Rahab is well founded: and she is said with truth to have been justified by the work of concealing the spies.

CHAP-

CHAPTER III.

View and Illustration of the Matters contained in this Chapter.

FROM the writings of Paul, but especially from his epistle to the Romans, we learn that the Jews valued themselves highly on the knowledge of the true God, and of his will, which they derived from the divine revelations of which they were the keepers, and set themselves up every where as teachers of the Gentiles. Animated by the same spirit, many of the Jews who had embraced the gospel, were exceedingly desirous of the office of teachers in the Christian church. But the apostle James, well knowing that some of them still believed the observance of the law of Moses necessary to salvation; that others had not shaken off the prejudices of their education; and that not a few still followed the bad practices to which they had been accustomed in their unconverted state, earnestly dissuaded them from becoming teachers, by representing to them the punishment to which they exposed themselves, if they either perverted the doctrines, or concealed the precepts, of the gospel, ver. 1.—Next he insinuated that their ancient prejudices might lead them, as teachers, to offend in many things: but at the same time, to make them attentive to their own conduct, he told them that if they did not offend in word, by teaching false doctrine and by uttering bitter speeches against those who differed from them in religious matters, it would be a proof of their having attained a great degree of virtue, ver. 2.—Then to make them sensible how dangerous it was to sin with the tongue, he shewed them by the power which bits in the mouths of horses, and helms in ships, have to turn these great bodies whithersoever their governors please; that the tongue, though a little member, is capable of producing prodigious effects either good or bad, according as it is used, ver. 3, 4, 5.—And gave as an example, the mischief which the intemperate use of speech often produceth in society, ver. 6.—adding, that though human ingenuity had been able to subdue all kinds of wild beasts, birds and sea-monsters, the tongue is so unruly a thing that no one hath been able to subdue the tongue of others, ver. 7, 8.—And to shew the unruliness of the tongue, the apostle mentioned, that with it we bless God: but with it also we curse men made in the image of God, ver. 9.—Moreover, the absurdity of employing the tongue for such contradictory purposes, he displayed by remarking that no such contradictions were to be found in any part of the natural system, ver. 10.—12.

To

To his description of the mischiefs occasioned in society by an unbridled tongue, James subjoined an earnest exhortation to such of the Jews as pretended to be wise and intelligent, to make good their pretensions by shewing their works all done with the meekness of wisdom. In this exhortation, he seems to have had those of them especially in his eye, who set themselves up as teachers; and the rather because they all valued themselves on their wisdom and knowledge, Rom. ii. 10.—20. So that by calling them *wise* and *intelligent*, he prudently used an argument which he hoped would draw their attention, ver. 13.—On the other hand he told them, that if they taught either the Law or the Gospel, with bitter anger and strife after the example of some of their bigoted brethren, they lied against the truth; because such a conduct was a contradiction to the religion which they pretended to teach, ver. 14.—and was no part of the wisdom which cometh from above, to which they laid claim; but was earthly, animal, and demoniacal, ver. 15.—Besides, bitter anger and strife, never fail to produce tumult and every evil work, ver. 16.—Then he recommended to them the wisdom which is from above, by displaying its many amiable qualities, ver. 17.—together with its efficacy in producing in those whom they instructed the good fruit of true faith, by means of a peaceable behaviour towards them.

NEW TRANSLATION.

CHAP. III. 1 *Do not become many* OF YOU *teachers*,[1] my brethren, knowing that we[2] shall receive the greater (κριμα) *punishment*.

2 For *IN* many things we *all stumble*.[1] If any

COMMENTARY.

1 *Do not become many of you teachers, my brethren.* That office requires a knowledge which few possess, unless they are inspired. And if we err, *we shall receive the greater punishment* on account of our being teachers.

2 *For in many things*, through natural infirmity and strong tempta-

Ver. 1.---1. *Do not become many of you teachers.* The great desire which the Jews, to whom this letter was written, had to become teachers in the church after their conversion, and to inculcate the obligation of the law of Moses, is remarked, 1 Tim. i. 7. Θελοντες ειναι νομοδιδασκαλοι, *desiring to be teachers of the law.* These *teachers of the law* in the Christian church, were the great corrupters of the gospel.

2. *We shall receive.* He joins himself with the persons to whom he wrote, to mitigate the harshness of his reproof.

Ver. 2.---1. *We all stumble.* Πταιομεν. This is a metaphor taken from persons who in walking on slippery or rough ground, slide or stumble, without falling: as is plain from Rom. xi. 11. Μη επταισαν ινα πεσωσι; *Have they stumbled so as to fall?*---Wherefore as in scripture *walking* denotes the course of a man's conduct, *stumbling*, in this passage

one stumble not in word,[2] *he* is a perfect man,[3] *able to rule even* the whole body.[4]

3 *Behold, into the mouths of horses* we put bits, *to make them obedient to us*, and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and are driven *by hard* winds, *are turned* about *by* a very small helm, whithersoever *the force of the director willeth.*[1]

tion, *we are all liable to fall.* But as our faults are often in speech, *If any one* so governs his tongue, that he *sinneth not in word, he is a man of great virtue, able to rule even the whole body* of his passions.

3 Think not the tongue a weak member because it is small: *Behold into the mouths of horses we put bits to make them obedient to us, and* though these bits are small, with them *we turn about their whole body.*

4 *Behold also the ships, which though they be so great* in bulk, *and are driven by stormy winds, are turned about by a very small helm*, and made to sail *whithersoever the force of the pilot* who steers the helm, *willeth* them to sail.

sage, signifies those lesser failings in duty to which common Christians are liable. For it was in that character, and not in the character of an inspired apostle, that James, to mitigate the harshness of his reproof, ranked himself among the persons to whom he wrote.

2. *If any one stumble not in word, he is*, &c. The apostle's meaning, according to Grotius is, *If any one does not teach false doctrine, he is able to rule the church*, called in other passages, *the body.* But, as the apostle is speaking of the vices of the tongue in general, which he had reproved, chap. i. 26. I am of opinion, that by *stumbling in word*, he means those sinful railing speeches, which the Judaizing teachers uttered against their opponents, as well as the uttering of erroneous doctrine and precepts.

3. *He is a perfect man:* not *perfect* in an absolute sense; for in that sense no one can be perfect. But he is a man of great virtue; a man perfect in comparison of others. For it is reasonable to believe that one who is strictly conscientious in his words, will be proportionably careful of his actions.

4. *Able to rule even the whole body.* The word χαλιναγωγησαι properly signifies *to hold in and turn about* a fiery high-mettled horse *by means of a strong bridle.* Here it is applied metaphorically, to denote the restraining of our passions by means of a firm resolution. That the body in this passage signifies the passions and appetites of the body, and not the church, I think is evident from ver. 6.

Ver. 4. *The force of the director willeth.* This is the literal translation of ὁρμὴ εὐθυνοντος βουλεται: For εὐθυνων is he who directs the helm; and ὁρμη signifies the force which he exerts in turning it from side to side; and βουλεται, which expresses the will of the director, is poetically ascribed to the force which he exerts in steering.

5 *So also* the tongue is a little member, (και. 211.) *yet it worketh mightily.* [1] Behold *how much wood* [2] a little fire kindleth!

6 (And the tongue is a fire, a world[1] of iniquity,) *even so the tongue is placed among our members, that which spotteth* the whole body,[2] and set-

So also the tongue is but a little member, yet it worketh mightily upon those to whom it speaks. Also, to shew by another comparison the operation of the tongue; *Behold how great a mass of wood a little fire kindleth!*

6 (I say this, because *the tongue* ungoverned *is a fire*, and contains *a great collection of iniquity.*) *Even so the tongue is placed among our members, that which defileth* with its speech *the whole body;* as fire by its smoke spot-

Ver. 5.---1. *It worketh mightily.* The word μεγαλαυχει is compounded of two words which signify a *great neck;* consequently it contains an allusion to a horse, who in walking proudly raises his neck. And, as he does the same when he exerts his force, the word is very properly translated, *worketh mightily:* The meaning is, that the tongue, though a small member, hath great power in governing the body; that is our affections and actions---Oecumenius explains Μεγαλαυχει thus, μεγαλα εργαζεται καλα και κακα. *It works great good and evil.*

2. *How much wood.* The Greek word ὑλη, denotes a *mass* or *heap* of any kind of matter, but especially of *wood.* The Latins used *materia*, in the same sense. Curtius, L. 6. c. 6. *multam materiam ceciderat miles: The soldiers had cut down much wood.*

Ver. 6.---1. *And the tongue is a fire, a world of iniquity.* This is a metaphor of the same kind with a sea of troubles, a deluge of wickedness.[3] The Syriac translation of this clause is, *Et mundus peccati veluti ramus; and the wicked world is as the wood;* which, in Whitby's opinion, maketh both the sense and the similitude clear. But it changes the similitude, by making the wicked world the fewel; whereas the apostle represents the body as the fewel. And therefore commentators think this clause was originally a marginal note, which afterwards was inserted in the text by some ignorant transcriber.---*A world of iniquity;* that is, *a great collection of iniquity.* This the apostle says the tongue is, because there is no iniquity which an unbridled tongue is not capable of producing; either by itself, when it curses, rails, teaches false doctrine, and speaks evil of God and man; or by means of others, whom it entices, commands, terrifies, and persuades, to commit murders, adulteries, and every evil work.

2. *That which spotteth the whole body.* In this and in what follows, the similitude of the fire and wood is carried on. For as the fire put among the wood, first spotteth or blackeneth it with its smoke, and then setteth it on fire, so the tongue spotteth or blackeneth the whole body, then setteth on fire the natural frame.

3. *And setteth on fire the natural (wheel or) frame.* So τον τροχον της γενεσεως signifies. For το προσωπον της γενεσεως, chap. i. 23. is *the natural face.*

teth on fire the *natural frame*,[3] and *is* set on fire *from* hell.[4]

7 (πας) *Now every nature of wild* beasts,[1] and of birds, and of serpents, and of *sea monsters*, is *subdued*, and hath been *subdued by the human nature*.

8 But the tongue *of men no one can subdue*. [1]

teth the wood among which it is put; *and* as fire kindleth the wood, the tongue *setteth on fire the frame of our nature, being itself set on fire from hell*.

7 *Now*, it is remarkable, that *every nature of wild beasts, and of birds, and of serpents, and of sea monsters, is* capable of being *subdued, and hath* actually *been subdued by the human ingenuity*.

8 *But the tongue of* other *men no one is able to subdue. It is an unruly*

face.---The wonderful mechanism of the human body, and its power of affecting, and of being affected by the soul, is in this passage aptly represented, by the wheels of a machine which act on each other.---The pernicious influence of the tongue, in first spotting and then destroying both the bodies and the souls of men, arises from the language which it frames, whereby it inflames men's passions to such a degree, that being no longer under the direction of their reason, they push them on to such actions as are destructive both of their body and soul.---Bos, Elsner, Alberti and others, by *the natural wheel*, understand the successive generations of men; one generation going, and another coming without intermission: So that the apostle's meaning is, the tongue hath set on fire our forefathers, it inflameth us, and will have the same influence on those who come after us.---Benson supposing that γενεσις here answereth to the Hebrew *Toldoth*, understands by *the wheel of generation*, the course of a man's life.---The apostle's sentiment is true in all these senses.

4. *And is set on fire from hell. Hell*, the place prepared for the devil, is by a metonymy put for the *devil* himself; as by a like metonymy, *heaven* is put for *God*. But the apostle represents the tongue as set on fire from hell, rather than from the devil, because he is speaking of fire and burning, whose origin he elegantly deduces from *hell flames*.---The use we ought to make of the doctrine taught in this highly figurative passage, is obvious. Being surrounded with such a mass of combustible matter, we should take great care not to send from our tongues, the least spark by which it may be kindled, lest we ourselves with those whom we set on fire, be consumed in the flames which we raise.

Ver. 7. *Every nature of wild beasts*, &c. In translating this verse I have followed Beza. The phrase (πασα φυσις θηριων) *every nature of wild beasts*, &c. means, the strength and fierceness of wild beasts, the swiftness of birds, the poison of serpents, the exceeding great force of sea monsters. These have all been overcome by the art and ingenuity of man, so that they have been made subservient to his use and pleasure.

Ver. 8. *But the tongue of men no one can subdue*. This translation arises from the right construction of the original, in the following manner: Την δε γλωσσαν ανθρωπων, ουδεις δυναται δαμασαι. Besides, it gives a more

IT IS an unruly evil *thing*, full of deadly poison.

9 (EV) *With it we bless* God, even the Father, and *with it we curse* men, [1] *who were* made after the *likeness* of God.

10 Out of the same mouth [1] *goeth forth a* blessing and *a curse*. My brethren, these things ought not so to be.

11 Doth a fountain send forth *from the same hole*, sweet WATER and bitter?

12 Can *a* fig-tree, my brethren, *produce olives? or* a vine figs? *so no fountain* CAN *yield salt and sweet* water. [1]

evil thing, full of deadly poison: it oft-times occasions death to those on whom it is let loose. Psal. cxl. 3.

9 Besides, it is applied to the most contradictory purposes. With *it we bless God, even the Father* of the universe, *and with it we curse men, who* in their intellectual part, *were made after the likeness of God*, whom we bless.

10 *Out of the same mouth goeth forth a blessing and a curse. My brethren, these things ought not so to be:* for if we love and bless God, we will love and bless men also, seeing they were made after his image.

11 No such inconsistency is found in the natural world. *Doth any fountain send forth from the same opening, fresh water and salt?*

12 *Can a fig-tree, my brethren, produce olives? or a vine figs? In like manner, no fountain can produce salt and fresh water.* It is equally unnatural for the same mouth to send forth praises to God and cursings to men.

more just sense, than the common translation, which represents the apostle, as saying, that no one can subdue his own tongue. The tongue of other men no one can subdue: but certainly a man may subdue his own tongue.—Oecumenius read this clause interrogatively; *and can no man subdue the tongue? It is an unruly evil.*

Ver. 9. *With it we curse men.* Perhaps the apostle in this glanced at the unconverted Jews, who, as Justin Martyr informs us in his dialogue with Trypho the Jew, often cursed the Christians bitterly in their synagogues.

Ver. 10. *Same mouth.* If James here had the ministers of religion in his eye, whose office it was to praise God in name of the people, his reproof would be the more severe.

Ver. 12. *So no fountain can produce salt and sweet water.* Because this is supposed to be a repetition of what is contained in ver. 11. Lucas Brugensis, Estius, Grotius, and others, prefer the reading of the Alexandrian and other MSS. namely, Ουτως ουδε αλυκον γλυκυ ποιησει υδωρ: *So neither can salt water produce sweet.* The Syriac hath here, *Similiter neque aquæ salsæ possunt fieri dulces. Salt waters cannot be made sweet.* The Vulgate; *Sic neque salsa dulcem potest facere aquam; so neither can salt water make fresh water.* But the comparisons are different:

bitter

13 *Is any one wise and intelligent* among you? let him shew, *by* a good conversation, his works with meekness of wisdom.[1]

13 Though ye cannot subdue other men's tongues, ye may bridle your own. I therefore say, *Is any teacher among you wise and intelligent? Let him shew by a good conversation, his words and actions* as a teacher, performed *with the meekness of wisdom.*

14 But if ye have bitter *anger*[1] and strife in your hearts, *do not boast* and *lie* against the truth.

14 *But if ye have bitter anger and strife in your hearts* against your opponents, and express these bad dispositions by speech, *do not boast* of these things as wisdom, *and give the lie to true religion*, which forbids them.

15 *This is not the wisdom which cometh* from above, (chap. i. 17.) but is earthly,[1] *animal* AND *demoniacal.*

15 *This* outrageous method of spreading religion, *is not the wisdom which cometh from God, but is earthly* policy suggested by your *animal* passions, *and belongeth to demons*, who inspire you with it.

16 For where *anger* and strife,[1] there *tumult* and every evil work.

16 *For where there is bitter anger*, on account of opinions, *and strife* in maintaining them, *there tumult and every evil work subsist.*

bitter water being different in kind from that which is salt.---Estius observes, that the apostle's design was to confirm his doctrine by four similitudes; the first taken from fountains, the second and third from fruit-trees, and the fourth from the sea, which being in its nature salt does not produce fresh water. He therefore approves of the reading of the Alexandrian MS. But Mill prefers the common reading.

Ver. 13. *Meekness of wisdom.* This beautiful expression insinuates, that true wisdom is always accompanied with meekness, or the government of the passions. *The meekness of wisdom*, and *the beauty of holiness*, are expressions of the same kind, formed to represent the excellency of these qualities.

Ver. 14. *If ye have bitter anger.* Ζηλον πικρον. See 2 Cor. xi. 2. note 1.---There is a virtuous anger, namely when it is exercised for a just reason, and does not exceed in degree and duration. Hence the precept Ephes. iv. 26. *Be angry and sin not*, &c.

Ver. 15. *But is earthly.* The apostle having described that bitter bigotted spirit of which the Jewish teachers boasted, condemns it in this verse, by declaring that it is no part of the wisdom which cometh from God: but is *earthly*, mere worldly policy; *animal*, its end is to procure the gratification of the animal passions; and *demoniacal*, it is the wisdom practised by evil spirits, and which they infuse into their votaries.

Ver. 16.---1. *For where anger and strife.* St Paul speaks of εριδας και μαχας νομικας, *strifes and fightings about the law*, Tit. iii. 9. The Jews

every

17 But the *wisdom* from above is first *indeed* (αγνη) pure,[1] then peaceable, gentle, (see Philip. iv. 5. note 1.) *easy* to be *persuaded*, full of *compassion* and good fruits, without partiality,[2] and without hypocrisy.

18 (Δε 104.) *Besides*, the fruit of righteousness[1]

17 *But the wisdom from God*, which ought to guide the teachers of religion, *is first indeed unmixed* with error and passion; *Then peaceable*, leading men to maintain peace; It renders men *gentle* towards others; and *easy to be persuaded* to forgiveness; It is *full of compassion* towards the afflicted, *and of* the *good fruits* of charitable actions; *without partiality* in judgment; *and without hypocrisy.*

18 *Besides, the* good *fruit of true faith, with peace*, the effect of true

every where enforced the obligation of the law of Moses with a fury that bordered on madness, and which led them to commit the greatest crimes; as is evident from the things mentioned in the following chapter.

2. *There tumult.* Ακαταστασια. Paul uses this word in the plural, for *seditions*, 2 Cor. vi. 5. a sense which suits this place well. For about this time the Jews, from their intemperate zeal for the law of Moses, raised seditions in Judea and elsewhere, which were the occasion of many crimes and of much bloodshed.

Ver. 17.---1. *But the wisdom from above is first indeed pure, &c.* See chap. i. 5. note, for the meaning of wisdom.---In this beautiful passage, James describes the excellent nature of that temper which is recommended by the Christian religion, and the happy effects which it produces. It is the highest wisdom; it cometh from God; and makes those who receive it first pure, then peaceable, &c. All the apostles except Paul were illiterate men. But according to their master's promise, they had by the inspiration of the Spirit a wisdom and eloquence given them, far exceeding what they could have acquired by the deepest erudition. Of the fulfilment of Christ's promise the epistle of James is a striking proof. Search all heathen antiquity, and see whether it can produce any sentiments more noble, or more simply and beautifully expressed, than those contained in this chapter, and indeed throughout the whole of this epistle.

2. *Without partiality:* Αδιακριτος, literally, *without making a difference.* This character of true religion, was very properly mentioned to persons whom the apostle had rebuked for their partiality in judging causes.

Ver. 18. *The fruit of righteousness.* If I mistake not, *righteousness* here, signifies not only that uprightness of conduct which is produced by a true faith, but faith itself; which when accompanied with good works, is counted to the believer for righteousness, and produces the greatest happiness to him. Or, righteousness may signify *truth*, or true doctrine.---In the whole of this chapter, the apostle gave the Jews directions how most effectually as teachers they might promote the faith and practice of their religion among the heathens.

2. *Who*

(w) *with peace, is sown by* them *who practise*[2] peace. faith, *is sown* in the hearts of others most effectually, *by those* teachers *who maintain peace* in society.

2. *Who practise, or work:* So ποιων, signifies, 1 John ii. 29. iii. 8. Properly, the word denotes the doing of things which require time and perseverance to accomplish them.

CHAPTER IV.

View and Illustration of the Matters contained in this Chapter.

THE crimes condemned in this and the following chapter, were so atrocious and of so public a nature, that we can hardly suppose them to have been committed, by any who bare the name of Christians. Wherefore, as this letter was directed to the whole Jewish nation, it is reasonable to suppose that the apostle, in writing these chapters, had the unbelieving Jews, not only in the provinces, but in Judea chiefly, in his eye; who, it is well known, were now become desperately wicked.

Some time before the breaking out of the war with the Romans, which ended in the destruction of Jerusalem and of the Jewish commonwealth, the Jews, as Josephus informs us (Bell. l. 2. c. 17. 19. 21. Geneva Edit. 1633,) on pretence of defending their religion, and of procuring for themselves that freedom from foreign dominion, and that liberty which they thought themselves entitled to as the people of God, made various insurrections in Judea against the Romans, which occasioned much bloodshed and misery to their nation. The factions likewise into which the more zealous Jews were now split, had violent contentions among themselves, in which they killed one another, and plundered one another's goods. In the provinces likewise the Jews were become very turbulent; particularly in Alexandria, Egypt, Syria, and many other places, where they made war against the heathens, and killed numbers of them, and were themselves massacred by them in their turn. To these attempts against the heathens, the more zealous Jews were led by this false opinion, that the precepts of their law which required them to extirpate the Canaanites, obliged them to kill idolaters and destroy idolatry every where. Accordingly, it is certain that in the period we are speaking of, the zealots in the provinces, aided by their

their brethren, neglected no opportunity of attacking the heathens, when they thought they could do it with success.

This being the state of the Jews in Judea, and in the provinces, about the time the apostle James wrote his Epistle to the twelve tribes, it can hardly be doubted, that the wars, and fightings, and murders, of which he speaks in the beginning of Chap. IV. were those above described. For as the apostle composed his letter in the year 62, after the confusions were begun; and as the crimes committed in these confusions, although acted under the colour of zeal for God and for truth, were a scandal to any religion, it certainly became him who was one of the chief apostles of the circumcision, to condemn such insurrections, and to rebuke with the greatest sharpness, the Jews who were the prime movers in them. Accordingly this is what James hath done. For, after recommending the practice of peace to the teachers of religion, he began this chapter with asking the Jews, whence the wars and fightings that were among them came? And by adding, *Come they not from your lusts which war in your members?* He insinuated, that although they pretended in these things to be guided by zeal for the glory of God and for the salvation of the heathen, the true spring of the whole was their own lusts. Their love of power and wealth made them anxious to have many proselytes, by whose influence they hoped to have some share in the government of the cities where they lived, or at least to enjoy some lucrative public offices. They even endeavoured to terrify the heathens, by their wars and massacres, into a compliance with their desires, ver. 1.—Next he told them, they never could succeed in converting the heathens, and destroying idolatry, because they did not use the methods proper for these ends. They neither prayed to God for assistance and success, nor exercised meekness towards those whom they wished to convert, ver. 2.—Besides, they acted from wicked motives. They wished to make proselytes, merely that they might draw money from them to spend on their lusts, ver. 3.—Nay, they followed the heathens in their corrupt manners, that gaining their friendship, they might with the more ease persuade them to embrace Judaism, ver. 4.—In all these things they were condemned by their own Scriptures, and also by the practice of the apostles of Christ, who propagated true religion mildly, and without rage, ver. 5, 6. —He therefore exhorted them to subject themselves to God, and to resist the devil, by whom they were excited to follow the turbulent courses he had condemned: and assured them, that if they resisted the devil he would flee from them, ver. 7.—Then counselled them to worship God, not by rites and ceremonies, but with their spirit; assuring them, if they did so, that God would accept and bless them. In this the apostle tacitly reproved the unbelieving Jews, for the zeal they shewed in persuading the

the heathens to embrace the rites of Moses, while they were at no pains in persuading them to lead holy lives.—Farther, the zealots he ordered to cleanse their hands from blood and rapine, and to purify their hearts from evil passions, before they presumed to worship God, ver. 8.—Withal to rouse the whole of them, if possible, to repentance, he foretold the dreadful miseries which were coming upon them: and called on them to mourn bitterly for their sins, ver. 9, 10.—By this severe rebuke and threatening, in which the apostle used great authority and plainness, he intended not only to bring the unconverted Jews to a right sense of things, but also to prevent the believing part of the nation, from joining them in the riots and insurrections which they raised on pretence of religion. Then addressing both sorts, he forbade them to speak evil of one another on account of their differences in religion, because it was an usurpation of God's prerogative, as Lord of the conscience, and only judge of men, ver. 11, 12.

Lastly, because many of the unconverted Jews who followed commerce, in laying their schemes, neither took into their view the brevity and uncertainty of human life, nor the supremacy of God in directing all events, but spake and acted as if all things had depended on their own pleasure, the apostle rebuked them for their irreligious temper and vain speeches, and directed them in what manner to express themselves concerning their schemes respecting futurity, ver. 13,—17.

NEW TRANSLATION.	COMMENTARY.
CHAP. IV. 1 *Whence wars* and fightings[1] among you? COME THEY not hence, EVEN *from* your lusts[2] *which* war in your members?[3] (See Rom. vii. 23. 1 Pet. ii. 11.)	1 *Whence* the *wars and fightings* which ye carry on *among yourselves*, and against the heathens? *Come they not hence, even from your lusts*, your pride, covetousness, sensuality and ambition, *which war in your members* against your reason and conscience?

Ver. 1.---1. *Whence wars*, &c. Here and in the following chapter, James uses the rhetorical figure called *apostrophe*, addressing the Jews as if they were present, whereby he hath given his discourse great strength and vivacity. What these wars were, see in the Illustration.

2. *Even from your lusts.* Ἡδονῶν. Literally, *your pleasures; pleasure*, the effect, being put for *lust* the cause.

3. *Lusts which war in your members.* This, as Bengelius remarks, is the true origin of most of the wars which kings carry on against kings, and nations against nations. Their ambition to extend their territories, their love of grandeur and riches, their resentments of supposed injuries, all the effect of lust, engage them in wars.

2 Ye *strongly desire*, [1] and have not; ye kill, and *are zealous*,[2] and cannot obtain: (see ver. 3. note) ye fight and war,[3] *but have* not, because ye ask not.[4]

3 Ye ask, and *do not receive*, because ye ask (κακως) *wickedly*, that ye may *spend upon* your lusts.[5]

2 *Ye strongly desire* to make proselytes, *and have not* what ye desire. *Ye kill* the heathens, *being zealous* to destroy idolatry, *and cannot obtain* your purpose. *Ye fight and war* to force the heathens to embrace Judaism, *but have not* any success, *because ye ask not* God's direction.

3 And even when *ye ask* success, *ye do not receive* it, *because ye ask* success in making proselytes *wickedly*; having no view therein but to draw money from them, *that ye may spend* it *upon your lusts*.

Ver. 2.---1. *Ye strongly desire.* For this sense of επιθυμειτε see Rom. vii. 7. note. According to Whitby, the strong desire which the Jews indulged, was that of throwing off the yoke of the heathens, and of recovering their liberty. But as the apostle says, they did not obtain what they strongly desired, because they did not ask it of God, I rather think what they strongly desired, was to make proselytes to the Jewish religion, as a prelude to the Messiah's kingdom, where they expected to pass their lives in the enjoyment of every kind of sensual pleasure.

2. *Ye kill, and are zealous.* The Jews, in the reign of the Emperor Claudius, being greatly enraged against their brethren who had become Christians, raised such tumults in Rome, that Claudius found it necessary for the peace of the city to banish them all. See pref. to Romans, sect. 3. Yet I do not think the apostle had these confusions in his eye here. The murders of which he speaks, seem to have been those committed by the zealots, whose rage often carried them to murder the heathens, and even those of their own nation who opposed them. Accordingly, to shew who the persons were to whom he spake, the apostle adds, και ζηλουτε, *and are zealous.*

3. *Ye fight and war.* According to Bengelius, *Ye kill and are* zealous, is the action of individuals against individuals: but this, *ye fight and war*, is the action of many against many.

4. *But ye have not, because ye ask not.* Since the persons to whom the apostle is speaking, failed of their purpose because they did not pray to God, it shews that some of their purposes at least were laudable, and might have been accomplished with the blessing of God. Now this will not apply to the Judaizing teachers in the church, who strongly desired to subject the converted Gentiles to the law of Moses. As little will it apply to those who coveted riches. The apostle's declaration agrees only to such of the unconverted Jews, as endeavoured to bring the heathens to the knowledge and worship of the true God. So far their attempt was commendable, because by converting the Gentiles to Judaism, they prepared them for receiving the gospel; and if for this they had asked the assistance and blessing of God sincerely, they might have been successful in their purpose.

Ver. 3.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity *AGAINST* God? Whosoever therefore will be a friend of the world, (καθίσταται, 57.) is the enemy of God.

4 *Ye adulterers and adulteresses, know ye not that the friendship of the wicked*, gained by partaking with them in their vices, *is enmity against God. Whosoever, therefore, will be a friend of the wicked*, by following them in their vices, *is the enemy of God*, though he does it on the specious pretence of converting them to Judaism.

5 Do ye think that the scripture (λεγει κενως) speaketh *falsely?* [1] *AND doth*

5 *Do* ye follow these ways because *ye think that the Scripture speaketh falsely*, in its denunciations of punish-

Ver. 3. *Ye do not receive, because ye ask wickedly, that ye may spend upon your lusts.* Some commentators understand this of the Jews praying for the goods of this life, which they did not receive, because their design in asking them was to spend them in the gratification of their lusts. But though such a prayer had been allowable, the apostle scarcely would have spoken of it here, as it had no connection with his subject. His meaning in my opinion is, that they prayed for success in converting the heathen, not from any regard to the glory of God and the salvation of the heathens, but from a desire to draw money from them when converted, to spend on their own lusts.

Ver. 4. *Ye adulterers and adulteresses.* Because God himself represented his relation to the Jews, as his people, under the idea of a *marriage*, and because the prophets, in conformity to that idea, represented the idolatry of the Jews as *adultery*, it is supposed by some, that James called those Jews who acted inconsistently with their religion, *adulterers* and *adulteresses* in a spiritual sense. But others more properly understand these appellations literally, because idolatry was a sin from which the Jews had long been entirely free. But to adultery, and the other sins of the flesh, they were exceedingly addicted. See Rom. ii. 1. note 1. and James v. 5. note 2.---The Syriac and Vulgate versions, want the word *adulteresses*. And Estius thinks it was added to the text by some injudicious translator, because James no where else in this epistle addresses the females. Mill likewise thinks the word should be omitted. Proleg. No. 498.

Ver. 5.---1. *Do ye think the scripture speaketh κενως falsely?* The apostle means, speaketh falsely when it declareth, that the friendship of the wicked which is purchased by following them in their evil courses, is enmity against God; and when it denounces the wrath of God against such friendships.---Here, James had in his eye those passages of the Jewish scriptures, where the things mentioned are declared sinful and denounced as deadly, either directly, or by implication, particularly Psal. v. 5, 6. vii. 11. ix. 17. Isa. xiii. 11.---If the reader thinks the questions in this verse were addressed to the converted Jews, the apostle may have had in his eye Paul's declaration to the Romans, chap. viii. 7. *The minding of the flesh is enmity against God.* And by calling these

the spirit [2] *who* dwelleth in us,[3] (επιποθει) *strongly incline to rage?*[4]

6 *No.* But he giveth *greater* grace. (Διο, 122. 2.) *For* he saith,[1] God

ment against the enemies of God? *And doth the Spirit* of God *who dwelleth in us* apostles, *strongly dispose* us *to* exercise *rage* against those who oppose the truth?

6 *No. But the Spirit giveth* the knowledge of *a more gracious method* of dealing with unbelievers. *For he*

these words *scripture*, he hath, like Pet. 2 Ep. iii. 16. testified that Paul wrote his epistles by inspiration.---That the Greek word κενως signifies *falsely*, see 1 Thess. ii. 1. note.

2. *And doth the Spirit?* I have followed Glassius and Whitby in supplying the word *and* at the beginning of this clause, to shew that the apostle puts two separate questions to the Jews. For, if the whole is considered as one question, it will imply, as Whitby observes, that the scripture saith what is contained in the latter clause; which I do not find it hath any where done. Beza, however, supposing that the scripture is represented as saying these words, thinks the apostle alludes to Gen. viii. 21. *The imagination of man's heart is evil from his youth.* But that text does not appear to have any relation to the clause in question.---This passage of the epistle being very difficult, I am not certain that I have attained its true meaning.

3. *The spirit who dwelleth in us.* The apostle proposed to the Jews the mild method of spreading the gospel, which he and his brethren, by the direction of the Spirit of God, followed, as an example to be imitated by the Jews in spreading their religion among the heathens.

4. *Strongly incline to rage?* I have translated the Greek word φθονος in this clause, by the English word *rage*, because the word which answers to it in the Hebrew, hath that signification, Job v. 2. Ezek. xxxv. 11: and because there are other Greek words used by the penmen of the New Testament, in the sense of the corresponding Hebrew words. Elsner likewise is of opinion that φθονος here signifies *anger*; for he hath translated the passage thus, *Do ye think the scripture saith in vain, the spirit that dwelleth in us, is ready to be angry?* But as the scripture does not any where say this, it is more proper to separate the verse into two questions, as I have done.---If *rage* is thought an unusual sense of the word φθονος it may be translated *malice;* a sense which it has, Matth. xxvii. 18. Mark xv. 10. See Parkhurst's Dictionary.

Ver. 6. *For he saith*, &c. The Spirit saith this, Prov. iii. 34. *Surely he scorneth the scorners, but he giveth grace to the lowly.* The apostle's quotation of this passage, though somewhat different in the words, is the same in the sense with the original. For *scorners*, in scripture, are *proud insolent wicked men:* and to resist such persons, by rendering their schemes abortive, and by humbling them, is emphatically called *a scorning of them.*---The zealots, for whom this passage of the epistle was intended, are fitly called *scorners*, because they held the heathens in the utmost contempt. And fancying themselves, by the precepts given to their fathers concerning the Canaanites, bound to exterminate all idola-

ters,

resisteth the proud, but giveth (χαριν) grace *to* the humble.

7 Therefore *be ye subject* to God. Resist the devil,[1] and he will flee from you. (See 1 Pet. v. 9. Eph. vi. 11.)

8 Draw nigh to God,[1] and he will draw nigh to you. Cleanse YOUR hands[2] YE sinners, and purify YOUR hearts, YE *men of two souls.* (See chap. i. 8. note 1.)

saith in the Scripture, *God resisteth the proud* by making their schemes abortive, *but giveth grace to the humble;* he giveth them gracious assistances.

7 *Therefore, be ye subject to God,* while ye endeavour to make him known to the heathen: And *resist the devil,* who by filling you with pride and rage, spurs you on to spread your religion by wars, *and he will flee from you.*

8 *Worship God,* deeply impressed with a sense of his holiness and justice; *and he will bless and assist you. Cleanse your hands ye sinners,* from blood and rapine, before ye worship him; *and purify your hearts, ye men of two souls,* from those evil passions which make you act so inconsistently.

ters, they did not scruple to kill the heathens, when it was in their power to do it.---In quoting Prov. iii. 34. James hath adopted the LXX. translation, as sufficiently accurate.

Ver. 7. *Resist the devil,* &c. Benson's note on this is good, "We "may chase away the devil, not by holy water, the sign of the cross, "or any superstitious charm, but by steady virtue and resolute good-"ness."

Ver. 8.---1. *Draw nigh to God.* Persons who came to the tabernacle to worship, were said to *draw nigh to God,* because the symbol of his presence resided there. But this was only a drawing nigh to God with the body. They more truly draw nigh to God, who draw nigh to him with their spirits, by a serious and solemn recollection of his presence, perfections, and benefits; and by exercising those pious affections which are due to him. And whosoever worshippeth God in that spiritual manner, is justly said to *draw nigh to God,* and will be accepted of him, in whatever place he worshippeth him.

2. *Cleanse your hands ye sinners.* The priests prepared themselves for performing the services of the tabernacle by washing and cleansing their bodies. In like manner the people, before they prayed, always washed their hands. In both cases the rite was emblematical, denoting that purity of heart and life which is necessary to render men's worship acceptable to the Deity. Farther, *hands* in this passage being put for all the members of the body used in the commission of sin, the apostle's injunction, according to its emblematical meaning, imports that under the gospel, we must worship God, not by cleansing our bodies from outward filthiness, but by holiness of heart and life. Accordingly,

9 Be *exceedingly* afflicted, and mourn, and weep. And let your laughter be turned *into* mourning, and YOUR joy *into sadness.*[1]

10 *Be humbled in the presence* of the Lord, and he *will* lift you up.

11 Speak not *against one another* brethren. He *who speaketh against* HIS brother, and *condemneth* his brother, speaketh *against* the law,[1] and *condemneth* the law.[2] But if thou *condemnest* the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy.[1] *Thou,* who art thou, that *condemnest* another?[2]

9 *Be exceedingly afflicted* for your crimes, *and mourn, and weep* on account of them, *and let your foolish mirth,* arising from sensual gratifications, *be turned into mourning, and your* carnal *joy into sadness.* (See Joel ii. 12, 13.)

10 *Be humbled in the presence of the Lord,* on account of your sins, *and he will lift you up,* by bestowing on you pardon and salvation.

11 *Speak not against one another, brethren,* on account of your opinions in religion. *He who speaketh against his brother, and condemneth his brother* in matters pertaining to conscience, *speaketh against the law* both of Moses and of Christ, which forbids that kind of speaking; *and condemneth the law* itself. *But if thou condemnest the law, thou art not a doer of the law,* as thou oughtest to be, *but a proud arraigner* of it.

12 *There is* but *one lawgiver who hath power to save the obedient, and to destroy* the disobedient. *Thou, who art thou that condemnest thy brother,* and thereby assumest the prerogative of Christ?

cordingly, because our Lord had declared that out of the heart proceed evil thoughts, &c. James adds, *and purify your hearts.* This, with other exhortations of the like kind found in scripture, imply that in matters of religion and virtue, men must co-operate with the grace of God, by their own earnest endeavours.

Ver. 9. *And your joy into sadness.* Κατηφειαν. This word is used by Homer, Iliad II. 498. p. 556. to denote the dejection of mind observable in persons overwhelmed with shame or sorrow, and manifested by hanging down the head. This was the disposition of the publican who went up to the temple to pray, Luke xviii. 13.

Ver. 11.---1. *Speaketh against the law;* that is, in Bengelius's opinion, against the *law of Moses.* But why may not *the law* in this passage be *the gospel,* called twice in this epistle *the law of liberty?* Bengelius says this is the last time the law of Moses is mentioned in the New Testament.

2. *Condemnest the law.* The word κρινειν, signifies *to condemn,* John iii. 17, 18. vii. 51. xii. 47.

Ver. 12,---1. *There is one lawgiver, who is able to save and to destroy.* This

13 *Come now*[1] *YE who* say, To-day, or to-morrow, we will go *to* such a city,[2] *and will abide there one year, and make merchandise*, and get gain;

14 *Who do not know what* SHALL BE *to*-morrow. For what is your life? *a smoke* (γαρ) *verily it is, which* appeareth for a little *while*, and then *disappeareth.*[1]

13 *Attend now ye* irreligious men, *who*, forgetting your dependence on God, *say*, as if all events were in your hand, *To-day or to-morrow we will go to such a city, and will abide there one year, and make merchandise, and get gain:*

14 In this confident manner, ye speak concerning futurity, *who do not know what shall happen to-morrow.* To-morrow ye may die. *For what is your life? A smoke, verily it is, which appeareth for a little time, and then disappeareth* while men are beholding it.

This description of the lawgiver, shews that the apostle is not speaking of Moses and his law, but of Christ and his gospel. Being therefore the sole lawgiver in the Christian church, the zealots among the converted Jews had no power to make laws for themselves. For the same reason, neither the bishop of Rome, nor any collection of men met in councils, have power to make any laws binding on the conscience; far less have they power to deliver over to perdition, those who refuse to obey their laws. The power of *saving* and *destroying*, though they have impiously assumed that power, belongs to Christ alone.---His own laws he hath declared in the scriptures, and for any man or body of men, to add to, or take from what is there delivered, is a degree of presumption which Christ the great lawgiver will by no means suffer to go unpunished.---Many MSS. and versions, after the word *lawgiver*, add και κριτης, *and judge.*

2. *Who art thou who condemnest another?* This question strongly displays the arrogance and folly of men's condemning one another for any matter pertaining to conscience, since they cannot punish them whom they condemn.

Ver. 13.---1. *Come now.* Αγε νυν. This is an interjection calculated to excite attention.

2. *Ye who say, To-day, or to-morrow, we will go, &c.* Many MSS. have the verbs in this verse in the subjunctive mood. But other MSS. with some printed editions, have them in the indicative. The sense, however, is the same: for the subjunctive hath often the signification of the indicative.

Ver. 14. *A smoke verily it is, which appeareth for a little while, and then disappeareth.* In the writings of the heathen moralists and poets, there are many beautiful descriptions of the brevity and uncertainty of human life. Homer Iliad vi. compares the successions of the races of men, to the leaves of trees, which fall in autumn, and new ones come forth in the following spring. We find the same thought more elegantly expressed, Ecclesiastic. xiv. 18. *As of the green leaves on a thick tree, some fall and some grow, so is the generation of flesh and blood. One cometh*

15 *Instead* (τϐ, 73.) *of which* ye OUGHT to say,[1] If the Lord *will, and* we shall live, (καὶ, 218.) *certainly we will* do this or that.

16 But now ye *boast of* your *proud speeches:* all *boasting of this sort is bad.*[1]

15 *Instead of which ye ought to say, If the Lord will, and we shall live, certainly we will do this or that,* seeing all future events depend on God alone, and not on your pleasure.

16 *But now ye boast of your proud speeches* concerning futurity, as if ye were absolutely independent on God. *All boasting of this sort is impious,* implying great ignorance both of yourselves and of God.

cometh to an end, and another is born. The eloquent Isaiah compares the life of man to a flower of the field, chap. xl. 6. *All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth and the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass.* So likewise our apostle, chap. i. 10, 11. But in no author sacred or prophane, is there a finer image of the brevity and uncertainty of human life, than this given by James, who hath likened it to *a smoke which appeareth for a little time, then disappeareth*, while men are looking at it.

Ver. 15. *Instead of which, ye ought to say, If, &c.* To attain the true meaning of the original words, Αντι τϐ λεγειν ὑμας, I think a comma ought to be placed after τϐ, and the impersonal verb δει ought to be supplied before λεγειν, so as to govern ὑμας, thus: Αντι τϐ, (for ὁυ) δει ὑμας λεγειν. By this translation the sentence begun, ver. 13. but which is interrupted by ver. 14. is completed ver. 15. in the following manner; ver. 13. *Ye who say to-day or to-morrow we will go,* &c. (ver. 14. *Ye* who do not know, &c.) ver. 15. *Instead of which,* namely what is mentioned ver. 13. *Ye ought to say if the Lord will,* &c. The apostle does not mean that these words should always be used by us, when we speak of our purposes respecting futurity: but that on such occasions, the sentiment which these words express, should always be present to our mind. The same advice Socrates gave to Alcibiades, with great reason; because whether one uses the words mentioned by the apostle, or only recollects the sentiment which they denote, nothing can be more effectual than either, for impressing the mind with a sense of God's supremacy in the government of the world: agreeably to the saying of the wise man, Prov. xvi. 9. *A man's heart deviseth his way, but the Lord directeth* (governeth) *his steps.*

Ver. 16. *All boasting of this sort is bad.* It was bad, because by these proud speeches the Jews represented themselves, as not dependent on God for the prolongation of their life, and for success in their affairs. This impiety, as the apostle told them in the subsequent verse, was highly aggravated in them who were so well instructed concerning the providence of God, out of their own law.

Ver. 17. *It is to him sin.* Because this is true with respect to all who act contrary to knowledge and conscience, Beza and Estius consider it as a general conclusion, enforcing the whole of the reproofs given

17 (Ουι, 262.) *Wherefore*, to him *who* knoweth to do good, and doth it not, *it is* to him sin.'

17 Being taught by your own Scriptures, that all things are ordered by God, ye have no excuse for your proud speeches. *Wherefore, to him who knoweth to think and speak rightly* concerning futurity, *and doth it not, to him it is sin.*

given to the Jews, for acting contrary to the divine revelations, of which they were the keepers.

CHAPTER V.

View and Illustration of the Matters contained in this Chapter.

THE unbelieving Jews being exceedingly addicted to sensual pleasures, and very covetous, were of course grievous oppressors of the poor. Wherefore, to terrify these wicked men, and if possible to bring them to repentance, St. James, in the most lively colours, set before them the miseries which the Romans, the instruments of the divine vengeance, were to bring upon the Jewish people, both in Judea and every where else, now deserted of God for their crimes; and particularly the great crime of murdering *the Just one*, Jesus of Nazareth their long expected Messiah. So that being soon to lose their possessions and goods, it was not only criminal, but foolish, by injustice and oppression to amass wealth, of which they were so soon to be stripped, ver. 1.—6. In this part of his letter, the apostle hath introduced figures and expressions, which for boldness, vivacity, and energy, might have been used by the greatest tragic poet. And if they had been found in any of the writings of Greece or Rome, would have been praised as exceedingly sublime.

Having foretold, that the power of the unbelieving Jews, the great persecutors of the Christians, was soon to be utterly broken, St. James improved the knowledge of that event for the consolation of the faithful, whom he next addressed. The coming of the Lord, to destroy the Jewish church and state, was at hand, so that the evils which they were suffering from the Jews were speedily to end. He therefore exhorted the brethren to bear patiently, till the Lord should come to deliver them. In so doing, they were to imitate both the husbandman, who waiteth patiently for the early and the latter rain to render the seed he hath sown fruitful, ver. 7.—9. and their own prophets, who suffered evil patiently while they delivered the messages of God to their fathers,

ver. 10.—He also put them in mind of the patience of Job, who was a Gentile, and whose patience under accumulated sufferings, was in the end rewarded with great temporal prosperity, and a lasting fame, ver. 11.

Some of the Jewish Christians, it seems, when called before the tribunals of their persecutors, had saved themselves from punishment, by denying their faith upon oath, in the vain imagination that some oaths were obligatory, and others not, Mat. v. 33.—37. This practice the apostle strictly prohibited, ver. 12.—and recommended prayer to God as the proper means of their deliverance out of trouble. Also the singing of psalms of thanksgiving and praise, when they were cheerful on account of their prosperity, ver. 13.—And when labouring under bodily distempers, he directed them to send for the elders, who were endowed with the gift of healing diseases miraculously, that they might pray for their recovery, ver. 14, 15.—And if they had injured one another, he desired them in their sickness, to confess their faults mutually, and to pray for each others recovery, ver. 16.—The efficacy of the prayers of prophets and righteous men, he illustrated by the efficacy of Elijah's prayers, ver. 17, 18, 19.—Lastly, that the faithful might be excited to do their utmost, by prayer and every other proper means, to reclaim their brethren who had fallen into sin, he assured them that whosoever turns a sinner from the error of his way, saves him from death eternal; and for that good office, shall shine as the brightness of the firmament for ever and ever, ver. 20.

NEW TRANSLATION.

CHAP. V. 1 *Come now* ye rich men, *weep, howl, on account of* your miseries *which are coming* upon you.[1]

COMMENTARY.

1 *Come now ye rich men* who disbelieve the gospel, instead of rejoicing in the prospect of much pleasure from your wealth, *weep and cry bitterly, on account of the miseries which are coming upon you.*

Ver. 1. *Weep on account of your miseries which are coming upon you.* The Syriac translation of the last clause of this verse is, *Qui venient super vos.* In the Vulgate it is, *Miseriis vestris quæ advenient vobis.* The miseries of which the apostle speaks, were those in which the Jews were to be involved in their war with the Romans, and which by the signs pointed out in our Lord's prophecy of the destruction of Jerusalem, James, who wrote this letter in Judea, knew were at hand: miseries from famine, pestilence, and the sword. These fell heaviest no doubt on the Jews in Judea. But they extended also to the Jews in the provinces. Besides, when Jerusalem was besieged by the Romans, the Jews in the provinces within the empire, and also out of its bounds, sent help to their brethren in Judea. So Dion Cassius tells us, Lib. 66.—The reader

2 Your riches are *putrified*,[1] and your garments are moth-eaten.[2]

3 Your gold and silver *are eaten with rust*, and the rust of them *will* be a witness[1] against you, and *will* eat your *bodies as fire*. Ye have *treasured up*[2] *MISERY* (εν) *in* the last days.

2 *Your riches*, your corn, wine, and oil, which ye have amassed by injustice and rapine, *are putrified, and your garments*, in your wardrobes, *are moth-eaten.*

3 *Your gold and silver* long hoarded, *are eaten with rust, and the rust of them will be a witness against you*, that ye have not employed your riches properly, *and* by irritating your conscience, *will eat your bodies as fire.* By amassing riches unjustly, and by not employing them in acts of beneficence, *Ye have treasured up misery* to yourselves, *in the last days* of your commonwealth.

der who desires a particular account of the calamities which then befel the Jews, may read Josephus's history of the war, where he will find scenes of misery not to be paralleled in the annals of any nation.

Ver. 2.---1. *Your riches are putrified.* Σεσηπε. This circumstance shews that the apostle is speaking of stores of corn, wine, and oil, which like the rich fool mentioned, Luke xii. 18. they had amassed, probably, by rapine and fraud. In this manner the Syriac translator understood the passage: for he translates it, *corruptæ sunt et fœtuerunt.*

2. *Your garments are moth-eaten.* In the eastern countries, the fashion of clothes did not change as with us. Hence persons of fortune were in use to have many garments made of different costly stuffs, which they laid up as a part of their riches. See Gen. xlv. 22. Judges xiv. 12, 13. 2 Kings v. 5. This appears also from Q. Curtius, who tells us, Lib. v. c. 6. that when Alexander took Persepolis, he found the riches of all Asia gathered together there, which consisted not only of gold and silver, but of garments: *vestis ingens modus.*

Ver. 3.—1. *And the rust of them will be a witness against you.* The circumstances of their corn, &c. being putrified and of their gold and silver being eaten with rust, are mentioned to shew that they had not been properly used, but covetously hoarded. And by a strong poetical figure, the rust of their gold and silver is represented both as a witness against them, and an executioner to destroy them: It will bear witness to their covetousness, and punish them by raising the most acute pain in their conscience.

2. *Treasured up misery in the last days.* In the original this clause is elliptical. In Estius's edition of the Vulgate it is, *Thesaurizastis vobis iram.* The Syriac translator, construing πυρ with this clause, hath *Ignem congessistis vobis in dies ultimos.* And the commentators who by *the last days* understand *the day of judgment*, have adopted that translation. But, as the apostle is speaking of the last days of the Jewish commonwealth, and of the miseries which were then to fall on the nation, and particularly on the rich men, I think with Whitby that the word

to

4 (ἰδὲ) *Hark!* The hire of the labourers *who* have *reaped your* fields, which *IS fraudulently* kept back *by* you, crieth, and the cries *of the reapers*[1] *have* entered into the ears of the Lord of *Hosts*. (Rom. ix. 29. note 2.)

5 Ye have lived *luxuriously*[1] on the earth, and *have* been wanton;[2] ye have *fatted* your hearts,[3]

4 *Hark! The hire of the labourers who have reaped your fields, which is fraudulently kept back by you*, in violation of God's law, (Lev. xix. 13.) *crieth* for vengeance against you: *And the cries of the reapers* thus defrauded, *have entered into the ears of the ruler of the universe*, who is much more powerful than the greatest of you, and will punish you severely.

5 *Ye have lived luxuriously on the earth, and have given yourselves up to lasciviousness*, and by that sensual manner of living, *ye have fatted yourselves*

to be supplied, is *misery*; especially as their wealth would be an inducement to the Romans to murder them. We have the phrase θησαυριζειν οργην, *treasure up wrath*, Rom. ii. 5.—This denunciation, though applied here to the unbelieving Jews in the apostle's days, is general in its intention, and ought to be seriously attended to by all in every age, who amass riches unjustly, and who either hoard them covetously, or spend them luxuriously. It is in reality a treasuring up to themselves misery against the day of judgment.

Ver. 4. *The hire of the labourers*, &c. *crieth, and the cries of the reapers.* Here a twofold cry is mentioned, *The cry of the hire*, and *the cry of the reapers themselves*, to mark more strongly the greatness of the injustice committed.—In this apostrophe, there is an allusion to Deut. xxiv. 15. *At his day thou shalt give him his hire---Lest he cry against thee to the Lord.* By representing the cries of the reapers defrauded of their hire, as entering into the ears of the Lord of hosts, the apostle intimates, that the great ruler of the universe attends to the wrongs done to his creatures, and is affected by them, as tender hearted persons are affected by the cries of the miserable; and that he will in due time avenge them by punishing their oppressors. Let all oppressors consider this.

Ver. 5.—1. *Ye have lived luxuriously.* So τρυφησατε literally signifies. Vulgate, Epulati estis, *ye have feasted*; because the felicity of the rich consists chiefly in the pleasures of the table.—The luxury of the rich Jews is finely described by the prophet Amos, chap. vi. 4. *That lye upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall.* 5. *That chant to the sound of the viol, and invent to themselves instruments of music like David.* 6. *That drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph.*

2. *And have been wanton.* Εσπαταλησατε Syriac (subsannastis) *ye have mocked.* The Greek word signifies, to feed deliciously, and drink choice liquors; and because that manner of living leads to lasciviousness, it often signifies to be addicted to carnal lusts, as in this passage, where

as (ν, 164.) *for* a day of slaughter.

6 Ye have condemned, *ye have* killed the just *one*,[1] *WHO did* not resist you.[2]

for a day of vengeance, *as* victims are fatted *for a day of sacrifice.*

6 The crime for which especially ye are to be punished is this; *Ye have condemned* as an impostor, *Ye have killed the Just one* Jesus of Nazareth, *who*, though he could have delivered himself, *did not resist you.*

where it is distinguished from στρυφησατε *ye have lived luxuriously.* See 1 Tim. v. 6.—The Jews were so noted for lasciviousness, that Tacitus calls them projectissima ad libidimen gens, *a nation exceedingly addicted to lust.* Hist. lib. v. initio.

3. *Ye have fattened your heart as for a day of slaughter.* Syriac, *corpora vestra, your bodies.—A day of slaughter*, is *an high festival*, a day of offering many sacrifices. This is an allusion to Isaiah's description of the destruction of the Idumeans, chap. xxxiv. 6. *For the Lord hath a sacrifice in Bozra, and a great slaughter in the land of Idumea.* In the same manner, the destruction of God's enemies is called *the supper of the great God*, Rev. xix. 18. See also Ezek. xxxix. 17. The apostle's meaning is, that the rich Jews, by their luxury and lasciviousness, had rendered themselves fit to be destroyed in the day of God's wrath.---Others think the meaning is, ye have pampered yourselves every day, as the luxurious do on high festival days. Either way understood, this passage is a rebuke to those who by fraud and oppression amass riches, and spend them in gratifying their own lusts, without attending to the wants of the poor. The clause, *as for a day of slaughter*, is wanting in the Ethiopic version, and is thought by Mill an interpretation rather than a part of the text, Proleg. 1217. But the reading of the Ethiopic version, being unsupported, is of no authority.

Ver. 6.---1. *Ye have killed the just one.* In Le Clerc's opinion, which Benson follows, *the just one*, is the Christians whom the unbelieving Jews persecuted and put to death. But as Stephen charged the council, Acts vii. 52. with murdering *the just one*, and as *the just one* is an appellation given to our Lord, Acts iii. 14. xxii. 14. to denote that he was *just* or *righteous* in calling himself *the Messiah*, and that the sin of the Jews in putting him to death was great, I rather think it is of him the apostle speaks; more especially as our Lord himself, in the parable of the vineyard, expressly declared that the lord of the vineyard, for the crime of killing his son, would miserably destroy these wicked husbandmen: that is, the whole Jewish nation, to whom the crime committed by their rulers is imputed, both by Christ and by his apostles.---The conjunction *and*, is elegantly omitted in this clause, to express the haste of the Jewish rulers to put Christ to death, after he was condemned.

2. *Who resisteth you not.* I have followed Michaelis in supplying the pronoun *who*. In the original it is, *resisteth you not.* But, as the other verbs in the sentence are in the preterite tense, *Ye have condemned, ye have killed*, this must be understood in the past time likewise.---Benson, who by *the just one* understands all the righteous persons who were murdered

7 *Wherefore*, be patient,[1] brethren, unto the coming of the Lord. Behold the husbandman, *WHO expecteth the valuable* fruit of the earth, *IS patient concerning it, till it* receive the early and *the* latter rain.[2]

8 Be ye also patient: *Strengthen* your hearts; for the coming of the Lord draweth nigh.[1]

9 *Groan not one against another*, brethren, lest ye be condemned: Behold the Judge standeth before the door.[1] Gen. iv. 7.

7 *Wherefore*, having this great example of patience in your master, *be* ye *patient brethren* who are persecuted by your countrymen as he was, *until the coming of the Lord* to destroy your persecutors. In the common affairs of life, men exercise patience cheerfully. *Behold the husbandman, who expecteth the valuable fruit of the earth, is patient concerning it, till it receive the early and the latter rain.*

8 *Be ye also patient: strengthen your hearts*, by considering that your sufferings will not be long: *For the coming of the Lord* to destroy your persecutors, *draweth nigh.*

9 Having foretold the speedy destruction of your persecutors, for the purpose of comforting you, and not to excite you to resentment, I say *Groan not against one another, brethren*, as in pain till ye are avenged, *lest ye be condemned. Behold* Christ *the Judge standeth before the door*, hearing all ye say.

dered by the Jews from first to last, thinks this clause should be translated interrogatively; *Doth he* (the Lord) *not resist you?*

Ver. 7.---1. *Be patient.* Μακροθυμησατε. This word signifies to *put off anger for a time.* Here it means, to put off impatience.

2. *The early and the latter rain.* Literally, *the morning and the evening rain.* The whole time the seed is in the ground being considered as one day, *the early rain*, is called *the morning rain*, and *the latter rain, the evening rain.* In Judea the rains come in a regular course. The early rain falls commonly about the beginning of November after the seed is sown, and the latter rain in the middle or towards the end of April while the ears are filling. Those rains were promised to the Israelites, Deut. xi. 14.

Ver. 8. *The coming of the Lord draweth nigh.* By the *coming of the Lord*, James meant his coming to destroy the Jewish commonwealth. See pref. to 2 Thess. sect. 4. Agreeably to the prophetic style, the preterite ηγγικε *hath approached*, is used here to shew that the coming of the Lord was absolutely certain; and at the time of writing this epistle, very near.

Ver. 9. *Groan not against one another.* Groaning is caused by oppression, and when it is merely the natural expression of affliction, it moves God to pity the afflicted person, Judg. ii. 18. But as Whitby observes, when it is the effect of impatience, or when it expresses a desire

10 Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering *evil*, and of patience.

11 Behold *we call* them *blessed*[1] *who are patient*. Ye have heard of the patience of Job,[2] and *ye* have seen the end of the Lord,[3] that the Lord is very *compassionate and merciful*.

12 But above all things, my brethren, swear not, [4]

10 *Take, my brethren, the prophets who have spoken in the name of the Lord*, to your forefathers, *for an example of suffering evil* from the very persons to whom they brought the messages of God, *and of patience* in suffering.

11 *Behold*, after Christ's example, *We call them blessed who are patient. Ye have heard of the patience of Job* under his heavy sufferings, *and ye have seen the* happy *end which the Lord put to them;* and *that the Lord is very compassionate and merciful* to his people, even when he afflicts them most.

12 *But above all things, my brethren, swear not* falsely concerning your

sire of revenge, it becomes criminal. It is this kind of groaning which the apostle forbids.

Ver. 11.---1. *Behold we call them blessed who are patient.* This being subjoined to ver. 10. where the prophets were proposed as an example of patience in suffering, it is an allusion to Christ's words, Matth. v. 11. *Blessed are ye when men shall revile you and persecute you;* as is plain from his adding, ver. 12. *Rejoice---for so persecuted they the prophets which were before you.* To shew the allusion, I have translated Μακαριζομεν literally, *We call them blessed.* Benson observes that the Papists to authorize their practice of making saints, have in their versions translated this clause, *we beatify those who have sufferd with constancy.* See 3 John, ver. 5. note 2.

2. *Ye have heard of the patience of Job.* After mentioning the prophets, namely Elijah, Isaiah, Jeremiah and the rest as examples of patience under sufferings, the apostle brings in the example of Job a Gentile, who was remarkably patient under the heaviest afflictions, and was highly rewarded. His design in this was to shew the suffering believing Jews, that their lot was not different from that of the most eminent servants of God; and that if a Gentile was so patient under great sufferings, it became them to be equally patient, as being better instructed than he was.---This passage of scripture, as well as Ezek. xiv. 14. where Job is mentioned with Noah and Daniel as one eminently righteous, shews that Job was a real person, and that his history is not a dramatic fable, as many have supposed. A fabulous person certainly would not have been mentioned by the apostle as an example of any virtue.

3. *Ye have seen the end of the Lord.* This is the genitive of the agent. Ye have seen in the history of that good man, what a happy termination the Lord put to his sufferings.

Ver. 12.---1. *Swear not, neither by the heaven, &c.* It is supposed by

neither by *the* heaven, *nor* by the earth, *nor* by any other oath. But let your yea be yea, and YOUR nay, nay, *that ye may not fall under* condemnation.[2]

faith, to free yourselves from punishment, *neither by heaven, nor by the earth, nor by any other oath*, in the imagination that such oaths are not obligatory. *But let your yea*, or affirmation on oath, *be yea*, that is, agreeable to truth, *and your nay, nay*, in like manner, *that ye may not fall under condemnation*, as perjured hypocrites.

13 *Does* any *one* among you *suffer evil?* Let him pray. Is any *one cheerful?* Let him sing psalms.[1]

13 *Does any one among you suffer evil* for being a Christian? instead of denying his faith with oaths, *Let him pray* for strength to bear his sufferings. *Is any one cheerful? Let him sing psalms* of praise to God for all his mercies.

by some, that James in this passage forbade the brethren to make indiscreet vows for the purpose of delivering themselves out of their affliction; because a practice of that sort shewed great ignorance of the character of God, and great impatience. This no doubt is a good sense of the passage. Yet I rather think he forbade them, when brought before the tribunals of their persecutors, to deny their faith with oaths; which some of them, it seems, thought they might do with a safe conscience, if the oath was one of those which were reckoned not binding. For that the Jews thought some oaths obligatory and others not, appears from our Lord's condemnation of that false morality, recorded Math. v. 34.

2. *That ye may not fall, υπο κρισιν, under condemnation.* This, which is the reading of the common edition, and of some ancient MSS. particularly the Alexandrian, and of the Syriac, Vulgate, and other versions, was adopted by our translators. But Beza, Bengelius, and others, on the authority of the greatest number of MSS. prefer *εις υποκρισιν, into hypocrisy.* This latter reading Mill hath inserted in his edition; yet in his Prolegom. he prefers the other, No. 1208.---The apostle in this passage sets *the condemnation of God* threatened in the decalogue against false swearers, in opposition to the *condemnation of men*, which the brethren might escape who sware falsely concerning their faith.

Ver. 13. *Let him sing psalms.* In this, and what goes before, the apostle advises us to employ ourselves in such private religious exercises as are suitable to our present circumstances and frame of mind. When rendered cheerful, by contemplating the manifestations which God hath made of his perfections in the works of creation, providence, and redemption, or by any blessing bestowed on ourselves, we are to express our joy, not by drinking and singing profane lewd songs, but by hymns of praise, and by thanksgivings to God for all his mercies. See Ephes. v. 18, 19. On the other hand, when afflicted we are to pray; that being the best means of producing in ourselves patience and resignation.

14 Is any *one* sick among you? let him *send* for the elders[1] of the church, and let them pray over him,[2] *having anointed* him with oil[3] in the name of the Lord.

15 And the prayer of faith[4] *will* save (τον κα-μοντα) the sick *person*, and *so* the Lord *will* raise him

14 *Is any one sick among you? Let him send for the elders of the church* who possess the gift of healing diseases, *and let them pray over him, after anointing him with oil by the special direction of Christ*, in token that a miracle is to be performed for his recovery.

15 *And the prayer of faith will save the sick person* from his disease, *and the Lord will raise him up* from his sick-bed. See Mark i. 31. *So that*

tion. But as the precept concerning our singing psalms when cheerful, does not imply that we are not to pray then; so the precept concerning prayer in affliction, does not imply that we are not to express our joy in suffering according to the will of God, by singing psalms as Paul and Silas did in the jail at Philippi.

Ver. 14.---1. *Send for the elders of the church*; namely where the sick person lives. See 1 Tim. v. 17. note 1. for an account of the elders. ---In the first age, the spiritual gifts were dispensed in such plenty, that no church was without these gifts; and particularly, in every church there were some who possessed the gift of miraculously healing the sick.

2. *Let them pray over him*, that is, with their hands laid on him. This is what is called *the prayer of faith*, ver. 15. See note 1. there; also the notes on the parallel passage, 1 John v. 14. 16.

3. *Having anointed him with oil.* Although the rite here prescribed, is not mentioned in the account which the evangelists have given of Christ's commission to his disciples to heal the sick, Matt. x. 8. Luke ix. 2. it is probable he appointed it then. For in the account given of the execution of that commission, it is said, Mark vi. 13. *They anointed with oil many that were sick, and healed them.* The anointing the sick with oil, was not prescribed, either by our Lord or by his apostle, as a natural remedy, but as a sensible token to the sick person himself, and to those who were present, that a miracle of healing was going to be performed. Where no miracle is to be performed, to use anointing, as a religious rite, is a vain superstition. See 1 John v. 16. note 4.

Ver. 15. *And the prayer of faith.* In scripture, *faith* sometimes signifies the spiritual gifts in general, Rom. xii. 3. sometimes the gift of working miracles, 1 Cor. xii. 9. xiii. 2. and sometimes the gift of healing diseases miraculously, Acts iii. 16. in which sense it is to be understood here. The gift of working miracles was called *faith*, because they were always performed in consequence of an impression made by the Spirit, on the mind of the person who was to perform them moving him to undertake the miracle, and working in him a full persuasion that it would be performed. Wherefore, the *prayer of faith*, is a prayer which the elder, moved by the Spirit of God, was to make for the re-

up. (Καν, etsi) And *although he hath* committed sins, they shall be forgiven him.

16 Confess YOUR faults[1] one to another, and pray *for one another*, that ye may be healed.[2] (See 1

although he hath committed sins, for which that disease was sent on him, *they shall be forgiven him* by the removal of the disease. (See 1 John v. 16. note 3.)

16 *In your sickness, therefore, confess your faults to one another*, if ye have done one another any injury. And *the injured*, to whom the con-

covery of the sick in the full persuasion that the Lord would raise him up. See 1 John v. 16. note 1.

Ver. 16.---1. *Confess your faults one to another.* In sickness we are to confess our faults one to another, not because we have power to grant pardon of sin to each other: But diseases being often inflicted as the punishment of particular sins, (1 Cor. xi. 30.) when the sick are made sensible in the course of their disease, that they have injured their brethren, they ought to shew their repentance, by confessing these sins to them, and by asking their pardon. This passage of scripture, therefore, affords no foundation for the Popish practice of auricular confession to the priest.---Besides mutual confession being here enjoined, the priest is as much bound by this precept to confess to the people, as the people to the priest; not to mention that confession in general is not enjoined here, but confession to the injured party only, agreeably to our Lord's direction, Matt. v. 25. And, when acknowledgment is made to him, he ought to forgive, and pray for the party who injured him, that he may be healed. See the following note.

2. *And pray for one another, that ye may be healed.* Here four things are observable. 1. That this confession was to be made, not by a person in health that he might obtain eternal salvation, but by a sick person that he might be healed.---2. That this direction being addressed to women as well as to men, they are required to pray for one another, and even for the men, whether laity or clergy, who have injured them. ---3. That there is no mention here of *absolution* either by the priest, or by any other person.---4. Absolution, in the sound sense of the word, being nothing but a declaration of the promises of pardon which are made in the gospel to penitent sinners, every one who understands the gospel-doctrine may, as Benson observes, declare these promises to penitent sinners, as well as any bishop or priest whatever, and the one hath no more authority to do it than the other; nay, every sincere penitent may expect salvation without the absolution of any person whatever. Whereas the impenitent have no reason to expect that blessing, although absolved by all the priests in the world.

3. *The inwrought prayer of the righteous man availeth much*, namely, to obtain health for the sick.---Because this is called δεησις ενεργουμενη, *the inwrought prayer*, I think it must be understood of the prayer of the elder for the miraculous recovery of the sick to which he was moved by the Spirit, and not of the prayer of any righteous man whatever.

For

John v. 16. note 3.) The *inwrought* prayer (δικαιω, 69.) of *the* righteous man availeth much.[3]

17 Elias was a man *of like infirmity*[1] *with us.* And he prayed *fervently*[2] (60.) that it might not rain, and it *did not rain upon the land for* three years and six months.[3]

fession is made, ought to forgive the sick, *and pray for him that he may be healed. The inspired prayer of the elder*, (ver. 14.) accompanied with the prayer of the injured party, *hath great influence* with God.

17 The infirmities to which the elders are subject, will not hinder the efficacy of their prayers. *Elijah was a man of like infirmity with us. And he*, to shew Ahab, that the God whom he worshipped was the true God, *prayed fervently that it might not rain. And it did not rain on the land of Israel, for three years and six months.*

For we do not find in scripture that the prayers of such were followed with miraculous cures, unless they possessed the gift of healing, and were moved by an impulse of the Spirit to pray for the cure.---In this verse it is intimated, that if the disease was inflicted on the sick person for some injury which he had committed, he was to shew his repentance by confessing his fault to him whom he had injured, before the elder prayed for his recovery: And, that to render the elder's prayer the more effectual, the injured party was to join the elder in praying that the sick person might be healed.

Ver. 17.---1. *Elias was a man of like infirmity with us.* In this sense the word ὁμοιοπαθης is used, Acts xiv. 15. Literally it signifies *suffering like things with another.* Elijah through natural infirmity suffered as we do, from disease, from temptation, from persecution, &c.

2. *And he prayed fervently.* In the history it is not said directly, either that the drought was brought on, or the rain sent, in consequence of Elijah's praying. But it is insinuated, that both happened through his prayer. For, 1 Kings xvii. 1. we are told that *Elijah sware there should not be dew, nor rain these years, but according to his word;* that is, as James hath explained it, according to *his inspired prayer* for drought or for rain.

3. *And it did not rain upon the land for three years and six months.* This is the period which our Lord likewise says the drought continued, Luke iv. 25. It is said indeed, 1 Kings xviii. 1. *That in the third year the word of the Lord came to Elijah*, namely, concerning the rain. But this third year was computed, from the time of his going to live at Zarephath, which happened many days after the drought began; as is plain from this, that he remained at the brook Cherith till it was dried up, and then went to Zarephath in the country of Sidon, 1 Kings xvii. 7. 9. Wherefore, the three years and six months must be computed from his denouncing the drought, at which time that judgment commenced.

18 And *again he prayed*, and the heaven gave rain[1] and the *land* brought forth *its* fruit.

18 *And* the famine occasioned by the drought having humbled Ahab, *Again Elijah prayed* for rain, *and the heaven gave rain, and the land brought forth its fruit* plentifully.

19 Brethren, if any *one among* you *is seduced* from the truth, and *any* one *turn him back*,[1]

19 Ye ought to be solicitous for each others eternal welfare, as well as for their temporal happiness. I therefore tell you, *Brethren, if any one among you is seduced from the doctrine and practice of the gospel, and any person turn him back* to the right path,

20 Let him know that he *who turneth a sinner back* from the error of his way, *will* save a soul from death,[1] and *will cover* a multitude of sins.[2]

20 *Let such an one know, that he who turneth a sinner back from false doctrine and bad practice, will save a soul from* the spiritual *death, and will procure him the pardon of all his sins*; and for that good office will himself shine as the stars for ever and ever. Dan. xii. 3.

Ver. 18. *And again he prayed, and the heavens gave rain.* Of this second prayer there is an insinuation in the history, 1 Kings xviii. 42. where we are told, that *he cast himself down on the earth, and put his face between his knees*: for that was the posture of an humble and earnest supplicant. Besides, Moses's praying is expressed by his *falling on his face*, Numb. xvi. 4.

Ver. 19. *And any one turn him back.* This teaches us, that it is the duty of those who persevere in the path of truth, to endeavour, by friendly admonition and by good example, to turn back those who have wandered into error through the viciousness of their own disposition. See 2 Thess. xi. 12.

Ver. 20.---1. *Will save a soul from death.* What greater motive can there be to excite the virtuous earnestly to exert themselves, in accomplishing the reformation of their erring brethren?

2. *And will cover a multitude of sins.* The *covering of sin* is a phrase which often occurs in the Old Testament, and always signifies the *pardoning of sin.* Nor has it any other meaning here. For surely it cannot be the apostle's intention to tell us that the turning of a sinner from the error of his way, will conceal from the eye of God's justice, a multitude of sins committed by the person who does this charitable office, if he continueth in them. Such a person needs himself to be turned from the error of his way, in order that his own soul may be saved from death. St Peter hath a similar expression, 1 Pet. iv. 8. *Love covers a multitude of sins*, not, however, in the person who is possessed of love, but in the person who is the object of his love. It disposes him to forgive his sins, see Prov. x. 12.---Atterbury however, (Serm. vol. 1.

vol. 1. p. 46.) and Scott (Christ. Life, vol. 1. p. 368.) contend that the *covering a multitude of sins* includes also, that the pious action of which the apostle speaks, engages God to look with greater indulgence on the character of the person who performs it, and to be less severe in marking what he hath done amiss.

A NEW

A NEW

LITERAL TRANSLATION

OF THE

FIRST EPISTLE OF THE APOSTLE

P E T E R.

PREFACE.

SECT. I. *The History of Simon, whom our Lord surnamed Peter.*

SIMON was a native of Bethsaida, a town situated on the western shore of the lake of Gennesareth. He was by trade a fisherman, and had a brother named *Andrew:* but whether he was elder or younger than Simon, is not known. Their father was named *Jonah* or *John;* and probably was of the same occupation with his sons. Andrew was a disciple of John Baptist, John i. 35. 41. and heard him point out Jesus as *the Lamb of God which taketh away the sin of the world.* This good news Andrew communicated to his brother Simon, and brought him to Jesus, who foreseeing the fortitude he would exercise in preaching the gospel, honoured him with the name of *Cephas* or *Peter*, which is by interpretation *a stone* or *rock*, John i. 42.

Andrew and Peter, now become the disciples of Jesus, often attended him. Yet they still followed their trade of fishing occasionally, till he called them to a more constant attendance, promising to make them *fishers of men*, Matth. iv. 19. Afterwards, when he chose twelve of his disciples to be with him always, and to be his *Apostles*, Peter and Andrew were of the number. About that time Peter had left Bethsaida, and had gone to Capernaum with his wife, who is thought to have been of that town. From Andrew's accompanying his brother thither, and living with him in

in the same house, it may be conjectured that their father was dead. With them Jesus also abode, after he took up his ordinary residence in Capernaum: for he seems to have been pleased with the disposition and manners of all the members of the family.—This house is sometimes called *Peter's house*, Matth. viii. 14. and sometimes *the house of Simon and Andrew*, Mark i. 29.—Thus, as Lardner observes, it appears that before Peter became an apostle, he had a wife, was the head of a family, had a boat and nets, and a furnished house, and maintained himself by an honest occupation. To these things Peter alluded when he told his master, *Behold we have left all and followed thee! What shall we have therefore?* Matth. xix. 27.—The apostle Paul seems to insinuate, that Peter's wife attended him in his travels, after our Lord's ascension, 1 Cor. ix. 5.

Peter, now made an apostle, shewed on every occasion the strongest faith in Jesus as the Messiah, and the most extraordinary zeal in his service; of which the following are examples.—The night after the miracle of the loaves, when Jesus came to his disciples walking on the sea, they were affrighted, supposing that they saw a spirit. But Peter taking courage, said, *Lord if it be thou, bid me come to thee on the water. And he said to him come*, Matth. xiv. 28.—The next day, when many of our Lord's disciples, offended at his discourse in the synagogue of Capernaum, left him, Jesus said to the twelve, *Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life; and we know, and are sure, that thou art the Christ, the Son of the living God.* In returning this answer, Peter was more forward than the rest, because his faith was strengthened, by the late miracle of his walking on the water.—The same answer Peter gave, when Jesus in private asked his disciples, First, what opinion the people entertained of him? Next, what was their own opinion? Matth. xvi. 16. *Simon Peter answered and said; Thou art the Christ, the son of the living God.* Having received this answer, Jesus declared Peter blessed on account of his faith; and in allusion to the signification of his name, added, *Thou art Peter, and upon this rock I will build my church:—and I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth*, &c. Many think these things were spoken to Peter alone, for the purpose of conferring on him privileges and powers, not granted to the rest of the apostles. But others, with more reason, suppose, that though Jesus directed his discourse to Peter, it was intended for them all; and that the honours and powers granted to Peter by name, were conferred on them all equally. For no one will say, that Christ's church was built upon Peter singly. It was built on the foundation of all the apostles and prophets, Jesus Christ himself being the chief corner-stone. As little can any one say that the power of *binding and loosing*

was

was confined to Peter; seeing it was declared afterwards to belong to all the apostles, Matth. xviii. 18. John xx. 23. See Pref. to 1 Timothy, Sect. 5. Art. 1. 2. To these things add this, that as Peter made both his confessions in answer to questions which Jesus put to the whole apostles, these confessions were certainly made in the name of the whole. And therefore what Jesus said to him in reply was designed for the whole without distinction; excepting this which was peculiar to him, that he was to be the first, who after the descent of the Holy Ghost, should preach the gospel to the Jews, and then to the Gentiles: an honour which was conferred on Peter in the expression, *I will give thee the keys*, &c.

Peter was one of the three apostles whom Jesus admitted to witness the resurrection of Jairus's daughter, and before whom he was transfigured, and with whom he retired to pray in the garden the night before he suffered.—He was the person, who in the fervour of his zeal for his master, cut off the ear of the high-priest's slave, when the armed band came to apprehend him. Yet this same Peter, a few hours after that, denied his master three different times in the high-priest's palace, and with oaths. After the third denial, being stung with deep remorse, he went out and wept bitterly. This offence therefore Jesus pardoned. And, to testify his acceptance of his lapsed but penitent apostle, he ordered the women to carry the news of his resurrection to Peter by name; and appeared to him before he shewed himself to any other of his apostles. And, at another appearance, he confirmed him in the apostolical office, by giving him a special commission to feed his sheep.—From that time forth, Peter never faultered in his faith: but uniformly shewed the greatest zeal and courage in his master's cause.

Soon after our Lord's ascension, in a numerous assembly of the apostles and brethren, Peter gave it as his opinion, that one should be chosen to be an apostle, in the room of Judas. To this they all agreed, and by lot chose Matthias, whom on that occasion, they numbered with the eleven apostles. See Prelim. Essay I. Art. 1.—On the day of Pentecost following, when the Holy Ghost fell on the apostles and disciples, *Peter standing up with the eleven, lift up his voice*; that is, Peter rising up spake with a loud voice, in the name of the apostles, as he had done on various occasions in his master's lifetime, and gave the multitude an account of that great miracle, Acts ii. 14.—When Peter and John were brought before the council, to be examined concerning the miracle wrought on the impotent man, Peter spake.—It was Peter who questioned Ananias and Sapphira, about the price of their lands; and for their lying in that matter, punished them miraculously with death.—It is remarkable also, that although by the hands of the apostles many signs and wonders

ders were wrought, it was by Peter's shadow alone, that the sick, who were laid in the streets of Jerusalem, were healed as he passed by.—Lastly, It was Peter who made answer to the council, for the apostles not obeying their command to preach no more in the name of Jesus.

Peter's fame was now become so great, that the brethren at Joppa hearing of his being in Lydda, and of his having cured Eneas miraculously of a palsy, sent, desiring him to come and restore a disciple to life, named Tabitha, which he did.—During his abode in Joppa, the Roman Centurion Cornelius, directed by an angel, sent for him to come and preach to him. On that occasion the Holy Ghost fell on Cornelius and his company, while Peter spake.—Peter, by his zeal and success in preaching the gospel, having attracted the notice of the inhabitants of Jerusalem, Herod Agrippa, who to please the Jews, had killed James the brother of John, still farther to gratify them, cast Peter into prison. But an angel brought him out; after which he concealed himself in the city, or in some neighbouring town, till Herod's death, which happened about the end of the year.—Some learned men think, Peter at that time went to Antioch or to Rome. But if he had gone to any celebrated city, Luke, as L'Enfant observes, would probably have mentioned it. Besides, we find him in the council of Jerusalem, which met not long after this to determine the famous question concerning the circumcision of the Gentiles.—The council being ended, Peter went to Antioch, where he gave great offence, by refusing to eat with the converted Gentiles. But Paul withstood him to the face, rebuking him before the whole church, for his pusillanimity and hypocrisy, Gal. ii. 11,—21.

From the foregoing history, it appears that Peter very early distinguished himself as an apostle: That his master greatly esteemed him for his courage, his zeal, and his other good qualities: That he lived in peculiar habits of intimacy with Peter, and conferred on him various marks of favour in common with James and John, who likewise distinguished themselves by their talents and good dispositions. But that Peter received from Christ any authority over his brethren, or possessed any superior dignity as an apostle, there is no reason for believing. All the apostles were equal in office and authority; as is plain from our Lord's declaration: *One is your master, even Christ, and all ye are brethren.* The only distinction among the apostles, was that which arose from personal talents and qualifications, a distinction which never fails to take place in every society. Because, if one distinguishes himself by his superior ability in the management of affairs, he will be respected in proportion to the idea which his fellows entertain of him. In this manner, and in no other, Peter, whose virtues and talents were singularly conspicuous, ac-

quired a pre-eminence among the apostles: But it was only of the sort founded on personal esteem. And therefore, in their meetings to deliberate on any important affair, the brethren may have wished to hear him speak first; and he commonly did so: But that was all. In like manner, in their intercourses with their adversaries, Peter often spake in the name of such of the apostles and brethren as were present: which they willingly allowed, perhaps desired, as thinking him best qualified for the office. The Evangelists also, who wrote their gospels a considerable time after Peter had raised himself in the esteem of the apostles and brethren, added their suffrage to his character, by mentioning him first in the catalogues which they gave of the apostles. And as two of them were themselves apostles, by acknowledging, in that manner, their respect for him, they have shewn themselves entirely free from envy. Lastly, It appears from Peter's epistles, that he did not think himself superior in authority to the other apostles. For if he had entertained any imagination of that sort, insinuations of his superiority, if not direct assertions thereof, might have been expected in his epistles, and especially in their inscriptions. Yet there is nothing of that sort in either of his letters. The highest title he takes to himself, in writing to the Elders of Pontus, is that of *their fellow-elder*, 1 Pet. v. 1.

To the foregoing account of Peter's rank among the apostles, I will add from Lardner on the Can. page 102. that Cassian, supposing Peter to be older than Andrew, makes his age the ground of his precedence among the apostles: And that Jerome himself says, "The keys were given to all the apostles alike, and the "church was built on all of them equally. But for preventing "dissension precedence was given to one. And John might "have been the person. But he was too young. And Peter "was preferred on account of his age." See the Pref. to James, Sect. 1. parag. 3.

In the history of the Acts, no mention is made of Peter after the council of Jerusalem. But from Gal. ii. 11. it appears, that after the council, he was with Paul at Antioch. He is likewise mentioned by Paul, 1 Cor. i. 12. iii. 22. from which Pearson infers, that Peter had been in Corinth, before the first epistle to the Corinthians was written. But this does not follow. In these passages Paul speaks of certain Jews in Corinth, who had been converted by Jesus and Peter. But he does not say they were converted in Corinth. Probably their conversion happened in Judea. If Peter had preached in Corinth, before Paul wrote to the Corinthians, he would not have said, *I have planted, Apollos hath watered;* overlooking the labours of Peter.—When Paul wrote his epistle to the Romans, it may be presumed that Peter was not in Rome. For in that epistle, Paul saluted many of the brethren there by name, without mentioning Peter. Farther, during

ring his two years confinement at Rome, Paul wrote four letters to different churches, in none of which is Peter mentioned. Neither is any thing said or hinted in these epistles, from which it can be gathered, that Peter had ever been in Rome. Probably he did not visit that city, till about the time of Paul's martyrdom.

It is generally supposed, that after Peter was at Antioch with Paul, he returned to Jerusalem. What happened to him after that, is not told in the scriptures. But Eusebius informs us, that Origen in the third Tome of his Exposition on Genesis, wrote to this purpose, " Peter is supposed to have preached to the Jews " of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and " Asia. And at length coming to Rome, was crucified with his " head downwards; himself having desired that it might be in " that manner." Some learned men think, that Peter in the latter part of his life, went into Chaldea, and there wrote his first epistle; because the salutation of the church at *Babylon*, is sent in it. But their opinion is not supported by the testimony of ancient writers.—Lardner, Can. vol. iii. p. 169. saith, " It seems to " me, that when he (Peter) left Judea, he went again to Antioch " the chief city of Syria. Thence he might go into other parts " of the continent, particularly *Pontus*, *Galatia*, *Cappadocia*, *Asia*, " and *Bithynia*, which are expressly mentioned at the beginning of " his first epistle. In those countries he might stay a good while. " It is very likely that he did so; and that he was well acquainted with the Christians there, to whom he afterwards wrote two " epistles. When he left those parts, I think he went to Rome: " but not till after Paul had been in that city, and was gone from " it."

Many ancient writers have said that Peter was crucified at Rome, while Nero persecuted the Christians. And their opinion has been espoused by learned men, both Papists and Protestants. Some however, particularly Scaliger, Salmasius, Fred. Spanheim, and others, deny that Peter ever was at Rome. If the reader wishes to see the evidence from antiquity, on which Peter's having been at Rome, rests, he will find it fully set forth by Lardner, (Can. vol. iii. ch. 18.) who concludes his enquiry as follows: " This is the general, uncontradicted, disinterested testimony of " ancient writers in the several parts of the world, Greeks, La- " tins, Syrians. As our Lord's prediction concerning the death " of Peter is recorded in one of the four Gospels, it is very likely " that Christians would observe the accomplishment of it. " Which must have been in some place. And about this place, " there is no difference among Christian writers of ancient times. " Never any other place was named, beside Rome: Nor did any " other city ever glory in the martyrdom of Peter.—It is not for " our honour, nor for our interest, either as Christians or Pro-

" testants,

" testants, to deny the truth of events, ascertained by early and " well attested traditions. If any make an ill use of such facts, " we are not accountable for it. We are not from a dread of " such abuses, to overthrow the credit of all history. The con- " sequence of which would be fatal."

Sect. II. *Of the Authenticity of the Epistles of Peter.*

Though some doubts were anciently entertained concerning the second epistle of Peter, the authenticity of the first was never called in question; being universally acknowledged as Peter's, from the very beginning. In proof of this, Lardner has shewn, Can. iii. p. 216. that Peter's first epistle was referred to by Clemens Romanus, by Polycarp, and by the martyrs of Lyons: That it was received by Theophilus Bishop of Antioch, and quoted by Papias, Irenæus, Clemens Alexandrinus, and Tertullian; which last calls it, *The epistle to the inhabitants of Pontus.* Wherefore there can be no doubt that the first epistle of Peter was all along received as an inspired writing, by the whole Christian church.

Eusebius seems to refer to the testimonies just now mentioned, in the following passage: E. H. Lib. II. c. 3. " One epistle of " Peter, called his first, is acknowledged. This the presbyters " of ancient times have quoted in their writings, as undoubtedly " genuine. But that called his second, we have been informed " by tradition, has not been received as a part of the New Tes- " tament. Nevertheless, appearing to many to be useful, it hath " been carefully studied with the other scriptures." It is evident therefore, that in the time of Eusebius, great regard was shewed even to the second epistle of Peter, by many Christians who esteemed it genuine. For as Le Clerc, quoted by Benson, very well observes: " If it had not been Peter's, it would not have " seemed useful to any man of tolerable prudence; neither ought " it to have been carefully studied with the other scriptures, see- " ing the writer in many places pretends to be St Peter himself. " On the very account that it was a forgery, it would be noxious; " as it is a thing of the worst example, for any man to forge ano- " ther's name, or pretend to be the person he is not; and what " ought not to be pardoned." The reader will find another passage in the Preface to James, Sect. 2. paragr. 2. in which Eusebius has spoken of the epistles of Peter.

From a passage in Origen's commentary on Matthew, quoted by Eusebius: E. H. L. VI. c. 25. it appears that Origen acknowledged Peter's second epistle. " Peter, on whom the " church is built, hath left an epistle universally acknowledged. " Let it be granted that he also wrote a second; for it is doubt- " ed of."—Jerome, in his book of illustrious men, Art. *Peter:* says, " Peter wrote two epistles called catholic, the second of " which

"which is denied to be his, because of its differing in style from "the former."—This difference shall be examined in the Preface to the second Epistle, Sect. 1. towards the end.

Estius observes, that whoever desires to know the agreement of Peter's doctrine with Paul's, ought to examine the sentiments and precepts contained in this epistle, which he will find so exactly the same with Paul's, that it will be impossible for him to doubt, that the doctrine of both proceeded from one and the same Spirit of God.

Sect. III. *Of the Persons to whom Peter's first Epistle was written.*

Eusebius, Jerome, Didymus of Alexandria, and many of the ancients, were of opinion that Peter's first epistle was written to the Jewish Christians scattered through the countries mentioned in the inscription. And their opinion is adopted by Beza, Grotius, Mill, Cave, Tillemont and others. But some of the ancients thought this epistle was written to Gentiles also. See Lardner, Canon iii. p. 225. Bede, in his prologue to the Catholic epistles, says, St Peter's epistles were sent to such as had been proselyted from heathenism to Judaism, and after that were converted to the Christian Religion.—The author of Misc. Sacra and Benson contend, that Peter's first epistle was written to proselytes of the gate; but Wetstein, that it was written to the Gentiles. Hallet and Sykes argue that both epistles were written to the Gentiles. Lardner thought Peter's epistles were sent to all Christians in general, Jews and Gentiles, living in Pontus, Galatia, Cappadocia, &c. So likewise Estius and Whitby.

In this diversity of opinions, the only rule of determination must be the inscription, together with the things contained in the epistle itself. From 2 Peter iii. 1. it appears, that the epistle was sent to the same people as the first. Wherefore, since its inscription is, *To them who have obtained like precious faith with us*, the first epistle must have been sent to believers in general. Accordingly the valediction, 1 Pet. v. 14. is general: *Peace be with you all who are in Christ Jesus.* So also is the inscription: *To the Sojourners of the dispersion of Pontus*, &c. *elected according to the foreknowledge of God*, 1 Pet. i. 1. For the appellation of *sojourners*, does not necessarily imply that this letter was written to none but Jewish believers. In Scripture, all religious men are called *sojourners*, and *strangers*, because they do not consider this earth as their home, but look for a better country. (See Gen. xlvii. 9. Psal. xxxix. 12. LXX. Heb. xi. 13.) Wherefore, in writing to the Gentile believers, Peter might call them *sojourners*, as well as the Jews, and exhort them, chap. i. 17. to

pass

pass the time of their sojourning here in fear: And chap. ii. 11. *Beseech them, as travellers to abstain from fleshly lusts.*—Farther, the Gentile believers in Pontus, &c. might be called, *Sojourners of the dispersion of Pontus*, although none of them were driven from their native countries. For *the dispersion* may signify, that they lived at a distance from each other in the widely extended regions mentioned in the inscription: and that they were few in number, compared with the idolaters and unbelievers, among whom they lived. In this sense, the Jewish Christians of Jerusalem are said to have been *dispersed through Judea and Samaria*, by the persecution raised after the death of Stephen, Acts viii. 1. —Lastly, the appellation, *elected*, which is added to that of, *strangers of the dispersion*, does not imply, that none but Jewish believers are meant. All who profess the gospel, whether they be Jews or Gentiles, are in scripture said to be *elected*, that is made the visible church and people of God. It may therefore be allowed that the expressions *sojourners of the dispersion, elected*, &c. comprehend the Gentile Christians of Pontus, as well as the Jewish; especially seeing they are said to be *elected according to the foreknowledge of God.* For that is a plain allusion to God's promise, of blessing all nations in Abraham's seed.

Secondly, There are things written in this Epistle, which are peculiar to the Gentiles, and cannot be understood of the Jews. For example, chap. i. 14. *As obedient children, do not fashion yourselves according to the former lusts, in your ignorance:* This, as Lardner observes, might very properly be said to persons converted from heathenism, but not to the Jews, who from their infancy knew the true God by means of the Mosaic revelation. Besides, no where in the New Testament, are the Jews represented as living in *ignorance* or *darkness.*—Chap. i. 18. *Ye were redeemed from your foolish behaviour, delivered to you by your fathers.* This might be said of the Gentiles, rather than of the Jews, if by *foolish behaviour*, the apostle meant the worship of idols, who in Scripture are termed τα ματαια, Acts xiv. 15. For the idolatrous worship practised by the Gentiles was delivered to them by their fathers. But if by *foolish behaviour*, the apostle meant a superstitious wicked behaviour, it might be said of the Jews as well as of the Gentiles, that that behaviour was delivered to them by their fathers.—Chap. i. 20. speaking of Christ, the apostle says, Who was *manifested in these last times for you*, 21. *who through him believe in God, who raised him up from the dead.* This could neither be said to Jews, nor to proselytes, as Benson supposes. For their belief in God, was founded on the revelations made by the prophets, and not on the revelations made to them by Christ. But it well agrees to the Gentiles, who, till they were enlightened by the gospel of Christ, had not the least knowledge of the true God. Besides, no one will say, that Christ was manifested

for

for the Jews and proselytes only.—Chap. ii. 10. *Who formerly were not a people, but now are a people of God.* This applies to the Gentiles only. See Rom. ix. 24, 25.—Chap. iv. 3. *For the time which hath passed of life, is a sufficient time for us to have wrought out the will of the Gentiles, having walked in lasciviousnesses, lusts, excesses in wine, revellings, banquetings, and abominable idolatries.* Though Peter in this passage joined himself with the persons of whom he speaks, it does not follow, either that he was guilty of idolatry, or that the persons, with whom he joined himself, were Jews. *Idolatry* was a crime which the Jews, ever since their return from Babylon, had avoided; and which Peter never was guilty of. Neither had he ever wrought the will of the Gentiles, by walking in lasciviousness, &c. This passage therefore is addressed to the Gentile Christians alone, with whom the apostle joins himself, to avoid giving them offence, and to render his discourse the more persuasive.

The passages which appear inconsistent with the supposition, that this epistle was written to the Gentiles as well as to the Jews, are the two following: chap. ii. 9. *But ye are an elected race, a kingly priesthood, an holy nation, a purchased people.* These honourable appellations, it is true, were in former times appropriated to the Jews, the ancient people of God. But they belong now to all believers, to the Gentiles as well as to the Jews. And this is what the apostle here declares; as is plain from his adding: *That ye should declare the perfections of him, who hath called you from darkness into his marvellous light, who formerly were not a people, but now are a people of God,* &c.—Chap. ii. 12. *Have your behaviour among the Gentiles comely,* &c. But *the Gentiles* here, are the unbelieving Gentiles; a sense which the word has, 1 Cor. x. 32. *Giving offence neither to the Jews, nor to the Gentiles, nor to the church of God.*

Upon the whole, I agree with those who think the first epistle of Peter was written, to the whole body of Christians, who resided in the countries of Pontus, Galatia, &c. and that whether they were of Jewish or Gentile extraction.

Sect. IV. *Of the Apostle Peter's Design in writing this Epistle; and of the Matters contained in it.*

It is well known, that anciently in proportion as the Christians multiplied in any country, their sufferings became more general and severe. In the latter part, therefore, of the first age, when the rage of the Jews and Gentiles was exceedingly stimulated by the prevalence of the gospel, the apostles of Christ who were then alive, considered themselves as especially called upon to comfort, and encourage their suffering brethren. With this view, the apostle Peter wrote his first epistle

to

to the Christians in Pontus, &c. wherein he represented to them, the obligation the disciples of Christ were under to suffer for their religion; and suggested a variety of motives to persuade them to suffer cheerfully.

The enemies of the Christians, to enrage, not only the magistrates against them, but all who had any regard to the interests of society, represented them every where as atheists, and enemies of mankind, because they would not comply with the common idolatry, nor obey the heathen magistrates in things contrary to their religion. They calumniated them also, as movers of sedition, and as addicted to every species of wickedness. To wipe off these foul aspersions, Peter, in this epistle, earnestly beseeched the brethren of Pontus, &c. to behave both towards the magistrates and towards their heathen neighbours, in a blameless manner, and to be remarkable for every virtue; that by their general good behaviour, they might make their enemies ashamed of the calumnies which they uttered against them.—Withal, that they might know how to conduct themselves on every occasion, he gave them a particular account of the most important duties of civil and social life. Wherefore, though this epistle had an especial reference to the circumstances of the Christians in the first age, it is still of great use for enforcing the obligations of morality, and in promoting holiness, among the professors of the gospel.—Moreover, it contains some deep mysteries, not so plainly discovered in the other inspired writings: such as, 1. That it was the Spirit of Christ, which spake anciently in the Jewish prophets, chap. i. 11. and particularly in *Noah*, chap. iii. 19.—2. That the ungodly men of the old world, to whom Noah preached, are neither annihilated nor punished; but are at present *spirits in prison*, reserved to judgment and punishment.—3. That the water of the flood, which bare up Noah and his family in the ark, and preserved them from perishing, was a type of the water of baptism, and of its efficacy in saving those, who, besides being washed with that water, give the answer of a good conscience, agreeable to the true meaning of baptism.—4. That the devil goeth about like a roaring lion, seeking whom he may swallow up: consequently, that evil spirits are now employed in tempting men; and that their purpose in tempting them, is to destroy them, chap. v. 8.

As the design of this epistle is excellent, its excecution, in the judgment of the best critics, does not fall short of its design. Ostervald says of the first epistle of Peter, "It is one of the "finest books in the New Testament," and of the second, "That it is a most excellent epistle, and is written with great "strength and majesty."—Erasmus's opinion of Peter's first Epistle is, "It is worthy of the Prince of the apostles, and full "of

" of apostolical dignity and authority." He adds, " It is (*ver-*
" *bis parca, sententiis differta*) *sparing in words, but full of sense.*"—
Lardner observes, that Peter's two epistles, with his discourses in the Acts, and the multitudes who were converted by these discourses, are monuments of a divine inspiration; and of the fulfilment of Christ's promise to Peter and Andrew, *Follow me, and I will make you fishers of men.*

Peter's epistles, therefore, being of great and general use, and so excellently composed, should, like the other inspired writings, be read and studied by Christians in every age, with the utmost care; not only for comforting them under affliction, but for directing them to a right behaviour in all the different relations of life.

Sect. V. *Of the Place and time of writing Peter's First Epistle.*

From Peter's sending the salutation of the church at Babylon, to the Christians in Pontus, it is generally believed that he wrote his first Epistle in Babylon. But as there was a Babylon in Egypt, and a Babylon in Assyria, and a city to which the name of Babylon is given figuratively, Rev. xvii. xviii. namely, *Rome*, the learned are not agreed, which of them is the *Babylon* meant in the salutation.

Pearson, Mill, and Le Clerc, think the apostle speaks of Babylon in Egypt. But if Peter had founded a church in the Egyptian Babylon, it would have been of some note. Yet, if we may believe Lardner, there is no mention made of any church or bishop at the Egyptian Babylon, in any of the writers of the first four centuries; consequently, it is not the Babylon in the salutation.—Erasmus, Drusius, Beza, Lightfoot, Basnage, Beausobre, Cave, Wetstein, and Benson, think the apostle meant Babylon in Assyria. And in support of this opinion, Benson observes, that the Assyrian Babylon being the metropolis of the Eastern dispersion of the Jews, Peter, as an apostle of the circumcision, would very naturally, when he left Judea, go among the Jews at Babylon: and that it is not probable he would date his letter from a place by its figurative name.—But Lardner says the Assyrian Babylon was almost deserted in the apostle's days; and adds, can. vol. iii. page 246. " If the Assyrian Babylon
" was not now subject to the Romans, but to the Parthians,
" which I suppose to be allowed by all, it cannot be the place
" intended by Peter. For the people to whom he writes, were
" subject to the Romans: And at the time of writing this epis-
" tle, he must have been within the territories of the same em-
" pire, 1 Eph. ii. 13. 14. *Submit yourselves to every ordinance of*
" *man for the Lord's sake: Whether it be to the king*, or rather

" emperor, *as supreme, or unto governors sent* (from Rome) *by* " *him for the punishment of evil doers, and for the praise of them* " *that do well.* Again, ver. 17. *Honour the king:* or rather *the* " *Emperor.* If St Peter had not now been within the Roman " territories, he would have been led to express himself in a dif- " ferent manner, when he enforced obedience to the Roman " Emperor.—St Peter requires subjection to *governors sent by the* " *Emperor;* undoubtedly meaning from *Rome.* I suppose that " way of speaking might be properly used in any part of the " empire. But it might have a special propriety, if the writer " was then at Rome." To these particulars, I add that Peter's letter was only directed to the inhabitants of the lesser Asia.

Whitby, Grotius, and all the learned of the Romish communion, are of opinion, that by Babylon, Peter meant figuratively *Rome*, called Babylon by John likewise, Rev. xvii. xviii. And their opinion is confirmed by the general testimony of antiquity; which, as Lardner observes, is of no small weight.—Eusebius, E. H. L. ii. c. 15. informs us, that Clemens, in the sixth book of his Institutions, and Papias bishop of Jerusalem, said that Mark's gospel was written at the request of Peter's hearers in Rome; and " that Peter makes mention of Mark in his first " Epistle, which was written at Rome itself. And that he (Peter) " signifies this, calling that city figuratively, Babylon; in these " words, *The church which is at Babylon, elected jointly with you,* " *saluteth you. And so doth Mark my son.*" This passage Jerome transcribed, in his book of illustrious men, (Art. Mark) from Eusebius, and adds positively, "That Peter mentions this Mark " in his first Epistle, figuratively denoting Rome by the name of " Babylon; *The church which is at Babylon*, &c."—It is generally thought, that Peter and John gave to Rome the name of *Babylon* figuratively, to signify, that it would resemble Babylon in its idolatry, and in its opposition to and persecution of the church of God. And that, like Babylon, it will be utterly destroyed. These things, however, the inspired writers did not think fit to say plainly, concerning Rome, for a reason which every reader may easily understand.

Concerning the time of writing this epistle. See Preface to 2 Peter, Sect. 2.

CHAP.

CHAPTER I.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

TO comfort the brethren of Pontus, &c. under their sufferings, St Peter put them in mind of the glories of that inheritance, of which they were the heirs, by thanking God for giving them the certain hope of a new life after death, through the resurrection of Jesus Christ, ver. 3.—in order that they may be capable of enjoying that incorruptible, undefiled, and unfading inheritance, which was preserved in heaven for them who by the power of God are guarded through faith to salvation, ver. 4, 5.—This he said might be matter of great joy to them, though they suffered persecution. Then to reconcile them to their sufferings, he suggested various powerful persuasives: such as, that their sufferings would soon be over; that they were necessary to try and improve their faith; that the improvement of their faith would be of greater value to themselves and to the world, than the finest gold, and would procure them great honour at the revelation of Jesus Christ. All these arguments the apostle comprised, in two short verses, 6, 7.—Then addressing their strongest feelings, he told them, that though they had never seen their Master, they loved him; and that though they did not see him now, yet believing him to be the Son of God, they rejoiced in him with joy unspeakable, ver. 8.—knowing that from him they would assuredly receive the reward of their faith, even the eternal salvation of their souls, ver. 9.—And to shew the greatness and certainty of this salvation, he observed that it had been foretold and accurately searched into by the prophets, who testified before the sufferings which the Christ was to undergo for our salvation, and the glories following his sufferings; and that the angels desired to look attentively into these things, ver. 10, 11, 12.—By mentioning the sufferings of Christ, and the glories following, the apostle insinuated, that if his disciples suffered patiently and courageously, after his example, they might expect to be rewarded as he was.

The apostle having thus comforted the persecuted brethren to whom he wrote, by recalling to their remembrance the great objects of their faith and hope, he exhorted them to hope strongly for the blessings that were to be brought to them, at the revelation of Jesus Christ, ver. 13.—And, as became the children of God, the heirs of these great blessings, to avoid the lusts which they formerly indulged while unconverted: ver. 14.—And to imitate

imitate God in his holiness: ver. 15, 16.—And, from the consideration of the future judgment, to live in the fear of God, ver. 17.—Knowing that they were redeemed from their wicked manner of living, not with silver and gold, but with the precious blood of Christ, as a sin-offering appointed by God himself before the foundation of the world; that their hope of pardon might be firmly founded in the unchangeable purpose of God, ver. 18,—21.—Next, the apostle told the Christians of Pontus, that, seeing they had purified their hearts from fleshly lusts by receiving the gospel, and had attained sincere brotherly love, he hoped they would love one another always from a pure heart, as brethren, ver. 22.—a relation in which they stood to each other, by being born again as sons to God, through the incorruptible seed of the word: so that the poorest and meanest believer, is not only the brother of every other believer, but he is a more noble and estimable person, than the greatest prince on earth, who is not like him a son of God, ver. 23.—And in proof of this, Peter observes, that the noblest earthly descent, and the highest titles of honour, are short lived, like the flowers of the field, ver. 24.—But, that the more honourable nobility which is founded on the belief of the word of Christ, whereby men are made partakers of the nature of God, continues through all eternity, ver. 25.

NEW TRANSLATION.	COMMENTARY.
CHAP. I. 1 Peter, an apostle of Jesus Christ, to the *sojourners of the dispersion of* Pontus,[1] Galatia,[2]	1 *Peter, an apostle of Jesus Christ, to the* Jewish and Gentile believers, (Pref. Sect. iii.) who are *sojourners dispersed through Pontus, Galatia, Cap-*

Ver. 1.---1. *Pontus.* The kingdom properly called *Pontus* was possessed by six princes of the name of Mithridates, the last of whom surnamed Eupator, waged war against the Romans many years, but being at last overcome, they seized his paternal kingdom and all his other dominions.---*Pontus* lay on the south side of the eastern part of the Euxine sea, extending from the river Halys on the west to the country of Colchis on the east.---In the time of the Roman Emperors, Pontus was distinguished into three parts. The western division was called the *Galatian Pontus*, because southward it was bounded by a part of Galatia. The chief city of this division was *Amisus*.---The eastern division was called the *Capadocian Pontus*, because on the south it was bounded by Cappadocia. Its chief city was Trapezus, which being peopled by a colony from Sinope, it was properly a Grecian city.---The middle division was called the *Polemonian Pontus*, and was separated from the Galatian Pontus by the river Thermodoon, beside which the Amazons are fabled to have dwelled.

2. *Galatia*, or Gallogræcia, was bounded on the west by Phrygia; on the north, by Paphlagonia and part of Pontus; on the east, by the river

Cappadocia,[1] Asia,[4] and Bithynia,[5] *elected*[6]

padocia, the proconsular *Asia, and Bithynia, elected*

river Halys and a part of Cappadocia; and, on the south, by Lycaonia. It was called *Galatia*, from the Gauls, to whom Nicomedes king of Bithynia gave it as a reward for their having assisted him in his wars against his brother. See pref. to Galatians, paragr. 1.---The chief cities of Galatia were Ancyra now called *Angora*, Tavium, Germa, and Pessinus. In these cities it is supposed the churches of Galatia were planted, to whom the apostle Paul wrote his epistle, which in our Canon is inscribed to the churches of Galatia. It was a country of great extent, and in latter times was governed by kings, as appears from Tully's oration in defence of Dejotarus, a king of Galatia, which is still extant in his works.

3. *Cappadocia.* The whole of the region lying on the south-east side of the Euxine sea, and reaching downwards to mount Taurus was called *Cappadocia*. This country, when possessed by the Persians, was divided into two Satrapies, which afterwards were made two kingdoms by the Macedonian princes, Alexander's successors. The one of these was called *Pontus* simply, and sometimes *the Capadocian Pontus* already described. The other was called *Cappadocia ad Taurum, the great Cappadocia*, and *Cappadocia proper*. Cellarius says the inhabitants of great Cappadocia were called *Leucosyrians*, and *Syrians*.---Under Archelaus and the princes who immediately preceded him, Cappadocia was divided into ten districts, five of which were near mount Taurus, and five more remote. To these the Romans added, as an eleventh district, that part of Cilicia which was on the west of Taurus. Of this district the chief city was Mazaca, afterwards called Cesarea: and near it was the village Dacora where Eunomius the Arian was born. The rest of Cilicia lying beyond the Taurus, was bounded by that mountain on the west and north, but on the south by the Mediterranean Sea, and on the east by mount Amanus which separated it from Armenia. The passes of this ridge of mountains are so strait, that Alexander with much difficulty marched his army through them, to fight the Persians.

4. *Asia.* The last king of this country was Atalus, who by his testament bequeathed his kingdom to the Romans. He, like his predecessors, held his court in Pergamus, a city of Mysia. But when the Romans took possession of his dominions, they made Ephesus the seat of their government, which they administered first by a Prætor, and then by a Proconsul. According to Sigonius, the Roman province called *Asia* comprehended Mysia, Phrygia, Eolis, Ionia, Caria, Doris, Lydia, Lycaonia, and Pisidia, all which are on this side mount Taurus. But Bithynia, Paphlagonia, Galatia, and Lycia, although on this side of Taurus, were not comprehended in the Roman province: for Lycia was given to the Rhodians, and the rest were governed by their own Tetrachs, after whose extinction their countries were formed into a province distinct from that of Asia.---The countries on the other side of Taurus, namely, Pamphylia, Isauria and Cilicia, were possessed by the kings of Syria, Alexander's successors.

5. *Bithynia.*

2 according to the foreknowledge[1] of God the

2 *according to the foreknowledge of God the Father*, to be his people,

5. *Bithynia.* This country was anciently called *Bebrycia*, from the Bebryces who inhabited it before they were expelled by the Thracians, Bithynians, and Thynians. On the west it was bounded by the Thracian Bosphorus, and a part of the Propontis; on the south by the river Ryndacus, and mount Olympus; on the north by the Euxine Sea; on the east its boundaries are fixed differently by different geographers. Pliny extends Bithynia to the river Parthenius: Ptolemy says it comprehended that part of Paphlagonia which lay on the Euxine sea; but the southern part he ascribes to Galatia. The metropolis of Bithynia was Nicomedia, a city famous, not only under the kings of Bithynia, but under the emperors, particularly Diocletian, who had a palace there, the burning of which occasioned the tenth general persecution of the Christians.---Chalcedon, an ancient city in this country, situated on the Bosphorus, which divided Europe from Asia, was famous for the council which met in it, and condemned the Eutychian heresy.

From the foregoing account of the countries mentioned in the inscription of Peter's first epistle, it appears, that it was written to the Christians who were dispersed through all the countries of the lesser Asia. In these countries the apostle Paul had often preached, and had gathered many churches, to whom he afterwards wrote letters which still remain, and of which Peter hath made honourable mention, 2 Ep. iii. 15, 16.

6. *Elected.* In the original, the word *elected*, is prefixed to *strangers of the dispersion;* yet as it stands in concord with, *according to the foreknowledge of God*, it must in the translation be joined therewith, as in the English version.---The sojourners of the dispersion, are said to have been *elected according to the foreknowledge of God*, not because they were elected to eternal life. A letter directed in that manner, no one, as Lardner observes, could receive; because no one could be certain of his election to eternal life, till it was made sure by his final perseverance. But the persons to whom the apostle wrote, were all, with propriety, said to be *elected according to the foreknowledge of God*, because agreeably to the original purpose of God discovered in the prophetical writings, Jews and Gentiles indiscriminately were made the visible church and people of God, and entitled to all the privileges of the people of God by their believing the gospel. In this sense, the word *elected*, is used in other passages of Scripture. See 1 Thess. i. 4. note 2.

Ver. 2.---1. *According to the foreknowledge of God.* God's foreknowledge of all believers to be his people, was revealed in the covenant with Abraham. This the apostle mentions, to shew the Jews that the believing Gentiles were no intruders into the church of God. He determined from the beginning to make them his people.---See Rom. xi. 2. where God is said to have foreknown the whole Jewish nation; and 1 Pet. i. 20. where the sacrifice of Christ is said to be foreknown before the foundation of the world.

2. *Through*

Father, (*a*, 167.) through sanctification of the Spirit,[1] (*a*, 147.) *in order to* obedience, and sprinkling of the blood[3] of Jesus Christ: *May* grace and peace *be* multiplied *to* you.

3 Blessed BE the God and Father of our Lord Jesus Christ, *who* according to his *great* mercy, hath begotten us again [1]

through sanctification of the Spirit, in order to their giving *obedience* to the gospel, *and* to their being *sprinkled with the blood of Jesus Christ*, as a token of their being admitted into the gospel covenant: *May grace and peace be multiplied to you.* See Rom. i. 7. notes 3, 4.

3 *Praised be the God and Father of our Lord Jesus Christ, who according to his great mercy, hath begotten us* Jews and Gentiles, *a second time to the hope of a new life* after death,

2. *Through sanctification of the Spirit.* This being spoken of all the strangers of the dispersion without exception, it cannot mean their *sanctification from sin*, but their *separation from their unbelieving brethren* by their professing the gospel. Now this is called the *sanctification of the Spirit*, because it had been brought to pass by the operation of the Spirit, who having enabled the apostles to prove the divine original of the gospel by miracles, had persuaded the sojourners of the dispersion, not only to obey the gospel, but to be sprinkled emblematically with the blood of Jesus in token of their faith: So that by their belief and profession of the gospel, they were totally separated, both from the unbelieving Jews and from the unbelieving Gentiles: a sense which the word *sanctification* often hath in Scripture. See Ess. iv. 53.

3. *And sprinkling of the blood of Jesus.* As the Israelites, after having declared their consent to the Sinaitic covenant, Exod. xxiv. 7. were formerly initiated into that covenant by being sprinkled with the blood of the sacrifices whereby it was ratified, so all who receive the gospel, being emblematically sprinkled with the blood of Jesus in the Lord's supper, and in the Lord's supper, are initiated into the gospel-covenant, which was ratified by the shedding of the blood of Jesus as a sacrifice. Hence apostates themselves, are said to have been *sanctified by the blood of the covenant*, Heb. x. 29. Hence also it is said of Messiah, Isaiah lii. 15. *He shall sprinkle many nations:* He shall initiate many nations into the gospel-covenant; in allusion to the sprinkling of the Israelites at Sinai.

Ver. 3.---1. *Hath begotten us again to a living hope.* This is a Hebraism for *a hope of life.* Accordingly the Syriac version hath here, *in spem vitæ; to an hope of life.* Believers of all nations are begotten to the hope of a new life after death, through the covenant of grace made with our first parents after the fall. To the same hope they are begotten a second time, through the resurrection of Christ from the dead. See the following note.

2. *Through the resurrection of Jesus Christ from the dead.* Jesus having been put to death by the Jews for calling himself the Son of God, his resurrection was a declaration from God that he is his Son: And

to

to a living hope, through the resurrection of Jesus Christ from the dead, [2]

4 to an inheritance [1] incorruptible, and undefiled, and *unfading, preserved in the heavens* [2] (ις) *for us*,

5 who by the power of God, *are guarded* [1] through faith, *to the* salvation [2] *pre-*

through the resurrection of Jesus Christ from the dead,

4 And *to an inheritance incorruptible, and undefiled, and unfading, preserved in the heavens for us*, (so that it is better than any earthly inheritance)

5 *who by the power of God are* safely *guarded*, against Satan and his instruments our spiritual enemies,

to shew this, God termed his raising him, *his begetting him*, Acts xiii. 33. Wherefore, Jesus having promised to return and raise the dead, his resurrection is both a proof and a pledge of our resurrection: on which account God is fitly said to have begotten us again to the hope of life, through the resurrection of Jesus Christ from the dead.

Ver. 4.---1. *To an inheritance incorruptible, &c.* Through the same resurrection, God hath begotten us to the hope of obtaining an inheritance incorruptible. This is that country which was promised to Abraham and to his spiritual seed, under the emblem of *Canaan*, and which is called, 2 Pet. iii. 13. *A new heavens and a new earth.*---This happy country is said to *be incorruptible*, because it shall neither be destroyed by the waters of a flood, nor by fire, as this earth hath been, and in the end will be.---Also, it is said to be *undefiled*, because it shall not, like the earthly Canaan, be defiled with the sins of its inhabitants, Levit. xviii. 28. For into the heavenly country, nothing shall enter that defileth, Rev. xxi. 27. Lastly, it is said to be *unfading*, because it will never wax old; and because its beauties will remain fresh through all eternity, and its pleasures will never become insipid by enjoyment.

2. *Preserved in the heavens.* This inheritance is said to be *in the heavens*, because of its excellence; and to be *preserved there*, to denote its certainty and permanency. Or, the expression may be understood literally, as an allusion to our Lord's words, *I go to prepare a place for you.* Accordingly in the following verse, it is represented as already prepared to be revealed in the last time.

Ver. 5.---1. *Who by the power of God are guarded*, or defended, *through faith.* The word φρουρουμενους, signifies *guarded in a garrison.* The term is very emphatical here. It represents believers, as attacked by evil spirits and wicked men their enemies, but defended against their attacks by the power of God, through the influence of their faith, 1 John v. 4. just as those who remain in an impregnable fortress, are secured from the attacks of their enemies, by its ramparts and walls.

2. *Salvation prepared to be revealed in the last time.* This salvation, in the opinion of some, is the deliverance from the destruction brought on the Jewish nation by the Romans, which the disciples of Christ obtained, by observing the signs mentioned in their Master's prophecy concerning that event. For when they saw these signs take place they fled

pared to be revealed in the last time.

6 (Ἐν ᾧ, 167. 67.) *On account of this, be exceeding glad,*[1] *THOUGH for a little while still (since it is needful*[2]*)* ye are *made sorry by divers trials;*

7 that the *trying* of your *faith, much* more precious than of gold [1] *which* perisheth, (δέ, 100.) *though proved by* fire, *may* be found *to* praise, and honour, and glory, at the *revelation*[1] of Jesus Christ:

(1 Pet. v. 8.) *through faith till we obtain the salvation prepared to be revealed in the last time;* the time of Christ's second coming.

6 *On account of this* great salvation firmly hoped for by you, *be ye exceeding glad, though for a little while still* (*since it is necessary*) *ye are made sorry by divers* afflictions, sent on you as *trials* of your faith and hope;

7 *that the trying of your faith, which is of much greater value* to the world *than* the trying *of gold which perisheth, though proved* in the most perfect manner, *by fire, may be found to* issue *in praise* to God, *and* in *honour and glory* to yourselves, *at the revelation of Jesus Christ:*

fled from Jerusalem to places of safety, agreeably to their Master's order, Matt. xxiv. 16. But what is said, ver. 9.---12. concerning this salvation; that it is *a salvation*, not of the body but of the soul, to be bestowed as the reward of faith; that the prophets who foretold this salvation, searched diligently among what people and at what time the means of procuring it were to be accomplished; that it was revealed to the prophets, that these means were to be accomplished, not among them but among us; and that these things were preached by the apostles as actually come to pass: I say the above mentioned particulars concerning the salvation to be revealed in the last time, do not agree to the deliverance of the Christians from the destruction of Jerusalem, but are applicable only to the salvation of believers in general from eternal death, by a resurrection to an immortal life in heaven, at the time of Christ's coming, when this salvation is to be revealed; and that time is called *the last time*, because it will be the concluding scene of God's dispensations, relating to our world.

Ver. 6.--1. *Be exceeding glad.* So ἀγαλλιᾶσθε is rendered by our translators, Matt. v. 12. Properly the word signifies, *to leap for joy.*

2. *Since it is needful.* From this we learn, that the people of God are never afflicted, except when it is necessary for their improvement in virtue, that they may become meet for the heavenly inheritance. What a consolation is this to the afflicted!

Ver. 7.—1. *The proof of your faith, much more precious than of gold.* In the first age, the Christians were subjected to persecution and death, that their faith being put to the severest trial, mankind might have in their tried and persevering faith, what is infinitely more profitable to them than all the gold and silver in the world; namely, such an irrefragable demonstration of the truth of the facts on which the Christian religion is built, as will bring praise and honour and glory to God, and to the martyrs themselves, at the last day. For what can be more

8 Whom *not* having seen[1] ye love[2] *on whom, not now looking,*[3] *but* believing,[4] ye *greatly* rejoice *IN HIM* with joy unspeakable, and full of glory,[5]

8 *Whom, though ye never saw him, ye love; on whom not now looking* with your bodily eyes, *but believing* the accounts given of him by the eye-witnesses, *ye greatly rejoice in him* as your Saviour *with joy unspeakable*, and which will be *full of glory* to you at the judgment,

honourable to God, than that the persons whom he appointed to bear witness to the resurrection of Christ, and to the other miracles by which the gospel was established, sealed their testimony with their blood? Or, what greater evidence of the truth of these miracles can the world require, than that the persons who were eye-witnesses of them, lost their estates, endured extreme tortures, and parted with their lives, for bearing testimony to them? Or, what greater felicity can these magnanimous heroes wish to receive, than that which shall be bestowed on them at the revelation of Jesus Christ, when their testimony shall be put beyond all doubt, their persecutors shall be punished, and themselves rewarded with the everlasting possession of heaven?

2. *At the revelation of Jesus Christ.* When the first coming of Christ into our world is spoken of, the verb φανερωω is commonly used, 1 Tim. iii. 16. 1 Pet. i. 20. 1 John i. 2. iii. 8. Yet, for a reason to be mentioned, 1 John ii. 28. note 2. it is applied with peculiar propriety likewise, to denote Christ's coming to raise the dead and judge the world, which here, and ver. 13. and 1 Cor. i. 7. is termed αποκαλυψις, *the revelation*, and *the revelation of his glory*, 1 Pet. iv. 13. because on that occasion, appearing in his own glory as the Son of God, and in the glory of his Father as Judge, attended by an host of angels, he will reveal or shew himself the Son of God and Judge of the world, and thereby overwhelm with inexpressible confusion all infidels and wicked men, who denied him to be the Son of God, and rejected his gospel; and will punish them with everlasting destruction, 2 Thess. i. 8.

Ver. 8.---1. *Whom not having seen.* The word ιδοντες, literally signifies, *known*. But it sometimes signifies *seen*, Matt. ii. 2. Ειδομεν, *we have seen his star in the east.* See also ver. 9, 10.---In this sense Thucydides likewise uses the word, as Wetstein has shewed.

2. *Ye love;* namely, on account of his amiable character, and for the great benefits he hath bestowed on you.

3. *On whom not now looking.* Here ορωντες hath the sense of υποβλεποντες, by virtue of the preposition υπο, which goes before in this clause.

4. *But believing.* This is an allusion to our Lord's words to Thomas, John xx. 29. *Because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed.*

5. *And full of glory.* In support of this translation, Estius observes that the participle δεδοξασμενη, is put for the adjective. But Bengelius thinks the participle is used in its proper signification, to denote that the joy of believers will be glorified, or rendered stable by Christ at the judgment.

Ver. 9.

9 receiving the *reward*[1] of your faith, EVEN the salvation[2] of YOUR souls.

9 because, like conquerors in the games, ye shall then *receive* (τελος) *the reward of your faith, even the salvation of your souls.*

10 *Concerning* which salvation the *prophets inquired accurately,* and searched diligently, who *have* prophesied (περι) *concerning* the grace *TO BE BESTOWED on* you.

10 *Concerning* the nature and manner of *which salvation, the prophets* themselves *inquired accurately, and searched diligently, who have prophesied concerning the* means by which, and the time when, the great *blessings to be bestowed on you* were to be procured.

11 Searching *diligently*[1] (τις, 148.) *of* what *PEOPLE,* (η, 195.) *and what kind* of time the Spirit of Christ *who* WAS in them[2] did signify, when *he* testified

11 In particular, they employed themselves in *searching diligently,* (τις τινα supply λαον) *of what people and of what period of time, the Spirit of Christ who inspired them did signify, when* by them *he foretold the sufferings of Christ,*

Ver. 9.---1. *Receiving the reward of your faith.* The word τελος, rendered *reward,* properly signifies *the end.* But it is fitly translated *reward,* because, as Beza observes, the reward is *the end* for which any work is performed. See Rom. vi. 21. note.

2. *The salvation of your souls.* See ver. 5. note 2.---The salvation to be accomplished by Messiah, was thought by the Jews to be a salvation from the Roman, and every foreign yoke. But that was only a salvation of their bodies. Whereas the salvation which believers expect from Christ, is the salvation of their souls from sin, and of their bodies from the grave. See chap. iv. 6. note 2.

Ver. 10. *Concerning the grace to be bestowed on you.* The original clause της εις υμας χαριτος, is an ellipsis of the same kind with ver. 11. τα εις χριστον παθηματα. But to render the sentences complete, the word αποδοθεισαμενος, must be supplied in both. By *grace,* Benson understands the gospel revelation.

Ver. 11.---1. *Searching diligently of what people, &c.* From this it appears, that in many instances, the prophets did not understand the meaning of their own prophecies, but studied them, as others did, with great care in order to find it out. See Dan. vii. 28. xii. 8. This care they used, more especially in examining the prophecies which they uttered concerning the Christ, being extremely solicitous to know what people were to put him to death, and what time for that event the Spirit of Christ who was in them did signify, when he testified the sufferings, &c. and by the assistance of the Spirit, they obtained the knowledge mentioned, ver. 12.

2. *The Spirit of Christ who was in them.* Here Peter assures us, that the inspiration of the Jewish prophets, was derived from Christ. It was his Spirit, (see Gal. iv. 6. note) who spake in them. The same spirit he promised to his apostles, John xvi. 7. 13. Wherefore, the prophets and

before, the sufferings (ως, 148.) of Christ, and *the glories following*[1] *these*.

12 *To them* it was revealed, that not *CONCERNING*[1] themselves, but *us*, they *ministered these things; which things have now been* reported *to* you by them *who* have preached the gospel *to* you with the Holy Ghost [2] sent down from heaven: *into* which things[3] *angels earnestly* desire to look *attentively*.[4]

and the glories which were to follow to him and to mankind, *after these* sufferings.

12 In consequence of their searching, *to them it was discovered, that not concerning themselves* and their contemporaries, *but* concerning *us, they foretold these things; which things have now been reported to you*, as come to pass among us, *by the apostles and other eye-witnesses who have preached the gospel to you with the* power of the *Holy Ghost sent down from heaven*, (Acts ii. 3, 4.) *Into which things angels earnestly desire to look attentively*.

and apostles, being inspired by one and the same spirit, their doctrine must be, as in fact it is, the same.

3. *The glories following.* The glories which followed the sufferings of Christ, were, 1. The glory of his resurrection. 2. Of his ascension into heaven, and exaltation to the government of the universe. 3. Of his sending down the Holy Ghost on his apostles and disciples, to enable them to propagate the gospel effectually. 4. Of his returning to the earth, to raise the dead, and judge the world: and 5. Of his introducing the spiritual seed of Abraham, in a body, into the heavenly country. These were the glories, of which Christ himself spake, Luke xxiv. 26.

Ver. 12.---1. *Concerning themselves.* Parkhurst in his Grammar prefixed to his Dictionary, p. 73. observes that in Greek the dative case is often governed by a preposition which is understood; and among the rest mentions εις *concerning*, I have therefore supplied it in the translation of this passage, being authorized to do so by the context.

2. *Who have preached the gospel to you with the Holy Ghost.* It was Paul chiefly who preached the gospel to the persons to whom this epistle was written. Of him, therefore, and of his assistants, Peter speaks in this passage; and affirms that he, with the rest of the apostles, in preaching and writing the doctrines of the gospel, were assisted by the Holy Ghost: And that in general the first preachers confirmed their testimony concerning their Master, by working miracles, and by exercising the spiritual gifts.

3. *Into which things;* namely, the sufferings of Christ, the glories following his sufferings, the nature of the salvation which he hath wrought for us by his death, the constitution of the Christian church, together with the prophecies and types in which all these things were foretold.

4. *Angels desire to look attentively.* Παρακυψαι, literally *to stoop*. But *stooping*, being the action of one who desires to look narrowly into a thing, it is properly translated, *look attentively*. The omission of the article

13 Wherefore *having the loins of your mind girded,*[1] *AND watching, do ye perfectly hope* for the *gift* (φερομενην, 12. 2.) *to be* brought to you (εν) at the revelation of Jesus Christ. (See ver. 7. note 2.)

13 *Your salvation being an object of attention even to angels, preserving the faculties of your mind in a fit condition* to discern its greatness, *and watching* so as to avoid every thing that may hinder your salvation, *Do ye strongly,* and to the end of your lives, *hope for the gift* of eternal life *to be bestowed on you, at the revelation of Jesus Christ.*

14 As obedient children, *do not fashion* yourselves according to the former lusts, in your ignorance;[1]

14 *As becometh obedient children* of God, and heirs of heaven, (ver. 4.) *Do not fashion your actions, according to the lusts which formerly ruled you, during your ignorance* of God;

15 but as he *who* hath called you[1] *is* holy, be ye

15 (αλλα κατα τον) *but as God who hath called you* his children, and there-

article before αγγελοι, renders the meaning more grand. Not any particular species of angels, but all the different orders of them desire to look into the things foretold by the prophets, and preached by the apostles. See Ephes. iii. 10.---This earnest desire of the angels to contemplate the sufferings of the Christ, was emblematically signified by the Cherubim placed in the inward tabernacle with their faces turned down towards *the mercy-seat*, Exod. xxv. 20. To that emblem there is a plain allusion in the word παρακυψαι, *to stoop*. The apostle's meaning is, if our salvation, and the means by which it is accomplished, are of such importance as to merit the attention of angels, how much more do they merit our attention, who are so much interested in them?

Ver. 13. *Loins of your mind girded.* This is an allusion to the manners of the east, where the men's garments being long and flowing, they prepared themselves for travelling, and other active employments, by tucking them up, and fastening them round their loins with a girdle, to prevent their being encumbered by them. Wherefore, *the loins of the mind girded*, is a bold but a most expressive metaphor, to signify *the faculties of the mind prepared* for exerting themselves properly: Our mind must not be overcharged at any time with surfeiting and drunkenness: our affections must be placed on proper objects, and in a just degree: and our passions must all be under the government of our reason. St Paul gives the same advice, Eph. vi. 14. and so doth our Lord himself, Luke xii. 35.

Ver. 14. *In your ignorance.* This I think implies that some of the persons to whom Peter wrote had formerly been Gentiles. The commentators, however, who contend that this epistle was addressed to the Jews only, think that their state before their conversion might be called *ignorance*, in comparison of the greater knowledge they enjoyed under the gospel.

Ver. 15. *Who hath called you his holy:* Called you to his eternal glory as his children. So Peter himself explains this calling; 1 Pet. v. 10.

also holy in all *your behaviour.*

16 (Διοτι, 123.) For it is written, Be ye holy (οτι, 254.) *because* I am holy.

17 And *seeing* ye call on the Father, who without respect of persons[1] judgeth according to every man's work, pass the time of your sojourning[2] here in fear;

18 *knowing that not* with corruptible things, as silver and gold, *ye were redeemed*[1] from your *foolish*

by hath made you heirs of heaven, *is holy, Be ye also holy* like him, *in every thing ye say and do.*

16 *For it is written* by Moses, Lev. xix. 2. as God's command to the Israelites his children, *Be ye holy, because I am holy;* I am free from sin and every kind of impurity, and I hate the workers of iniquity.

17 *And seeing ye worship the Father* of the universe, *who, without considering whether men are Jews or Gentiles,* rich or poor, kings or beggars, *judgeth according to* the nature of *every man's doings, Pass the time of your sojourning on earth, in fear* of that impartial judgment.

18 Especially as *ye know, that not with corruptible things, as silver and gold, ye were delivered from your wicked,* superstitious, sensual *manner*

v. 10. See also chap. ii. 21. iii. 9.---As the heathens believed their gods to be the patrons and practisers of all kinds of vice, the religious worship which they paid to their gods, must have had a pernicious influence in corrupting their morals. Not so the worship which Christians paid to the true God, who, being perfectly free from evil, and the author as well as the possessor of all moral excellence, is worthy of the imitation of his intelligent creatures. Besides, holiness is necessary to qualify us for living with God in his eternal kingdom, 2 Cor. vii. 1.

Ver. 17.---1. *Without respect of persons.* Here Peter repeats what he said to Cornelius, Acts x. 34. *Respect of persons,* is explained, Rom. ii. 11. note. This can have no place with God, who hath nothing either to hope or fear from any of his creatures.

2. *Pass the time of your sojourning.* The word παροικιας properly signifies the stay which travellers make in a place, while finishing some business. The term, therefore, is applied with great propriety, to the abode of the children of God in the present world, as it signifies that this earth is not their home, and that they are to remain in it only a short time. See Heb. xi. 13. note 5.

Ver. 18.---1. *Not with corruptible things, as gold and silver, ye were redeemed.* Properly speaking, *To redeem,* means, to procure life to a captive, or liberty to a slave, by paying a sum of money for them. In scripture, *to redeem* frequently signifies *to deliver* from any misfortune simply, without marking the means made use of for that purpose. See 1 Tim. ii. 6. note 1. In this sense the word is used in the passage before us.

2. *De*

ish behaviour delivered to you by your fathers;[2]

19 but with the precious blood of Christ, as of a lamb[1] without blemish, and without spot,

20 *foreknown indeed* before the foundation of the world,[1] *but manifested* in these last times for you,

21 who *through him believe* (εις) in God,[1] *who* raised him up from the dead, and gave him glory, that your faith and hope might be in God.

of living, which was *taught you by your fathers*, and from the miserable consequences of that kind of life;

19 *But with the precious blood of Christ, as of a lamb without blemish and without spot.* By dying, Christ hath obtained power to deliver sinners, both from the power and from the punishment of their sins.

20 The sacrifice of Christ, was *appointed of God indeed, before the foundation of the world*; *but was offered, in these last times* of the Mosaic dispensation, *for you*,

21 *who through his gospel believe in God, who raised him up from the dead, and gave him* the *glory* of sitting at his own right hand, as Saviour and King, *that your faith* in him *and hope* of eternal life, *might be* founded *in* the power and veracity of *God*.

2. *Delivered to you by your fathers.* The Jews derived from their fathers, that implicit regard for the traditions of the elders, by which they made the law of God of none effect. In like manner the Gentiles derived their idolatry and other vicious practices, from the teaching and example of their fathers. For in general, as Whitby observes, the strongest argument for false religions, as well as for errors in the true, is, that men have received them from their fathers.

Ver. 19. *As of a lamb without blemish.* See Levit. xxii. 21, 22. where the things reckoned blemishes in the animals to be sacrificed are enumerated.---Ασπιλος means without any excrescence, as Αμωμος means without any defect. The sacrifice of himself, which Christ offered to God without spot, being here likened to the sacrifice of the paschal lamb, and to the lambs daily offered as sin-offerings for the whole nation, we are thereby taught that the shedding of Christ's blood is a real atonement for the sins of the world. Hence John Baptist called him *the Lamb of God which taketh away the sin of the world.* And to shew the extent of the efficacy of his atonement, He is said to be *a lamb slain from the foundation of the world*, Rev. xiii. 8.

Ver. 20. *Fore ordained indeed before*, &c. See the illustration prefixed to Rom. v. paragr. 3. from the end.

Ver. 21. *Who through him believe in God.* The Gentiles, might justly be said to have believed in God through the ministry of Christ and of his apostles, because, before the gospel was preached to them, they were utterly ignorant of the true God. But this could not be said of the Jews.

22 *WHEREFORE, having* purified your souls (εν, 65.) *by* obeying the truth through the Spirit, *to* unfeigned *brotherly love, ye will love* one another, (εκ) *from* a pure heart *continually :*[2]

22 *Wherefore having purified your souls, by embracing the gospel through* the influence of *the Spirit,* (this sentiment Peter delivered in the council, Acts xv. 8, 9.) so as *to* have attained an *unfeigned love of your Christian brethren, ye will* without doubt *love one another,* not from a carnal passion, but *from a pure heart continually :*

23 *Having been regenerated,*[1] not of corruptible seed, but incorruptible, (δια, 113.) *through the word of the living God* [2] (και, 219.) *which remaineth* for ever.[3]

23 *Having* all *been regenerated* as sons to God, *not of corruptible seed, but incorruptible,* namely *through the word of the living God, which* with its offspring, doth not like the corruptible seed with its offspring, *remain* only in the present world, but *for ever.*

Ver. 22. *From a pure heart continually.* So the original word εκτενως, is translated in our Bibles, Acts xii. 5. *Prayer was made,* εκτενως, *without ceasing of the church, unto God for him.*---Peter's description of Christian love is excellent. It springs up in a heart purified by truth through the assistance of the Spirit, it is sincere in its operation, it is unmixed with carnal passions, and it is permanent.

Ver. 23.---1. *Having been regenerated.* In this expression the apostle insinuated to the Jews, that they were not the children of God and heirs of immortality by their being begotten of Abraham, nor by their obeying the law of Moses, but by their being begotten of the incorruptible seed of the preached word of the living God. See ver. 25. The same thing our Lord declared to Nicodemus, when he told him, John iii. 5. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* See 1 John ii. 29. note 1.

2. *But incorruptible, through the word of the living God:* So the clause δια λογου ζωντος θεου, should be translated. The incorruptible seed, through which believers are born again, is not bodily seed, but *the word of the living God;* the doctrines of the gospel. These are called the *word of God,* because they were given to Christ by God; and are said to be *incorruptible,* because they are never to be altered.

3. *Which remaineth for ever.* I acknowledge, that λογου ζωντος θεου και μενοντος εις τον αιωνα, may be translated, *the word of God who liveth and remaineth for ever.* But as in verse 25. after telling us that *the word of the Lord remaineth for ever,* the apostle adds, *Now this is that word which is preached to you,* he plainly shews that his meaning in this verse is, not that God, but that his word remaineth for ever.---The incorruptible seed, the word of God, differeth entirely from the corruptible seed which produceth the human body. For whereas that seed, with the high birth and other distinctions which it conveys to those who are born from it, remaineth only during the present life, the

24 (Διοτι, 123.) For all flesh is as grass,[1] and all the glory of man as the flower of grass. The grass withereth, and the flower of *it* falleth *down:*

25 But (ρημα) the word of the Lord *remaineth* for ever. (Δε, 103.) *Now* this is *that* word *which is preached to you.*

24 *For* as Isaiah hath said, chap. xl. 6. 8. *every thing pertaining to our flesh is* weak and perishing *like grass, and all the glory of man as the flower of grass. The grass withereth, and the flower of it falleth down;* so the noblest races of mankind, with all their glory, quickly decay.

25 *But the word of the Lord,* the incorruptible seed, with the noble nature which it conveys to its offspring, *remaineth forever. Now this* word *is that gospel which is preached to you* by us apostles.

the incorruptible seed, together with the new and noble nature, which it conveys to them who are born from it, will remain through all eternity.

Ver. 24. *All flesh is as grass.* The word χορτος, denotes not only grass, but all kinds of herbs; and among the rest those which have stalks and flowers. Nay, it seems to be used for shrubs, Matth. vi. 30. ---This is a quotation from Isa. xl. 6,---8. where the preaching of the gospel is foretold, and recommended from the consideration that every thing which is merely human, and among the rest the noblest races of mankind, with all their glory and grandeur, their honour, riches, beauty, strength, and eloquence; as also the arts which men have invented, and the works they have executed, all decay as the flowers of the field. But the incorruptible seed, the gospel, called by the prophet *the word of the Lord,* shall be preached while the world standeth; and the divine nature which it is the instrument of conveying to believers, will remain in them to all eternity.---James likewise hath illustrated the brevity and uncertainty of human life with its glory, by the same figures, chap. i. 11. See also chap. iv. 14. note.

CHAPTER II.

View and Illustration of the Directions in this Chapter.

IT being of great importance in the first age, that the disciples of Christ, by a holy and virtuous behaviour, should confute the calumnies of their adversaries, who charged them with all manner of crimes, the apostle Peter earnestly exhorted the brethren of Pontus, from the consideration of their character and dignity as the children of God, described in the preceding chapter, to lay aside all malice, guile, hypocrisies, envyings, and ca-

lumnies, things utterly inconsistent with brotherly love, ver. 1.—And, as new born babes, by the unadulterated milk of the word of God, to nourish the divine nature in themselves to maturity, ver. 2, 3.—that they might be fit to be built into the temple of God, as living stones, upon the foundation Christ, ver. 4.—agreeably to what Isaiah foretold, ver. 6.—And to encourage them he observed, that to all who believe, the great honour belongs of being built into the temple of God, as constituent parts thereof. Whereas all who refuse to believe in Christ, are not only dishonourable, but miserable, ver. 7.—because they are to be broken in pieces by Christ, the stone against which they stumble, ver. 8.—Next, he told both Jews and Gentiles, that by their believing on Christ, being built up into a temple for the worship of God, all the honourable titles formerly appropriated to the Jews, as the visible church and people of God, now belonged to them, ver. 9.—so that the Gentiles in particular, were much more happy, as members of the church of Christ, than ever they had been in their heathen state, ver. 10.—And seeing they were now become constituent parts of the temple of God, he earnestly exhorted them to abstain from fleshly lusts, ver. 11.—and to have their behaviour comely in the eyes of the Gentiles, who by their holy lives would be sensible of the falsehood of the calumnies uttered against the Christians, ver. 12.—In particular, they were in every thing innocent to obey the heathen magistrates of all denominations, because their office required them to punish the bad and reward the good, ver. 13, 14.—Thus to shew themselves good subjects, he told them was the most effectual method of silencing those foolish men, who slandered them as seditious persons, ver. 15.—This advice, I suppose, was intended more especially for the Jewish Christians, to prevent them from joining their unbelieving brethren, in the rebellion against the Romans, which was ready to break out about the time the apostle wrote his letter.—See the Illustr. prefixed to James, chap. iv.—Farther, because many who had embraced the gospel, fancied that they were thereby freed from obeying the heathen laws, the apostle told them plainly, that the freedom bestowed on them by the gospel, was a spiritual, not a political freedom; and ordered them not to use that freedom as a cloak for wickedness, but to behave as the bondmen of God, who enjoined them to obey their earthly masters, ver. 16.—Next, because the Jewish zealots affirmed, that no obedience was due from the people of God, to the emperor, or any other prince who was not of their religion, and who did not govern them according to the law of Moses, the apostle commanded them to pay to all men, the honour which was due to them on account of their rank, or office, or personal merit; to love the brotherhood; to fear God; and to honour the emperor.

Having

Having thus enjoined such of the Christians as were freemen, to obey the heathen magistrates in all things consistent with their obedience to Christ, St Peter proceeded to direct such of them as were slaves, to obey their masters in the same manner with all reverence, whether they were believers or unbelievers, and whether they were gentle in their manners, or froward, ver. 18.—assuring them, that it was an acceptable thing to God, if a slave from a principle of religion, suffered bad usage patiently, ver. 19, 20.—And that they were called to patience under unjust sufferings, from the example of Christ, who, though he was a person of such dignity and power, submitted to suffer wrongfully for our sakes, leaving us when he returned to heaven, an example that we should follow his steps, ver. 21.—Farther, that the example of Christ in suffering injurious treatment patiently, might make the deeper impression upon them, he gave them an account of his innocence, sincerity, willingness to forgive injuries, and self government, ver. 22, 23.—and of the end for which he suffered, namely, that we being freed from the dominion of sin, might have faith counted to us for righteousness, who have been healed by Christ's stripes, ver. 24.—Lastly, by observing, that the sojourners of the dispersion had been as sheep going astray, but were now returned to the shepherd and overseer of their souls, he insinuated the obligation which lay on them, to obey and imitate Christ their shepherd and overseer in all things, ver. 25.

NEW TRANSLATION.	COMMENTARY.
CHAP. II. 1 Wherefore laying aside all malice, and all guile and hypocrisies, and *envyings*, and all evil speakings,	1 *Seeing ye are born again* through the incorruptible seed of the word, *laying aside every degree of ill will, and every kind of guile*, not accepting flattery and insincere compliments, *and hypocrisies* in religion, *and envyings* of the prosperity of others, *and every kind of evil speaking*,
2 as new born babes [1] *earnestly* desire *the unadulterated* [2] milk of the word,	2 *as new born children of* God, *earnestly desire the unadulterated milk of the gospel doctrine, that ye may grow*

Ver. 2.---1. *As new born babes.* Wolfius observes, that the Jewish Doctors were wont to call new proselytes, *little children*, and *new born babes*. The apostle Peter gave the Christians of Pontus the latter appellation, perhaps, because many of them were but newly converted.

2. *The unadulterated milk of the word.* Because the offering of our bodies living sacrifices to God is called, Rom. xii. 1. λογικην λατρειαν, our *reasonable worship*, some critics, following the Vulgate version, translate λογικον αδολον γαλα in this passage, *the unadulterated rational milk*. But as λογος is often used in scripture to denote the word of God preached, the

that ye may grow thereby.[3]

3 (ειπερ, 128.) *Because indeed* ye have tasted that the Lord *is good.*[1]

4 To whom coming AS TO a living (50.) stone, [1]

thereby to the proper stature and strength of the children of God.

3 This desire will be strong in you, *because indeed ye have tasted* in the unadulterated milk of the word, *that the Lord* Jesus, in what he hath already done, and in what he is still to do for you, *is good* to you.

4 *To whom coming* by faith, *as to a living* foundation-*stone*, *rejected indeed*

the translation in our English Bible is perfectly just.---By adding the epithet αδολον, *unadulterated*, the apostle hath taught us that the milk of the word will not nourish the divine nature in those who use it, if it is adulterated with human mixtures.

3. *That ye may grow thereby.* In the former chapter, the apostle told the Christians of Pontus, that they were born again of the incorruptible seed of the word. Here he told them, that the word is also the milk, by which the new-born grow to maturity. The word therefore is both the principle by which the divine life is produced, and the food by which it is nourished.

Ver. 3. *Tasted that the Lord is good.* Vulgate, *dulcis*, *sweet.* This is an allusion to Psalm xxxiv. 8. *O taste and see that the Lord is good.* The goodness of the Lord, which the new-born taste in the milk of his word, is his goodness in promising to forgive their sins, and to raise them from the dead, and to bestow upon them the incorruptible inheritance, and to give them in the present life every thing necessary to prepare them for enjoying that inheritance.

Ver. 4.---1. *To whom coming as to a living stone.* Here St Peter had in his eye Isa. xxviii. 16. where the formation of the Christian church, for the spiritual worship of God, is foretold under the image of a temple which God was to build on Messiah as the foundation-stone thereof. *Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation.*

The apostle here terms the Lord Christ, *a living stone*, to shew that the temple of which he is the foundation is built of living men, and represents their entering into the Christian church by their *coming to this living stone*, to be built thereon *as living stones.* Withal, to shew that this is his meaning he adds, ver. 5. *Ye also as living stones are built up a spiritual temple.* --The laying this precious corner stone in Zion for a foundation, signifies that the Christian church, the new temple of God, was to begin in Jerusalem. See ver. 6. note 2.---The apostle Paul likewise, in allusion to Isaiah's prophecy, represents the Christian church, Ephes. ii. 20. as a great temple *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone thereof.*

2. *Rejected indeed of men.* By calling the Lord Christ *a living stone who was rejected of men*, Peter intimates that he is the person spoken of Psal. cxviii. 22. *The stone which the builders refused, is become the head stone of the corner.* 23. *This is the doing of the Lord,*

and

rejected indeed (ὑπὸ) of men[3] but chosen (παρὰ) *by* God,[3] *and* precious, [4]

5 ye also, as *living* stones,[1] are built up a spiritual *temple*,[2] an holy priesthood,[1] *to offer* spi-

of the Jewish builders, the chief priests and scribes, *but chosen by God* to be the chief corner foundation-stone of his temple, *and* therefore a *precious* stone,

5 *ye also as living stones*, *are built up* on him, so as to make *a spiritual temple*. Ye are also *an holy priesthood*, appointed by him *to offer* in that tem-

and it is marvellous in our eyes. In applying this prophecy to Christ, the apostle was authorized by Christ himself, who said to the chief priests and elders, Matt. xxi. 42. Did ye never read in the scriptures, *The stone which the builders rejected, &c.* For by proposing this question, after he had delivered in the hearing of the chief priests and elders the parable of the vineyard let out to husbandmen, who put the Lord of the vineyard's son to death, and who for that crime were destroyed by the armies of the Lord of the vineyard; also by adding, that the kingdom of God should be taken *from them* and given to another nation, Christ intimated, that the chief priests and elders were the builders spoken of Psal. cxviii. 22. (See the following ver. 7. note 3.) that the stone which they rejected was Messiah God's son: that their rejection of that stone consisted in their refusing to acknowledge Christ as the foundation of the new temple of God foretold to be laid in Zion: and that the taking of the kingdom of God from them because they crucified Christ, meant that the Jews were no longer to be the visible church and people of God, but that another nation was to obtain that honour.

3. *But chosen of God.* Although the Jewish builders rejected Christ, the stone which God laid in Zion for the foundation of his new temple, yet he was chosen of God to be both the chief corner stone in the foundation of God's temple, whereby the two sides of the building were united, and the top corner stone by which the building was completed.

4. *And precious.* Isaiah termed the *tried stone* which God laid in Zion for a sure foundation *precious*, to signify its excellence and efficacy in supporting the great temple of God, the Christian church built thereon.

Ver. 5.—1. *Ye also as living stones.* Because the Hebrews used the epithet *living* to denote excellence, (Ess. iv. 50.) *living stones*, in this and the preceding verse, are by some thought to mean *excellent stones*. Nevertheless as the Christian church is built upon Christ and his apostles, and consists of living men, I think the word *living* may be understood literally, so as to distinguish the Christian church, the spiritual temple of God, both from the temples of idols and from the temple of Jerusalem, which were built of nothing but dead materials.

2. *A spiritual temple.* The word Οἶκος, *House*, often signifies *a temple*. See 1 Tim. iii. 15. and note 2. on Ephes. ii. 21. where it is shewed in what sense the Christian church is *the temple of God*

3. *An holy priesthood*, Ἱεράτευμα, properly is *a college* or *company of priests.*

ritual sacrifices, *most* acceptable to God, *through* Jesus Christ.

6 (Διο και) *For even* it is contained in the Scripture,[1] (Isa. xxviii. 16.) Behold, I lay in Zion a chief-corner stone,[2] *elected*, precious, and he *who* believeth on him[3] shall not be *ashamed*. (See Rom. ix. 33. commentary.)

ple, *spiritual sacrifices* of prayer and praise; sacrifices *most acceptable to God, through* the mediation of *Jesus Christ*.

5 In calling Christ the foundation of the temple of God, I speak truth. *For even it is contained in the Scripture, Behold I lay in Zion* for a foundation of the new temple of God, *a stone, a tried stone, a precious corner-stone*, a sure foundation, *he that believeth on him shall not make haste*.

priests.---Christians are called a *priesthood*, in the same sense that the Israelites were called *a kingdom of priests*, Exod. xix. 6.---They are called likewise *a kingly priesthood*, 1 Pet. ii. 9. perhaps, on account of that pre-eminence over others to which they shall be raised in the life to come. Hence they are said, Rev. i. 6. to be made *Kings* as well as *priests*. The apostle's design in giving these titles to Christians, is to shew that in the Christian church or temple, there is no need of the mediation of priests to present our prayers to God. Every sincere worshipper has access to the Father through Christ, as if he were really a priest himself. The sacrifices which the Christian priests offer to God are described, Heb. xiii. 15.

Ver. 6.---1. *It is contained in the scripture.* Beza thinks the active verb περιεχει is put for the passive περιεχεται, because in the Syriac version the translation is, *Dicitur in scriptura*. Others think that the reading of the Vulgate version, *Propter quod continet scriptura*, should be adopted, because some ancient MSS. have περιεχει η γραφη; a reading which Estius suspects was formed on the Vulgate. See Mill.

2. *Behold I lay in Zion a chief corner stone;* a principal corner stone in the foundation for uniting the two sides of the building. This, as explained Ephes. ii. 21. signifies the union of Jews and Gentiles in one faith, baptism, and hope, so as to form one church or temple, for the worship of God through the mediation of Jesus Christ.---This chief corner stone is said, ver. 8. to be the stone of stumbling, and the rock of offence foretold Isaiah viii. 14. against which *many were to stumble, and fall, and be broken*, Isaiah xxviii. 16. Wherefore, this chief corner stone was a *crucified Christ* or *Messiah;* and it is said to be *laid in Zion*, that is, in Jerusalem, because there Messiah was crucified, and by his death abolished the Jewish church, and laid the foundation of the new temple of God, the Christian church, agreeable to Isaiah ii. 3. *Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.* All which was so offensive to the Jews, that most of them rejected the gospel, on which account their nation was broken and their temple destroyed.

3. *He who believeth on him.* Some translate ὁ πιστευων επ' αυτω, *He who confideth in it.* But the common translation is supported by ver. 7.

Ver. 7.

7 *To* you, therefore, *who* believe *IS* (ὑ, 71.) *this honour.*[1] But *to the* disobedient,[2] the stone which the builders *rejected*,[3] the same is *become* the head of the corner;

8 *also* a stone of stumbling, and a rock of offence.[1] *The disobedient*

7 *To you therefore who believe, is this honour* of being built on him, and of not being ashamed. *But to the disobedient*, is the dishonour written, Psal. cxviii. 22. *The stone which the builders rejected, the same is become the head of the corner* of God's temple:

8 *Also* it is become *a stone of stumbling, and a rock of offence* to both houses of Israel. *The disobedient stum-*

Ver. 7.---1. *To you therefore who believe, is this honour;* the honour of being built on Christ, the foundation or chief corner stone of the new temple of God.

2. *But to the disobedient, λιθον ὁν, the stone which, &c.* Because it is difficult to know how λιθον comes to be put here in the accusative case, our translators are supposed to have followed the reading of some MSS. which instead of λιθον, have λιθος, but such a reading is unnecessary, in regard that according to the common reading, the apostle hath quoted the passage exactly as it stands in the LXX. translation of Psal. cxviii. 22. where, to complete the construction, the preposition κατα must be supplied, thus, κατα τον λιθον ὁν, &c. with respect to the stone which the builders rejected, &c. Now in quoting that passage, if the words are exactly quoted, it is by no means necessary that they should accord in their construction with the words of the context where they are inserted. This every reader who is skilled in the Greek language must allow. Wherefore the apostle's meaning is fitly expressed in the commentary; for it was a great dishonour to the person who refused to be built on the rejected foundation corner stone, that that stone is become the head of the corner of God's new temple, the Christian church.

3. *The builders rejected.* The Jewish chief priests, elders, and scribes, are called *builders*, because in the oracles of God of which they were the keepers, having the coming of Christ, the demolition of the Jewish church, and the erection of the Christian in its place, all foretold, they ought to have been active in building the new temple of God, on Christ the foundation-stone. Nevertheless, they zealously upheld the ancient fabric, and utterly rejected Christ and his claim to be the foundation of God's new temple. And to annihilate his claim, they impiously put him to death as an impostor: But without effect. For notwithstanding their opposition, he is become the head of the corner.

Ver. 8.---1. *Also a stone of stumbling and a rock of offence.* The apostle means, that to the disobedient there is this dishonour likewise, which is mentioned, Isa. viii. 14. namely, that Christ is a stone of stumbling, and a rock of offence, on which the disobedient shall fall and be broken.

2. *The disobedient stumble against the word, to which verily they were appointed.* In our Bible the translation is, *and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed:* which implies that the disobedient were appointed to be

stumble against the word to which (και, 218.) *verily* they were appointed.[2]

ble against the word, and fall, and shall be broken; *to which* punishment *verily they were appointed.*

be disobedient. But the original, which runs thus, Οι προσκοπτουσι τω λογω απειθουντες, εις ο και ετεθησαν, does not convey that idea. For the words in construction stand connected in this manner, Οι απειθουντες προσκοπτουσι τω λογω, εις ο και ετεθησαν: *The disobedient stumble against the word, to which verily they were appointed.* They were appointed to stumble against the word, but not to *be disobedient.* Now, to understand what the apostle means by the disobedient's stumbling against the word, let it be observed, first, That the stone of stumbling, and the rock of offence, Isa. viii. 14. is the same with the chief corner stone laid in Zion, Isa. xxviii. 16. called in chap. viii. 14. *A stone of stumbling and a rock of offence*, because it was rejected by the Jewish builders, and lay in the way of the disobedient.---Secondly, since the chief corner stone which the builders rejected signifies Christ, the stone of stumbling and rock of offence, must signify Christ likewise. And therefore, when the apostle says, *the disobedient stumble against the word*, he does not mean that they stumbled against the preached word, but against Christ himself, one of whose titles is ο λογος, *the word.*---Thirdly, to understand what Peter means by the disobedient's being appointed to stumble against the word, let it be observed, that he alludes to Isa. viii. 15. where it is said, *And many among them shall stumble, and fall, and shall be broken;* consequently their being appointed to stumble, must be taken in connexion with the words, *and fall and shall be broken* which *follow in the* same sentence, but which the apostle hath not expressed, because being well known to his Jewish readers, he supposed they would naturally occur to them. On this supposition the apostle's meaning will be, either that the disobedient were appointed to stumble and fall: Or, that they were appointed to be broken, as the consequence and punishment of their stumbling and falling. That this latter sense is the apostle's meaning, I think plain from what our Lord said to the chief priests and elders in explication of Isaiah's prophecy, chap. viii. 14. *He shall be--for a stone of stumbling---to both the houses of Israel.*---15. *And many among them shall stumble, and fall, and be broken.* For having told them that God's Son is the stone which the builders rejected, and that the builders were to be destroyed for that crime, (See 1 Pet. ii. 4. note 2.) he added, that this punishment was foretold in the passage of Isaiah quoted above; Matth. xxi. 44. *Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.* Christ being both the chief foundation corner stone and the top corner stone, whosoever through heedlessness falls on the foundation corner stone, rejected and laid in his way by the builders, *shall*, as the appointed consequence and punishment of his falling, *be broken* or destroyed: but whosoever maliciously endeavours to pull down the top corner stone from its place, *it will* fall on him and *grind him to powder.* ---This meaning of the clause, *stumble against the word, to which verily they were appointed*, would plainly appear, if Isaiah's words quoted by the apostle were set down at full length in the translation, as follows:

The

9 But ye ARE *an elected race*, (See chap. i. 1. note 3.) a *kingly* priesthood, *an* holy nation, (See Ess. iv. 48.) a *purchased* people, that ye should *declare the perfections*[1] of him who hath called you *from* darkness into his marvellous light,[2]

9 *But* ye who believe have not stumbled against the stone of stumbling, so that the high titles given to God's ancient people belong to you, whether ye be Jews or Gentiles: *Ye are an elected race*, Deut. vii. 6.—*a kingly priesthood, an holy nation*, Exod. xix. 6.—*a purchased people*, Isa. xliii. 21. LXX. which honours ye enjoy, *that ye should declare the perfections of him who hath called you from darkness into his marvellous light*,

10 *who formerly were* not a people,[1] but now ARE *a* people of God, *who* had not obtained mercy,[2] but now have obtained mercy.

10 *who formerly were not a people* of God, being worshippers of idols; *but now are a people of God*, having subjected yourselves to his government; *who had not obtained* the benefit of *an external revelation, but now have obtained* that *mercy* jointly with the Jews.

The disobedient stumble against the word, and fall, and shall be broken *to which verily they were appointed*. They were appointed to be broken in consequence of their stumbling and falling, and as the punishment thereof; but were not appointed to stumble.---Or, since the Hebrews used active verbs to express merely the permission of a thing, Ess. iv. 4. we may understand the apostle's meaning to be, That the disobedient were permitted to stumble, and fall, and be broken, as the punishment of their disobedience.---The first interpretation, however, being more grammatical, should be preferred.

Ver. 9.---1. *Declare the perfections*. Αρετας literally *the virtues*, the wisdom, goodness, justice, and truth of God, who hath called you; in allusion to Isa. xliii. 21. LXX.

2. *Called you from darkness into his marvellous light*. *Darkness* was the peculiar characteristic of the state of the Gentiles, Acts xxvi. 18. *To open their eyes, and to turn them from darkness to light*. This, with verse 10. shews plainly that the sojourners of the dispersion to whom Peter wrote this epistle, were many of them Gentile believers.---The light of the gospel, is called *marvellous light*, because of the many wonderful things it discovers.---Benson says, "The cloud of glory was a "marvellous light to the Israelites in their passage through the wilder- "ness. Christianity is a more excellent light, to guide us through the "wilderness of this world to the heavenly country."

Ver. 10.---1. *Who formerly were not a people, but now*, &c. This is a quotation from Hosea ii. 23. where the conversion of the Gentiles is foretold, as the apostle Paul informs us. See Rom. ix. 25. notes 1, 2.

2. *Who had not obtained mercy*. Any great favour bestowed on

wickedness.[2] But *LIVE as bond-men of God.*

17 Honour (παντας) all[1] *YOUR SUPERIORS:* Love the brotherhood: Fear God: Honour the king.[2]

18 *Household* servants, (οικεται) BE subject to YOUR *lords*, with all *reverence*, [1] not only to the good and gentle, but also to the froward.[2]

19 For this IS *an acceptable thing* (see ver. 20. note 3.) if *any one from*

ing of disobedience to rulers. But live as bond-men of God, observing all his laws.

17 *Honour all your superiors: Love your Christian brethren: Fear God: Honour the emperor* as the minister of God for good to the people, by protecting the virtuous and restraining the vicious.

18 *Household slaves, be subject to your own lords with all reverence,* although they be unbelievers; and give obedience *not only to the humane and gentle, but also to the ill natured and severe.*

19 *For this is an acceptable thing* to God, *if any slave, from a regard to the will of God, patiently bears* the

2. *A covering of wickedness.* Though κακια often signifies *maliciousness*, it also signifies *wickedness* in general. In this passage it means disobedience to magistrates, as is plain from the subsequent verses.

Ver. 17.---1. *Honour all your superiors.* As the adjective παντας hath no substantive expressed, the word to be supplied is not ανθρωπους *men* but εχοντες, all having dignity or power.

2. *Honour the king.* The honour, which subjects owe to magistrates and other superiors consists, not only in paying them outward respect according to the custom of the country, but in giving due obedience to their commands, in so far as it can be done consistently with our duty to God, whom we are bound, in the first place, to honour and fear.---This verse is a beautiful instance of the nervous Laconic style, in which a great deal is expressed in the fewest words possible.

Ver. 18.---1. *Household servants be subject to your own lords.* See Col. iii. 22. note. The slaves who were employed in the house, were more exposed to suffer from the vices and bad temper of their masters, than those in the field. Wherefore, to reconcile them to their lot, the apostle called them *Domestics* rather than *slaves*, in imitation of the Romans, who, as Macrobius informs us, "to take away all envy "from the masters and all reproach from the slaves, called the former *Pater-familias*, and the latter *familiares*." Saturnal. Lib. i. c. 11.

2. *But also to the froward.* In this verse, the apostle establishes one of the noblest and most important principles of morality, namely, that our obligation to relative duties, does not depend, either on the character of the persons to whom they should be performed, or on their performing the duties they owe to us, but on the unalterable relations of things established by God.

Ver. 19.

conscience *of God's* COMMAND, *sustains sorrows*, suffering *unjustly*.[1]

20 *But* what *praise*[1] IS DUE, if when *ye commit faults and are buffeted, ye bear* IT patiently? *Yet* if when ye do well,[2] and *suffer, ye bear* IT patiently, this is *an* acceptable *thing*[3] with God.

21 (Γαρ, 91.) *Besides, to this ye were called:* (οτι, 256.) *for even* Christ suffered for us,[1] leaving us *a pattern*[2] that ye should follow IN his *footsteps*,

sorrows attending the service of a passionate, insolent, rigorous master, *suffering* punishment from him *unjustly*.

20 *But what* extraordinary *praise*, from God or man, *is due* to you, *if, when ye commit faults and are beaten, ye bear it patiently?* The punishment being just, ought to be born. *Yet if, when ye do your duty* conscientiously *and suffer* for it, *ye bear it patiently* from a regard to the commandment of God, *this is an acceptable thing with God.*

21 *Besides, to suffer for well doing ye were called* by the gospel. *For even Christ* our master whom we are bound to obey, *suffered for us, leaving us* when he returned to heaven, *an example* of suffering for well doing, *that ye should follow in his footsteps.*

Ver. 19. *Suffering unjustly.* The apostle had here in view, those punishments, which according to the customs of that age, tyrannical masters were allowed to inflict on their slaves, however contrary to justice and mercy these punishments might be.

Ver. 20.---1. *But what praise.* The word κλεος, properly signifies *renown;* here it is put for that praise which follows great and noble deeds, and which is the spring of renown.

2. *Do well.* Among other instances of well doing, the apostle no doubt meant, the Christian slaves refusing to join their masters in worshipping idols.

3. *This is an acceptable thing.* I have here followed Beza, who supposes that χαρις is put for χαριν by a common Hebraism. Others translate the word here, and in ver. 19. by *beauty;* so as to imply that God the Supreme Judge of beauty in characters, is delighted with the spectacle of a slave suffering punishment for acting conscientiously.

Ver. 21.---1. *For even Christ suffered for us.* Some MSS. and printed editions have here *suffered for you, leaving you an example, that ye*, &c. which Estius thinks the true reading, because the apostle is addressing himself to slaves, (see the last clause of the verse,) on whom the argument would make the greater impression, when he told them, that Christ suffered even for them. This reading Bengelius has adopted. But Mill and Benson prefer the common reading.

2. *Leaving us a pattern.* Beza says, υπογραμμον signifies such a pattern as painters and writing masters place before their scholars, to be imitated.

Ver. 22.

22 Who did no sin, neither was guile found (see Philip. ii. 8. note 1.) in his mouth;

23 Who, when he was reviled, *did not revile in return;* when he suffered, he *did not threaten,*[1] but committed (Syriac, *causam suam*) *HIS CAUSE* to him *who* judgeth righteously.

24 *He* (αυτος, 65.) *himself* bare[1] our sins in his

22 These sufferings Christ did not deserve: being one *who did no sin* whatever, *neither was any falsehood found in his mouth;*

23 *Who when he was reviled* by the Jews, *did not revile in return:* when *he suffered* crucifixion, *he did not threaten* his persecutors, though he could easily have destroyed them; *but* by repeating the words of Psal. xxii. *he* meekly *committed his cause to God who judgeth righteously,* and forgave his murderers.

24 From gratitude, ye ought for the gospel to suffer patiently in imi-

Ver. 22. *Who did no sin, neither was guile,* &c. This is an allusion to Isaiah's account of Messiah, chap. liii. 9. *Because he had done no violence, neither was any deceit in his mouth.* Our Lord's absolute freedom from sin, is asserted by the other inspired writers also, (2 Cor. v. 21. Heb. vii. 28. 1 John iii. 5.) It was asserted likewise by himself once and again, John viii. 46. xiv. 30. and it is fully verified by the history of his life.---The apostle mentions *guile,* because slaves are apt to tell lies to screen themselves from punishment.

Ver. 23. *Who when he was reviled, did not revile in return. When he suffered, he threatened not.* Christ was exceedingly reviled, and evil treated by the Jews. They said he was possessed with a devil: They called him a Samaritan, a glutton, a wine biber, a blasphemer, a demoniac, one in league with Beelzebub, a perverter of the nation, and a deceiver of the people. In the high priest's palace, his judges spit in his face: The servants covering his face, smote him with the palms of their hands and in derision of his pretensions to inspiration, bade him prophesy who it was that smote him. In the common hall, the soldiers crowned him with thorns; put a reed into his hand, and smote him therewith, and bowing the knee, said, *Hail King of the Jews.* While hanging on the cross, the chief priests with the scribes and elders, mocking him, said, *He saved others, himself he cannot save.* But, though he could both have saved himself, and destroyed them, he did not threaten to punish them: on the contrary he prayed from the cross for forgiveness to his murderers. He said once indeed to the Jews, *Ye are of your father the devil, and the works of your father ye will do:* This, however, was no reviling speech, but a true description of their character, and a prediction of their murdering him. These reproofs he forbore in his last sufferings, lest they might be thought to have proceeded from resentment.

Ver. 24.--1. *He himself bare our sins in his own body, on the tree.* This is an allusion to Isaiah liii. 12. LXX. ανηνεγκεν *He bare the sins of many.*---The phrase *bearing iniquity,* is often used in the Old Testament. It signifies, sometimes the making atonement for sin, Levit.

x. 17.

own body on the tree that we (απογινομενοι) being *freed from sins*[2] should live (τη δικαιοσυνη) *to* righteousness: (Τω μωλωπι) By *whose own* stripes ye *are* healed.[3]

25 For ye were as sheep going astray, but are now returned *to* the shepherd and *overseer*[1] of your souls.

tation of your master, *who himself bare our sins in his own body on the cross, that we being freed from the* power and the punishment of *sins, should live to righteousness: By whose own stripes ye are healed* of the wounds and bruises in your souls, occasioned by sin.

25 *For ye were* formerly *as sheep going astray* from their pasture, and in danger of being lost or destroyed by wild beasts. *But now ye are returned* from your wandering, *to the shepherd and overseer of your souls,* who will direct and defend you.

x. 17. sometimes the suffering punishment for sin, Levit. xxii. 9. Ezek. xviii. 20. and sometimes the carrying away sin from the sight of God; as the scape goat is said to do, Levit. xvi. 22. The apostle uses here the first person, *our sins;* to shew that Christ bare the sins of believers in every age and country; and to make us sensible how extensive the operation of his death is in procuring pardon for sinners.

2. *That we being freed from sins.* (Ταις αμαρτιαις απογενομενοι, *extra fieri; sejunctum, aut separatum esse.*) This translation Beza and Schmidius approve, who by the expression *freed from sins*, understand our being freed from the dominion of sins. But I think the apostle means, freed from the punishment as well as from the power of sins, because the former is the immediate effect of Christ's death as a sacrifice for sin, and the greatest encouragement to live righteously.

3. *By whose own stripes ye are healed.* This is an allusion to Isa. liii. 5. *With his stripes we are healed.* The word μωλωψ signifies that swelling on the flesh which is occasioned by a severe stroke. By changing his discourse from the first to the second person, the apostle addressed those slaves, who might be beaten unmercifully by cruel masters; because of all the considerations by which they could be animated to patience, the most powerful was, to put them in mind of the painful stripes with which Christ was beaten, when he was scourged by Pilate's order, Matth. xxvii. 26.; and to tell them, that with these stripes, the wounds in their souls occasioned by sin are healed; wounds far more painful and deadly, than those inflicted on them by their froward masters.

Ver. 25. *Returned to the shepherd and overseer of your souls.* Though in this passage, the apostle addressed his discourse to slaves, yet by giving titles to Christ which marked his relation to men of all ranks and conditions, he hath intimated, that his exhortation to suffer unmerited evils patiently, is intended for all who profess the gospel.---Our Lord delighted in the title of *shepherd*, John x. 11. 14. *I am the good shepherd.* Hence Peter calls him, *the chief shepherd*, 1 Pet. v. 4.---And Paul, *that great*

great shepherd of the sheep, Heb. xiii. 20. See note on that verse.---The title of *shepherd*, our Lord took, if I mistake not, to shew that he is the person prophesied of by Ezekiel, under the title of the *one shepherd* whom God was to set over his flock, Ezek. xxxiv. 23.---Farther, Peter by calling Christ επισκοπον *the overseer of our souls*, seems to allude to verse 11. of that prophecy, where God in the character of a good shepherd says, εκζητησω τα προβατα μου, και επισκεψομαι αυτα LXX. *I will seek out my sheep, and will oversee them.*

CHAPTER III.

View and Illustration of the Precepts and Directions delivered in this Chapter.

THAT the brethren might know how to behave in the various relations of life, the apostle in this chapter first of all commanded the Christian women in Pontus, who were married, to obey their own husbands, although they were heathens; that by their cheerful submissive behaviour, they might allure their husbands to embrace the gospel, ver. 1.—when they found it had such an happy influence on the temper and behaviour of their wives, ver. 2.—With respect to their dress, the apostle ordered all the women who professed the gospel, to adorn their minds with the ornament of a meek and quiet spirit, rather than their bodies with ornaments of gold, and silver, and costly apparel, ver. 3, 4.—proposing to them the example of the godly women in ancient times, who adorned their minds with the female virtues, being subject to their own husbands, ver. 5.—Such as Sarah, who obeyed Abraham, and shewed how greatly she respected him by calling him her lord, ver. 6.

Then turning his discourse to husbands, the apostle ordered them to live with their wives, in the performance of all the duties of the married state, suitably to the more enlarged views which the gospel gave them of these duties. And in the treatment of their wives, to have a regard to the weakness of their bodily frame, ver. 7.—Next, addressing the disciples in general, he ordered them in their intercourse with one another, to be sympathizing, tender hearted, and courteous, ver. 8.—never returning evil for evil, nor railing for railing; but on the contrary, blessing; that they might obtain the blessing of inheriting the heavenly country, according to Christ's promise, ver. 9.—and David's declaration concerning those who desire to enjoy life, and see good days, ver. 10, 11.—He told them farther, that the divine protection is promised to the righteous; but that the anger of God

is

is threatened against the wicked, ver. 12.—Besides, to forgive our enemies is the way to disarm them, and restrain them from hurting us, ver. 13.—Then returning to the subject of suffering, he told them, that if they suffered for righteousness sake, they were happy, as Christ declared, Matt. v. 10—12.—And exhorted them not to be terrified by the threatenings of their persecutors, ver. 14.—but to be always prepared to give with calmness, an answer to every one who asked a reason concerning their hope of an eternally happy life in the body, after death. This hope, the Christians were to profess, more especially when their enemies were putting them to death, because the heathens who heard them on these occasions declare their hope, perceiving that it was what supported them under their sufferings, and made them fearless in death, could not avoid being curious to know, what the foundation of that hope was whose influence was so powerful, ver. 15.—Also because the declaration of their hope at such a time, might induce some of the heathens to embrace the gospel, who, with admiration, beheld their courage in suffering death.

Because the disciples of Christ, on account of their aversion to idolatry, and of their deserting the temples of the heathen deities, were represented as atheists, seditious persons, and the most profligate of mankind, the apostle exhorted the brethren of Pontus, while they resisted idolatry, and refused obedience to the sinful commands of the heathen magistrates, to maintain a good conscience in every part of their behaviour; that their persecutors, who spake loudly against them as evil doers, might be put to shame, ver. 16.—Besides, if they were to suffer, it was better for them to suffer as well-doers, than as evil-doers, ver. 17.—And lest their enemies might conclude from their sufferings, that they were wicked persons, or at least persons with whom God was displeased, the apostle observed, that Christ, though a most righteous person and greatly beloved of God, had been put to death as an evil-doer; but was demonstrated to be innocent of the crimes laid to his charge, by his resurrection from the dead. This example shewed the brethren, that sufferings are no mark of God's displeasure; and that if they suffered with Christ, their innocence should be made manifest at least in the end, when being raised from the dead, as Christ was, they should be brought to God to enjoy eternal life with him in heaven, ver. 18.—Farther, to prove what he had affirmed, ver. 12. that God protects the righteous, and will severely punish the wicked, the apostle, as an example of both, observed that Christ, 2 Pet. iii. 6. by God's command, brought a flood on the old world and destroyed the ungodly, to whom, without success, he had preached by his Spirit speaking in his prophet Noah; but saved Noah and his family, by that very water with which he destroyed the ungodly, ver. 19, 20.—That the purpose for which St Peter appealed to these ancient facts,

was what I have mentioned, is evident, not only from what is said, ver. 20. but from 2 Pet. ii. 5. where, after mentioning God's saving Noah while he brought the flood on the world of the ungodly, he adds, ver. 9. *The Lord knoweth to deliver the godly out of temptation, and to reserve the wicked to the day of judgment to be punished.*—Farther, that the brethren might be in no doubt concerning the apostle's design in mentioning the salvation of Noah and his family, he assured them, that the salvation of these eight persons by the water of the deluge, is a type of the salvation of believers from death by the water of baptism, through the resurrection of Christ. Which baptism, he told them, consists not in the washing away of the filth of the flesh, but in the answer of a good conscience, ver. 21.—Then to make the righteous, on whom the eyes of the Lord continually look, certain of deliverance out of temptation in the present world, and of eternal salvation in the world to come, and at the same time to fill the wicked, against whom the face of God is set, with a just dread of the future judgment, the apostle declared that Christ our master, since his resurrection, hath gone into heaven, and is now at the right hand of God as Governor and Judge universal; every creature in the universe, whether good or bad, being put in subjection to him, ver. 22.

NEW TRANSLATION.

CHAP. III. 1 *In like manner, wives*[1] BE in subjection to your own husbands, that *even* if any OF THEM obey not the word, *they* (ανυ λογω, 60.) without *speech*[2] *may* be won by the *behaviour* of the wives.

COMMENTARY.

1 As I have exhorted servants to be in subjection to their masters, I *in like manner* say, *Wives, be in subjection to your own husbands, that even if any of them obey not the gospel, they without speech* from their wives, *may be allured* to believe the gospel, *by the* good *behaviour* of the wives.

Ver. 1.---1. *In like manner wives*, &c. To account for the apostle's not having inculcated the duties of masters towards their slaves, Estius supposes that most of the Jews living in Pontus, Galatia, &c. were slaves, and few of them masters. But his precepts concerning the dress of the women, shews that the brethren in Pontus, &c. were many of them rich, and in the higher ranks of life; consequently they may be supposed to have had slaves. Wherefore, there must have been some other reason for the omission, which at this distance of time we are not able to find out.

2. *They without speech*, &c. Here, Peter wisely intimated to the women, that the silent but powerful persuasion of a becoming behaviour, would be more effectual in winning their unbelieving husbands to embrace the gospel, than many arguments proposed perhaps with heat, for the purpose of convincing them. For when the husbands found what

2 *When* they behold your chaste *behaviour JOINED* with *reverence.*[1]

3 (Ὧν, 67.) *Of these let the adorning be, not what* is *outward ONLY,*[1] of plaiting *of* hair, *and* of *putting round golden CHAINS,* (Syriac version) or of putting on *clothes.*

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2 *When* with admiration and increasing love, *they* daily *behold your chaste* affectionate behaviour, joined with a *respectful submission* to them.

3 *Of these let the adorning* to secure their husbands affection *be, not what is outward only, of* nice *plaiting of hair, and of putting round golden chains, or of putting on costly apparel:* These ornaments are foreign to the person, and of a perishing nature.

4 *But let the mind be adorned with the unperishing ornament of a meek*

a happy influence the gospel had in making their wives sweet tempered and dutiful in every respect, they could not but entertain a good opinion of a religion which produced such excellent effects.

Ver. 2. *Joined with reverence.* Εν φοβῳ. This is similar to Paul's precept, Ephes. v. 33. *And the wife see that she* (φοβηται) *reverence her husband.*

Ver. 3. *Let it not be the outward adorning only.* The word *only,* is supplied here, agreeably to the known phraseology of scripture, and to the nature of the precept. For we cannot suppose that the apostle forbids Christian women to adorn themselves with apparel suitable to their station, any more than our Lord forbade his disciples to labour for the meat that perisheth, John vi. 27. His meaning in that precept certainly was, that the disciples were not to labour for the meat which perisheth only; but also for the meat enduring to everlasting life. I therefore think the meaning of the precept under consideration is, that women are not to adorn their bodies only, but chiefly their mind; because a mind adorned with the different virtues proper to the female character, will by attracting esteem secure a lasting love; whereas the adorning of the body catches the fancy of the vain and foolish only, and creates no real affection, at least, in the breast of the wise, see 1 Tim. ii. 9, 10. notes; where the same directions are given, concerning the dress of women, with this addition, that instead of adorning themselves with jewels and costly attire, they ought to adorn themselves with good works: by which the apostle insinuated, that works of charity performed to the distressed with the money necessary for purchasing ornaments of gold, and costly attire, will render women much more beautiful in the eye both of God and man, than if they were decked with all the vain ornaments in which the lighter part of the sex delight.

Ver. 4.---1. *The hidden man of the heart.* In scripture *the heart* is represented as the seat, not only of passion and affection, but of intelligence, reason, and will, Luke xxiv. 25. *O fools, and slow of heart to believe all that the prophets have spoken.* The heart therefore is what St Paul calls (ὁ εσω ανθρωπος) *the inward man,* Rom. vii. 22. In like manner St Peter calls the *female mind,* the *hidden,* or invisible, *man of the heart,* as opposed to the *outward man,* or *body.*

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2. *In-*

DORNED with the incorruptible ORNAMENT of a meek and quiet spirit, [2] which is in the sight of God of great *value*.

5 *For thus, anciently,* the holy women also, who trusted in God, adorned themselves, being in subjection *to* their own husbands;

6 Even as Sarah obeyed Abraham, calling him Lord;[1] whose daughters ye *have become*[2] *by doing*

and quiet spirit, which is the greatest beauty of the female sex: and *in the sight of God*, who is the best judge of beauty, it is *an ornament of great value;* as it is likewise in the sight of men.

5 *For thus, anciently, the holy women also, who were eminent for piety, adorned themselves,* not with apparel only, but chiefly with meekness and quietness, *being in subjection to their own husbands;* a method of adorning which hath always been the prevailing fashion in the family of God;

6 *Even as Sarah* adorned herself by *obeying Abraham, calling him lord,* in token of her subjection. *Whose daughters ye* Christian women *have*

2. *Incorruptible ornament of a meek and quiet spirit. Meekness* consists in the bearing of provocation patiently: but *quietness*, in abstaining from giving provocation, especially by bitter language. This meek and quiet spirit, is called an *incorruptible ornament*, because it does not like ornaments of gold and silver, grow out of fashion by age, nor ugly by wearing, but preserves its beauty always: and in this respect also, it is much more valuable than the other. In illustration of the sentiment contained in this verse Blackwall writes as follows: "How must all the short lived beauties, the shapes, features, and most "elegant and rich ornaments of the mortal body, which attract the "eyes and admiration of vain mortals, fade away and lose their charm "and lustre, when compared with the heavenly graces of a pious and "regular temper, the incorruptible ornaments and beauties of the soul, "which are ever amiable, and of high value in the eye of God the "Sovereign Judge of what is good and beautiful!" Sacred Class. v. 1. p. 164.

Ver. 6.---1. *Calling him Lord.* Gen. xviii. 12. The argument in this verse, is founded on the manners of the ancients, who by giving titles of respect to their superiors, acknowledged their own inferiority. Wherefore, by mentioning the reverence with which Sarah spake of Abraham, the apostle intimates, that she entertained the highest respect for him, and a just sense of her own subjection to him.---By the Jewish women, Sarah was considered as an illustrious pattern of a dutiful wife.

2. *Whose daughters ye have become.* Sarah being constituted by God the mother of all believers, Gal. iv. 26. even as Abraham was made their father, the believing women of Pontus, by imitating Sarah's virtues, became her children though not descended from her. This the Gentile women would consider as a great honour, more especially as they

well, and not being frightened with any *terror.*[1]

7 *In like manner*, husbands *cohabit with YOUR WIVES* according to knowledge, giving honour [1] *to* the wife *as the* weaker vessel,[2] and *as joint heirs* of the grace[3] of life, *in order* that your prayers be not hindered. (Εκκοπτεσθαι, *cut off.*)

become, by behaving well towards your husbands, *and not being frightened* to actions contrary to your religion *through fear* of displeasing them.

7 *From a like regard to the will of God*, Christian *husbands cohabit with your wives*, performing your duties to them *according to* the superior *knowledge* which your religion gives of these duties; *giving to the wife as the weaker person, the necessaries and conveniencies of life* suitable to your station, *and as heirs equally with you of the blessings of* the present and future *life, that your prayers be not hindered*, nor improperly performed, by reason of family quarrels.

they had been taught by the Jews, to look on themselves as unclean, on account of their being Gentiles by birth.

3. *And not being frightened with any terror.* Μη φοβουμεναι μηδεμιαν πτοησιν. This is an hebraism of the same kind and signification with that found ver. 14. τον δε φοβον αυτων μη φοβηθητε, *be not afraid of their fear.*---It is worthy of notice, that while the apostle enjoined wives to be in subjection to their husbands, he cautioned them against committing sin, especially that of idolatry, either from a desire to please their husbands, or from the fear of offending them.

Ver. 7.---1. *Giving*, τιμην, *honour to the wife.* In scripture, *honour* is used to signify *maintenance*, because to supply any one with the necessaries and conveniences of life, was considered in ancient times, as doing him honour. Accordingly the Greeks, in reward of eminent services done to the community, decreed maintenance at the public expence, to those who had performed these services.

2. *As the weaker vessel.* The Greek word σκευος being used to denote the human body, 1 Thes. iv. 4. it may here be translated *body* or *person.*---By assigning as the reason why honour should be given to the wife, that she is weaker than the husband in body, the apostle hath insinuated, not only that he ought to afford her a competent share of the necessaries and conveniences of life, but as much relief from bodily labour as his circumstances will allow: all which is most reasonable, considering the many bodily troubles women are subject to, in the breeding, bearing, and nursing of children.---Adam shewed his indulgence to Eve, by allowing her to give names to their children.

3. *Joint-heirs of the grace of life.* The word here translated *grace*, is rendered *a gift*, 1 Cor. xvi. 3. margin. According to this sense, Peter's meaning is, that by God's original grant, the woman being *a joint-heir* with man, of *the gift of life*, is equally entitled with man, to all

8 (Το δε τελος, supp. κατα) Finally, *BE all* of one mind,[1] *sympathizing, lovers of the brethren, tender hearted,*[2] *courteous.* See Acts xxviii. 7.

9 Not *returning* evil for evil, or railing for railing, but *on the contrary, do ye bless:* knowing that *to this ye were called,*[1] *that ye might* inherit THE blessing.

10 For he *who is desirous to enjoy life, and to see* good days,[1] let him *restrain* his tongue from

8 *Finally,* in managing your affairs as a religious society, *be all,* whether married or not, *of one mind; sympathizing* with those in affliction, *loving one another as brethren* in Christ, *tender hearted,* and *affable* in the whole of your deportment.

9 *Not returning evil for evil, nor railing for railing, but on the contrary,* in return for railing *do ye wish blessings, knowing that to* be of *this* beneficent forgiving temper, *ye were called* by God, *that ye might inherit the blessing* of pardon and life.

10 David enjoined the same disposition, as necessary to the inheriting the earthly country. *For he who desires to enjoy life with comfort, and to*

all the innocent enjoyments of life, Gen. i. 28, 29. This interpretation is confirmed by the clause, *in order that your prayers be not hindered.* For if honour is thus given to the wife, family quarrels will cease, and family prayers will not be neglected.

Ver. 8.---1. *Be all of one mind.* Ὁμοφρονες. The sense of this word given in the commentary seems to be its true meaning, because uniformity in religious opinions, being scarce possible, and not at all necessary, cannot be the subject of a divine precept. See Rom. xii. 16. xv. 5. 1 Cor. i. 10. Philip. ii. 2.

2. *Tender hearted.* Ευσπλαγχνοι literally *of good bowels.* See Ess. iv. 24. The meaning is, be moved with compassion on beholding the weaknesses and distresses of others, and do what ye can to assist them.

Ver. 9. *To this ye were called;* namely, to bless them who curse you, and to pray for them who despitefully use you and persecute you, that by possessing the dispositions of God ye may become his children, and inherit the blessing of eternal life.

Ver. 10. *He who is desirous to enjoy life, and to see good days.* Ὁ γαρ θελων ζωην αγαπαν. This is generally considered as a quotation from Psal. xxxiv. 12. But in the LXX. it is Τις εστιν ανθρωπος ὁ θελων ζωην, αγαπων ἡμερας ἰδειν αγαθας; *Who is the man that desireth life, loving to see good days?*---The Syriac translator hath rendered the passage in Peter, as follows: *He therefore who desireth life, and loveth to see good days.* But Peter's words will not bear that translation. To give a proper meaning to his words, I have translated αγαπαν *to enjoy,* though I know no passage in any Greek writer in which it is so used. See the general preface.---In this and the following verses, the apostle offers three arguments, of great importance to induce men to the practice of virtue. 1. It secures the happiness both of the present, and of the future life. 2. It procures the favour and protection of God, ver. 12. 3. It commonly disarms the malice of men, ver. 13.

Ver. 12.

evil, and his lips *from speaking deceit*, Psal. xxxiv. 12.

11 Let him *turn away from* evil, and do good. Let him seek peace, and *pursue* it. Rom. xiii. 18.

12 For the eyes of the Lord ARE (επι) *upon* the righteous, and his ears ARE OPEN *to their supplication.* But the face of the Lord[1] IS (επι) against *the workers of iniquity.*

13 (Και, 224.) *Besides*, who is he that *will do evil to* you, if ye be *imitators of the good one?*[1]

14 *Nevertheless, although ye even suffer* for righteousness sake,[1] *blessed* ARE ye. (Δε, 106.) *Therefore do not fear their fear*,[1] neither be troubled:

see happy days, let him restrain his tongue from railing, and his lips from speaking deceit.

11 *Let him turn away from evil* actions of every kind, *and do good. Let him seek* to live in *peace* with mankind; *and* though it seem to flee from him, *let him pursue it.*

12 This is the way to secure the favour of God. *For*, as the psalmist observes, *the Lord looks upon the righteous to protect them, and his ears are open to their supplication* when in distress; *but the anger of the Lord is ready to fall on the workers of iniquity.*

13 *Besides*, in ordinary cases ye will have the favour of men; for *few will do evil to you, if ye be imitators of God* by forgiving injuries, and doing good to the unthankful.

14 *Nevertheless*, *although* through the extreme malice of particular wicked men, *ye even suffer for righteousness sake, happy are ye*, for great is your reward. *Therefore do not fear the threatenings of your persecutors, neither be troubled* at the rage of the heathen rulers:

Ver. 12. *But the face of the Lord.* In scripture *the face of God* signifies the anger of God, Psal. xxi. 9. Sometimes it signifies *the favour of God*, Numb. vi. 25.

Ver. 13. *Imitators* (τε αγαθε) *of the good one.* This epithet is applied to God, to the exclusion of all others: Matth. xix. 17. As on the other hand, the devil is, by way of eminence, called *the evil one.* The apostle's intention in this question is to shew that few of mankind are so wicked, as to do evil to one who is remarkably benevolent, meek, and forgiving.---Others interpret the question thus, The righteous being under the especial protection of God, who is he that can do you evil, if ye are righteous, and God is pleased to protect you?

Ver. 14.---1. *Suffer for righteousness sake.* By *righteousness* some understand adherence to the gospel. But I rather think the apostle means, *well-doing* in general, ver. 17: and particularly the imitation of God, mentioned in the preceding verse.

2. *Therefore do not fear their fear.* This exhortation Isaiah gave to the Israelites, when threatened with an invasion by the Assyrians, Isa. viii. 12. *Neither fear ye their fear, nor be afraid.* 13. *Sanctify the Lord*

15 But sanctify (53.) the Lord God in your hearts,[1] and BE always *prepared for GIVING* an answer with meekness and *reverence* to every *one who* asketh *of* you a reason (περ.) *for* the hope[2] *which* is in you. (See the illustration of this verse given in the View.)

15 *But honour the Lord God in your hearts* by entertaining just conceptions of his perfections, by submitting to his appointments, and by relying on him; *and be always prepared for giving an answer with calmness and reverence to every one,* who in a court of judicature, or in private with a good intention, or at death, *asketh of you a reason for the hope ye entertain* of an eternal life of happiness in the body after death.

16 (Εχοντες) *Hold fast*

16 *Hold fast a good conscience,* both

Lord of hosts himself, and let him be your fear, &c.---The expression *fear not their fear,* is an Hebraism the meaning of which is, be not affected with the fear which they endeavour to raise in you by their threatenings.

Ver. 15.---1. *But sanctify the Lord God in your hearts;* namely, by fearing him more than men, by believing all his promises, by trusting in his power and goodness, by acknowledging his justice in the punishments which he inflicts, and by patiently bearing all the trials he is pleased to appoint. By these dispositions, believers sanctify God in their hearts; they give him the glory of all his perfections.---The Syriac and Vulgate versions read here *Dominum Christum, the Lord Christ.*

2. *Asketh of you a reason for the hope which is in you.*---The Spectator, No. 471. observes, That man would be a very miserable being were he not endowed with hope: That hope quickens all the still parts of life, and keeps the mind awake in her most indolent hours: And that no kind of life is so happy as that which is full of hope; especially when the hope is well grounded, and when the object of it is in its nature fitted to make the person happy who entertains it.---He next observes, That a religious life is that which most abounds in a well grounded hope, and such an one as is fixed on objects which are capable of making us entirely happy. This hope in a religious man is much more sure and certain than the hope of any temporal blessing, as it is strengthened not only by reason but by faith.---He then concludes his discourse as follows: "Religious hope has likewise this advantage "above any other kind of hope, that it is able to revive the dying man, "and to fill his mind not only with secret comfort and refreshment, "but sometimes with rapture and transport. He triumphs in his "agonies, whilst the soul springs forward with delight to the great ob "ject which she has always had in view, and leaves the body with an "expectation of being re-united to her in a glorious and joyful resur-"rection." How eminently was this power of hope exemplified in the consolation and support, which the hope of a resurrection to eternal life afforded to the first Christians, when tormented and put to death by their cruel persecutors!

Ver. 16.

a good conscience,[1] that whereas they *speak against you as evil-doers*, they may be *put to shame who arraign*[2] your good *behaviour* in Christ.

by never denying your religion, and by behaving properly towards the magistrates, *that whereas they speak against you as seditious persons, they may be put to shame who arraign your attachment to your religion*, when they find the whole of your behaviour good, as Christians.

17 For IT IS better, *AS well-doers, to suffer, if the will of God* (θελει) *appoints*[1] *IT, than AS evil-doers.*

17 *For it is better in every respect, for us as well-doers to suffer, if the will of God appoints us to suffer, than as evil-doers* to suffer.

18 For *even* Christ hath once suffered for sins, [1] the just for the unjust, that he might bring us to God; being put to death *indeed IN* the flesh, but *made alive BY* the Spirit.[1]

18 Our sufferings are no proof that our cause is bad, and that God is displeased with us: *For even Christ hath suffered once for* the *sins* of others; *he who was perfectly righteous* suffered *for the unrighteous, that* by making atonement for our sins he *might bring us to God* as acceptable worshippers; *being put to death indeed in the flesh, but made alive by the Spirit*, as approved of God in dying for the sins of the world.

Ver. 16.---1. *Hold fast a good conscience.* They hold fast a good conscience, who are always careful to do what a good conscience approves.

2. *Who arraign your good behaviour in Christ.* Elsner says the word επηρεαζοντες here used hath often a forensic sense, and denotes the bringing a criminal charge against one. It occurs Matth. v. 44. *Pray for them* επηρεαζοντων υμας, *who arraign you*, namely, in criminal courts, *and persecute you.*

Ver. 17. *If the will of God appoints.* The apostle adds this, to shew that the wicked can do no evil to believers, but by the permission of God.

Ver. 18.---1. *For even Christ hath once suffered for sins.* In the sufferings of Christ, we have a clear proof, that sufferings are no evidence of the wickedness of the sufferer, nor of the badness of the cause for which he suffers. Moreover, in the resurrection of Christ, we have a convincing proof, that the sufferings of good men are not inconsistent with the perfections of God. For he will reward them with a blessed resurrection from the dead, accomplished after the example of Christ's resurrection. Wherefore, the power of God, visible in Christ's resurrection, affords to all who lose their life for the gospel, a sure ground of consolation and hope that God will raise them at the last day.

2. *But made alive by the Spirit.* As Christ was conceived in the

 word's

19 By which[1] also (πορευθεις εκηρυξεν, 57.) *he preached*[2] *to* the spirits in prison,[3]

19 *By which* spirit *also*, speaking in Noah, (2 Pet. ii. 5.) *he preached to the* persons now *in prison*,

womb of his mother by the Holy Spirit, Luke i. 35. so he was raised from the dead by the same Spirit; on which account he is said 1 Tim. iii. 16. to have been *justified by the Spirit*; and Heb. ix. 14, to have offered himself without fault to God, *through the eternal Spirit*.---It is true the resurrection of Christ is ascribed to the Father, 1 Cor. vi. 14. 2 Cor. iv. 14. Ephes. i. 20. But that is not inconsistent with Peter's affirmation in this verse: For the Father may, with the strictest propriety, be said to have done what the Spirit did by his appointment; especially as it was done to shew that God acknowledged Jesus to be his Son.---What our Lord said concerning his own resurrection, John ii. 19. *Destroy this temple, and in three days I will raise it up*, is to be understood in the same manner. For having told the Jews, John x. 18. *I have power to lay down my life, and I have power to take it again*, he added, *this commandment I received of my Father*.---Christ's resurrection being an example as well as a proof of our resurrection, he was raised by the agency of the Spirit, perhaps to shew, that we shall be raised by the same power exerted agreeably to the will of God and of Christ: on which account the resurrection of the dead is ascribed sometimes to the Father, Acts xxvi. 8. 1 Cor. vi. 14. Heb. xi. 19. but more frequently to the Son, John v. 28. vi. 39, 40. 1 Cor. xv. 21, &c. 1 Thess. iv. 16, &c.

Ver. 19. *By which also he preached to the spirits in prison.* Christ is said, by the same Spirit who made him alive, to have preached to the antediluvians, because his Spirit inspired Noah to preach to them, as is plain from Gen. vi. 3. *My Spirit shall not always strive with man*.---Hence *Noah is called a preacher of righteousness*, 2 Pet. ii. 5. note.---By attributing the preaching of the ancient prophets to Christ, the apostle hath taught us, that from the beginning, the œconomy of man's redemption hath been under the direction of Christ. Accordingly, the same apostle hath expressly affirmed, 1 Pet. i. 11. that the spirit who was in the ancient prophets, was the Spirit of Christ.

2. *He preached.* Πορευθεις εκηρυξεν, Syriac version *Et predicavit*. Elsner, on this passage, hath produced examples from the Scriptures, and from Demosthenes, to shew that the phrase, *he went and preached*, is a pleonasm for *he preached*. See Exs. iv. 57. Among the examples from Scripture, the clearest and most direct is, Ephs. ii. 15. *Having abolished*, &c. 17. (και ελθων ευαγγελισατο) *and came and preached peace to you who were afar off, and to them who were nigh*. For it is certain, that our Lord after his resurrection, did not go personally to the Gentiles, to preach peace unto them. He preached to them by his apostles only. But if Christ is said by Paul to go and do, what he did by his apostles, he may with equal propriety be said by Peter, to go and do, what he did by his prophet Noah. See Jude ver. 14.

3. *To the spirits in prison.* Some commentators, supposing that the word πνευμασι *spirits* is of the same signification with ψυχαι *souls*, ver. 20. interpret this passage, of Christ's personal preaching. For those to whom

20 *Who formerly* were disobedient,[1] *when the patience* of God (απαξ) once waited in the days of Noah, while *an* ark *was preparing*, (ως, 141.) *in which* few, that is, eight souls were *effectually saved* by water.[2]

20 *Who formerly were disobedient*, *when the patience of God*, *once* for all, *waited* for their reformation *in the days of Noah*, during an hundred and twenty years *while an ark was preparing*, *in which few*, *that is*, *eight persons* only, *were effectually saved by* the *water* of the flood itself, which bare up the ark in which they were inclosed.

whom Christ was to preach being called *captives in prison*, Isa. xlii. 7. xlix. 9. they to whom Noah preached, might, by the same figure, be called *spirits in prison*. Yet since *the spirits in prison*, to whom Christ preached, are expressly said to have been disobedient in the days of Noah, this interpretation cannot be admitted. I have therefore, in the explication of the passage, supplied the word *now*, to shew that the apostle speaks of the antediluvians in their present state. They were men on earth in the flesh, when Christ preached to them by his Spirit speaking in Noah: but they are now *spirits in prison*, detained, like the fallen angels (Jude ver. 6.) *unto the judgment of the great day*. In the Syriac version the clause is thus translated, *animabus illis quæ inclusæ fuerunt in sepulchro*.---By *the spirits in prison*, L. Barrington understands Noah's family shut up in the ark. But it does not appear that they were disobedient.

Ver. 20.---1. *Who formerly were disobedient*. This clause being connected in the original, with the clause, *spirits in prison*, it is evident that *the spirits in prison* to whom Christ preached, are the persons who were disobedient in the days of Noah, but who now are spirits in prison; unless we suppose they are said to have been in prison in the days of Noah, by the same figure of speech, that the persons to whom Christ preached in the days of his flesh, are called *captives in prisons*, Luke iv. 18.

2. *Eight souls were effectually saved by water*, or *safely conveyed through* the *water*. Thus, Acts xxiv. 24. ινα επιβασαντες τον Παυλον διασωσωσι προς Φηλικα τον ηγεμονα, is translated, *that they may---bring Paul safe unto Felix the governor*. Christ's preaching to the antediluvians by Noah, the destruction of these antediluvians for their disobedience to that preaching, the preservation of Noah and his family in the ark by means of the water of the deluge, are all fitly mentioned, to shew that it hath been God's way from the beginning of the world, when the wickedness of men becomes general, to oppose it, by raising up prophets to reprove them, and to warn them of their danger; and after waiting for their repentance to no purpose, to destroy them: while he delivers the righteous from the evils to which they are exposed, by manifest interpositions of his power. These things teach us, that we should not think the worse of the gospel, because it hath been rejected by many, nor of ourselves, because we are persecuted by the wicked. On the other hand, by the punishment of the antediluvians, and of the Jews who crucified our Lord, wicked men and persecutors are taught to dread the judgments of God.

Ver. 21

21 *To which* WATER,[1] *the antitype baptism*,[2] (not

21 *To which water* of the deluge *the antitype baptism* (I do *not* mean

Ver. 21.---1. *To which water.* The relative ᾧ being in the neuter gender, its antecedent cannot be κιβωτος *the ark*, which is feminine, but ὕδωρ *water*, which is neuter. I have therefore supplied that word in the translation.

2. *The antitype baptism.* The word τυπος *type* denotes a thing that is so formed, as to convey an exact image of itself, by impression on another substance capable of receiving the impression. In scripture, it signifies *a pattern*, according to which a thing is made. Thus the visionary tabernacle, shewn to Moses in the mount, is called τυπος *type* or *pattern*, because he was to make the material tabernacle exactly like it, Heb. viii. 5. In Scripture likewise, τυπος *a type* signifies an example of moral conduct, to be followed or avoided, 1 Cor. x. 6. 11.---The word αντιτυπος *antitype*, denotes the thing formed in imitation of the *type* or *pattern*. Thus, Heb. ix. 24. the Mosaic tabernacles are called αντιτυπα *antitypes*, or *liknesses of the true tabernacle* or habitation of the Deity, because they were formed according to the τυπον, *pattern* shewed to Moses, which was considered as the true tabernacle.---Farther, because some remarkable persons and events, recorded in Scripture, were so ordered by God, as to be fit emblems or representations of future persons and events, (See Gal. iv. 24. note 1.) these persons and events are called *types*, and the things which they represented or prefigured, are called *antitypes*. Thus, Rom. v. 14. Adam is called, τυπος, *the type* of Christ, who on that account is called *the second Adam*. Thus also the water of baptism, is here called *the antitype to the water of the flood*, because the flood was *a type or emblem* of baptism, in the three following particulars. 1. As by building the ark and by entering into it, Noah shewed a strong faith in the promise of God, concerning his preservation by the very water which was to destroy the antediluvians for their sins, so, by giving ourselves to be buried in the water of baptism, we shew a like faith in God's promise, that though we die and are buried, he will save us from death, the punishment of sin, by raising us from the dead at the last day.---2. As the preserving of Noah alive, during the nine months he was in the flood, is an emblem of the preservation of the souls of believers, while in the state of the dead, so, the preserving believers alive, while buried in the water of baptism, is a prefiguration of the same event.---3. As the water of the deluge destroyed the wicked antediluvians, but preserved Noah, by bearing up the ark in which he was shut up, till the waters were assuaged and he went out of it to live again on the earth, so baptism may be said to destroy the wicked, and to save the righteous, as it prefigures both these events: the death of the sinner it prefigures by the burying of the baptized person in the water; and the salvation of the righteous, by raising the baptized person out of the water to live a new life.---These things considered, may not our Lord's words to Nicodemus, *Except a man be born again of water*, be an allusion to the history of the deluge, and a confirmation of its typical meaning? For Noah's coming forth from the water to live again on the earth, after having been full nine months in

the putting away of the filth of the flesh,[1] but the answer of a good conscience toward God) *now saveth us also through* the resurrection of Jesus Christ,[4]

the washing away of the filth of the flesh only, *but* the thing signified thereby, *the answer of a good conscience toward God) now saveth us also;* gives us the assurance that we shall be saved out of the grave, *through the resurrection of Jesus Christ* emblematically represented in baptism,

in the water, might fitly be called his being *born of water*. Consequently, as baptism is *the antitype*, or thing signified by the deluge, a person's coming out of the water of baptism, may have been called by our Lord, his being *born again of water*.

3. *Not the putting away the filth of the flesh*, (See 2 Pet. i. 9. note 3.) *but the answer of a good conscience*. Here a twofold baptism is spoken of; the one consisting in *the putting away the filth of the flesh* by washing; the other *in the answer of a good conscience*. This latter, the apostle tells us is the baptism which is the antitype to the deluge. From this the Anabaptists infer that baptism ought not to be administered to infants, because they are incapable of giving the answer of a good conscience. But if this inference were just, it would follow that circumcision could not have been administered to infants, seeing it is said, Rom. ii. 28, 29. circumcision *is not that which is outward in the flesh, but of the heart in the spirit*. Infants, however, being capable of the outward circumcision and of the outward baptism, these rites are fitly administered to them as the seals of God's covenants, and as the rites of initiation into these covenants. See Rom. iv. 11. note 1.---Commentators are divided about the meaning of the original word ἐπερώτημα. Our translators have rendered it by the word *answer*, and Beza by the word *stipulation*, on supposition, that the apostle had in his eye, the answers which persons to be baptized, gave to the questions put to them, before their baptism, of which Cyprian hath given an account. But it does not appear, that these questions and answers were used in the apostle's days. Allowing, however, that by an enallage, the word *question*, is here put for the word *answer*, this *answer of a good conscience* being made to God, is an *inward answer*, and means the baptized person's sincere persuasion of the things, which by submitting to baptism he professes to believe; namely, that Jesus, in whose name baptism is administered, arose from the dead, and that at the last day he will raise all from the dead to eternal life, who sincerely obey him. This signification of baptism, the apostle Paul hath taught, Rom. vi. 4, 5, and therefore he calls it, *our begun confidence*, Heb. iii. 14. and exhorts the Hebrews, *to hold it stedfast to the end*.

4. *Now saves us also, through the resurrection of Jesus Christ*. The baptism, which consists in the answer of a good conscience towards God, and which is the *antitype* or thing which was signified by the deluge, now saves us as effectually as the water of the deluge preserved Noah by bearing up the ark.---Here it is proper to observe, that Noah gave the answer of a good conscience towards God, by entering into the

22 Who *having gone* into heaven,[1] *is* (εν) *at* the right hand of God; angels, and authorities, and powers, being *subjected*[2] *to* him.

22 *Who having gone into heaven, is* sitting *at the right-hand of God*, as governor of the universe; *angels* both good and bad of every order, *and human rulers* of every denomination, *and* whatever else hath *power, being* absolutely *subjected to him*, that he may be able to save his people.

the ark, in the firm belief that God, according to his promise, would preserve him and his family, by that very water which he knew was to destroy all the rest of mankind.---*Baptism*, understanding thereby the answer of a good conscience, *now saveth us also through the resurrection of Jesus Christ;* because if Christ had not risen, being an impostor, he could not have saved any one. But, by his resurrection from the dead being demonstrated to be the Son of God, he is able to save all who believe on him; and in his resurrection he hath given an example, as well as a proof of the resurrection of believers to eternal life.

Ver. 22.---1. *Who having gone into heaven, is at the right hand of God.* The Vulgate version hath here, *who is at the right hand of God, having swallowed up death that we might be made the heirs of eternal life, having gone, &c.* But this is an interpretation rather than a various reading.---Burnet, De Statu Mort. p. 155. thus describes our Lord's departure from the earth. "Non tantum a mortuis surrexit Christus, "sed in cœlum etiam ascendit. Parta victoria, triumphum egit: atque "nube vectus lucida, veluti triumphali curru, aspectantibus discipulis, "comitantibus angelis, et ad pristinas sedes in patriam, et ad Deum "patrem redijt. Hæc est vera αποθεωσις, quam frustra affectarunt "Cæsares, et Heroes, aliique inter gentes, dignitate fortitudine, aut "sapientia, eximii."

2. *Angels, and authorities, and powers, being subjected to him;* that is angels both good and bad, being subjected to him; and among the rest, the one who had the power of death, that is, the devil. The supreme dominion of Christ over every created nature, is mentioned by the apostle, as a proof that he is able to save the whole human race from death, the punishment which the devil brought on them by seducing their first parents; able also to bestow on believers eternal life, after having conducted them safe through the difficulties and dangers of their present trial. For, this is the salvation of believers through the resurrection of Jesus Christ, which the apostle affirms, ver. 21. was typified by the salvation of Noah and his family.

CHAP.

CHAPTER IV.

View and Illustration of the Matters contained in this Chapter.

THE apostle having told the brethren of Pontus, that it was better to suffer as well-doers than as evil-doers; also having insinuated, that the dignity and power with which Christ is invested to enable him to save his people was the reward of his sufferings, He begins this chapter, with an exhortation to them to arm themselves with the same resolution to suffer death for the gospel, which Christ manifested when he suffered death for calling himself the Son of God: and gave this reason for their doing so, that the person who is firmly resolved to suffer death rather than renounce his religion, hath freed himself from the dominion of sin, ver. 1.—so that he does not live the rest of his life, according to the inclinations of his persecutors, but according to the will of God, ver. 2.—Besides, the time past of their life, he told them, was sufficient to have complied with the will of the Gentiles, by walking in lasciviousnesses, &c. ver. 3.—And, although their heathen acquaintance might be surprised, that they did not still accompany them in these vicious courses, and might revile them on that account, they were not to be moved thereby, ver. 4.—These wicked men shall be called to an account for their crimes, and be punished, ver. 5.—They were likewise to consider, that the gospel had been preached to the dead Gentiles, for the very purpose of assuring them that, although for their faith they might be condemned to death in their fleshly body by men, they shall at the last day be raised and rewarded in their spiritual body, ver. 6.—Farther, he assured them that the end of all things, the end of the Mosaick dispensation and of the Jewish state, was at hand; so that the power of the unbelieving Jews, their greatest persecutors, would soon be broken. And from that consideration, he exhorted them to continual sobriety and watchfulness, ver. 7.—and to comfort one another, under their sufferings, by mutual love, which would lead them to overlook each others faults, ver. 8.—and to be hospitable, ver. 9.—and to exercise their spiritual gifts for each others benefit, ver. 10, 11.—Next, he told them they were not to think it strange, that God had permitted so hot a persecution to fall on them. It was for the trial of their faith, and the improvement of their virtues, ver. 12.—that their reward might be the greater at the revelation of Jesus Christ, ver. 13.—Besides, if they were reviled for the name of Christ, they were happy for this other reason, that the Spirit of Christ resting on them, and strengthening them to suffer, would be a spirit of glory in the eyes of their persecutors, ver. 14.

About

About the time the apostle wrote this letter, the unbelieving Jews especially the zealots, were raising great disturbances, both in Judea and in the provinces; and in these confusions, they murdered their brethren who were of a different faction, and plundered their goods. These fanatics, fancying that no obedience was due from the people of God to idolatrous princes, paid no regard to the heathen laws and magistrates, but were guilty of the grossest outrages in the countries where they lived, by which they often brought on themselves punishment. Wherefore, to prevent the Jewish Christians from joining their unbelieving brethren in these outrages, the apostle exhorted them, not to bring punishment on themselves as murderers or thieves, &c. because to suffer for such things was extremely disgraceful, ver. 15.—But if any of them suffered as a Christian, he was not to be ashamed, but rather to glory in it, ver. 16.—In the mean time, lest the Jewish believers might have entertained harsh thoughts of God, on account of their sufferings, the apostle told them, the time was come, in which the Jews, the ancient household of God, were to be punished as a nation, for all the crimes committed by them from the beginning; that the Jewish Christians were to be involved in the general punishment; and that it was proper to begin at them, as a part of that devoted nation, notwithstanding they were now become the house of God; because the justice of God would be the more illustriously displayed thereby. However to terrify their persecutors he observed, that if the punishment of the nation was to begin at the Jews, who were become the house of God by believing in Jesus, the punishment of those Jews who obeyed not the gospel of God would be most terrible, ver. 17.—And, that if the righteous, the Jewish believers, would be saved with difficulty from perishing in the impending destruction, the ungodly and sinners of the nation, could not hope to escape, ver. 18.—Lastly, he told the brethren, that as in the general calamity some of them who were in Judea, when God's judgments fell on the nation, might suffer death by the will of God, they ought on that occasion to commit their lives in well-doing to him, as to a faithful creator, ver. 19.

NEW TRANSLATION.	COMMENTARY.
CHAP. IV. 1 *Christ then having* suffered for us in the flesh[1] (chap. iii. 18.) *do ye also arm yourselves* with the same mind:[2]	1 *Christ then having suffered* death *for us in the flesh, do ye also arm yourselves with the same resolution* of suffering death for him when called; *because he who hath resolved to suffer*

Ver. 1.—1. *Having suffered for us in the flesh,* namely, death, with all those previous and concomitant evils, which rendered his death in the flesh bitter.

2. *Arm yourselves with the same mind.* Christ having suffered in the flesh,

[f]or he *who* hath suffered [1] in the flesh, hath *rested FROM* sin ;[4]

2 (ως το, 154.) *So that* he no longer *liveth* HIS *remaining time* in the flesh to the lusts of men, but to the will of God.

3 For the time *which hath passed of life, IS a sufficient TIME*[1] *for us* to have *wrought out* the will of the Gentiles, *having* walked in *lasciviousnesses*,[2]

death *in the flesh* for Christ, having overcome the strongest temptation, *hath* thereby *freed himself from* the solicitations of *sin :*

2 *So that he no longer liveth his remaining time in the flesh, agreeably to the corrupt inclinations of his persecutors, but agreeably to the will of God,* who hath commanded him to shun idolatry, and all the vices practised by idolaters.

3 *For* reason teaches us that *the time which hath passed of* our *life, is too much to have fully performed the* corrupt *inclination of the Gentiles, having* long *walked in all kinds of lasciviousnesses, base passions, excessive*

flesh, that is, in his embodied state, to arm ourselves against our persecutors with the same mind, is to arm ourselves with the same resolution to suffer all the evils to which we are exposed in the body; and particularly to suffer death, when called by God to do so for our religion.

3. *For he who hath suffered in the flesh.* The apostle having exhorted the brethren of Pontus, to arm themselves with the resolution of suffering death in the flesh, he considered that resolution, as an actual suffering of death; just as God considered Abraham's resolution to offer Isaac, as the actual offering of him, Gen. xxii. 18. That this is the apostle's meaning, is evident from ver. 2. where the person who hath suffered death in the flesh, is represented as still living in the flesh.

4. *Hath rested from sin.* So the phrase πεπαυται αμαρτιας literally signifies, the preposition απο being understood. He hath been made to rest from temptation to sin, consequently from sin itself. For if a man hath overcome the fear of torture and death, no weaker temptation will prevail with him to make shipwreck of faith and a good conscience. This happy efficacy of arming themselves with the resolution of suffering for Christ, the apostle explained to the brethren of Pontus to excite them to attain that resolution.

Ver. 3.---1. *For the time that hath passed of life is a sufficient time.* The word αρκετος, translated *sufficient*, being in the masculine gender, the word with which it agrees, is χρονος, *time*, which though not expressed, must in the translation be supplied from the preceding clause, as I have done. The phrase *a sufficient time*, is a soft expression which conveys the strongest meaning; namely, that in no period of their life, ought they to have wrought the will of the Gentiles; and that whatever time they spent in so doing, was too much. See an example of this figure, Ezek. xliv. 6.

2. *Having walked in lasciviousnesses.* Πεπορευμενους. This is an

lusts, *excesses in* wine (κωμοις) revellings, banquetings,[1] and abominable idolatries.

4 (Εν ῳ, 167.) *On which account* they *wonder*[1] that *ye do not run*[2] with THEM (εις) *into* the same *slough of dissoluteness*,[3] *reviling* YOU.

5 (Οι, 67.) *They* shall give account to him, *who is prepared* to judge the *living* and the dead.[1]

drinkings of wine, revellings, (κωμοις. See Rom. xiii. 13. note 1.) *luxurious feastings*, (ποτοις,) *and abominable idolatries*, [2]and all the shameful vices connected therewith.

4 *On account of your former life they wonder that ye* shun their company, and *do not run with them into the same slough of dissoluteness, reviling you* on that account as unsocial, and making you every where objects of scorn.

5 But be not troubled at their speeches: *They shall give* an *account* of them *to him, who*, by the commission and power which he received from God, *is prepared to judge the living and the dead.*

example of the accusative absolute. See Ess. iv. 23.---*Lasciviousness*, as distinguished from *lust*, denotes outward actions of a base kind: Fornication, adultery, incest, sodomy. Whereas, *lust* consists in impure desires inwardly cherished.

3. *Banquetings.* Ποτοις, *Banquetings*, according to Estius, were those meetings in which the heathens strove with each other who should continue longest to drink, consequently the original word might be translated *drinking matches.* But as *excesses in wine* are mentioned in the precedent clause, our translators supposed that ποτοις was put for συμποσιαις, a word which anciently signified *feastings*; which when they consume too much time, or occasion intemperance, are certainly blameable.

Ver. 4.---1. *They wonder.* The Greeks used the word ξενιζεσθαι, to express that admiration and wonder with which a stranger is struck, who beholds any thing uncommon or new.

2. *Run with them.* Here the apostle alludes to the practice of the votaries of Bacchus, who ran about the streets and fields like mad people, committing every sort of excess.

3. *The same slough of dissoluteness.* --The word αναχυσις signifies a collection of water, a miry pool. The other word ασωτια signifies a dissolute course of life, Luke xv. 13.---The metaphorical expression *slough of dissoluteness*, strongly marks the danger and misery of living in the vices mentioned verse 3. vices which the heathens practised in the temples of their gods as worship.

Ver. 5. *To judge the living and the dead.* From the following verse it appears that by *the dead*, the apostle meant the Gentiles, said in other passages to be *dead* through ignorance and sin. Consequently by *the living*, we are to understand those, who by their profession of the gospel, are reputed to be alive; Rev. iii. 1. *Thou hast a name that thou livest, and art dead.* See also 1 Tim. v. 6. The living and the dead therefore are the Jews and Gentiles.

6 (Εις τουτο γαρ) *Besides*, for this *purpose* the gospel *hath been* preached *even to the* dead, that *ALTHOUGH* they might be *condemned indeed* (κατα, 229.) *by men* in the flesh,[1] (δε) *yet they might live ETERNALLY by God* in the spirit.[2]

7 (Δε, 103.) *Now* the end of all things[1] *hath ap-*

6 *Besides*, to encourage you to suffer death for Christ, know that *for this purpose the gospel hath been preached even to the dead* in sins, Ephes. ii. 1. to the Gentiles, to assure them *that although they may be condemned* to death *indeed by men in their fleshly body* as Christ was, *yet they shall live* eternally *by* the power of *God in their spiritual body* as Christ *now liveth*.

7 *Now the end of the temple, of the law, and of the Jewish state, hath ap-*

Ver. 6.---1. *That although they might be condemned indeed by men in the flesh.* According to the common translation of this passage, the apostle is represented as saying that the gospel was preached to the dead Gentiles, in order that they might be condemned by men in the flesh. But as this cannot be the apostle's meaning, I suppose there is here an ellipsis of the word *although*, as is plain from the adversative particle Δε, which follows. See Ess. iv. 109. I have therefore ventured to supply it in the translation. We have the same ellipsis, Rom. vi. 17.

2. *Yet they might live eternally by God in the spirit.* As St. Paul, speaking of the body of the righteous, says, 1 Cor. xv. 44. *It is sown an animal body, it is raised a spiritual body*, we may, by *the flesh* here, understand the *animal* body in which men now live, and by *the spirit* the *spiritual* body which the righteous are to receive at the resurrection. This interpretation makes one of the darkest passages of the New Testament, intelligible. However, although *spirit* were taken literally in this clause, yet as *flesh* in the former clause, does not signify the body separate from the spirit, but human nature as it consists at present of flesh and spirit, so *the spirit* in which we are to live after death, does not signify the spirit separate from the body in which the saints are to be raised, but their spirit united to an immortal incorruptible body. In the same manner, *the salvation of souls*, chap. i. 9. is not to be understood of a salvation of the soul exclusive of the body, but a salvation of both. ---Knatchbul supplies and translates this verse, in the following manner: *that* (οι μεν) *they who live according to men in the flesh may be condemned, but* (οι δε) *they who live according to God in the spirit may live.* But the translation I have adopted is more easy, and gives a sense of the passage more analogous to the scripture phraseology.

Ver. 7.---1. *The end of all things hath approached.* That by *the end of all things* which had approached, when Peter wrote this epistle, he did not mean the end of this mundane system, but the end of the temple, of the Levitical priesthood, and of the whole Jewish œconomy, see proved, pref. to 2 Thess. sect. 4. paragr. 1, 2, 3.---This epistle being written, A. D. 67. about a year after the war with the Romans began, which ended in the destruction of Jesusalem and of the Jewish state, Peter who had heard his master's prophecy concerning these events, and concerning the signs of their approach, had good reason to say, that

proached. Be ye therefore sober,[2] and watch unto *prayers.*[3] See chap. v. 8. note.

8 And above all things have fervent *love* (εις εαυτους) *to one another;* for *love will* cover *a* multitude of sins. (See James v. 20. note 2.)

9 *Be* hospitable (see 1 Tim. iii. 2. note 5.) *to one another,* without *murmurings.*

10 *Let every one according as he hath received* (χαρισμα) *a spiritual gift,* minister *it* (εις εαυτους) *to one another,* as good stewards of the manifold grace of God.

11 If any *one* speak, LET HIM SPEAK as the

proached. Be ye therefore sober, and watch unto prayers, in the hope of being soon delivered from your bitterest persecutors.

8 *And above all things, have fervent love to one another; for love will make you pardon a multitude of faults* in each other, whereby, in your present persecuted state, ye will be the more disposed to assist each other.

9 In this time of persecution especially, *be hospitable one to another, without murmurings* on account of the trouble and expence it occasions to you.

10 *Let every one, according as he hath received any spiritual gift, exercise it for the benefit of each other, as becomes good stewards of the manifold gifts of* God, which are bestowed, not for the receiver's advantage only, but for the benefit of others also.

11 *If any one speak* by inspiration, *let him speak* with fidelity and ear-

that they had approached. It will be said, perhaps, that the brethren in Pontus had little interest in the destruction of the Jewish state. Yet as the Jews were the bitter persecutors of the Christians, in all the countries where they had any power, it must have been a great consolation to the brethren every where, to be assured that the power of their chief persecutors was soon to be utterly broken. Also, to know that the law of Moses was soon to be abolished, must have prevented the Gentiles from receiving the Jewish rites.

2. *Be ye therefore sober.* The word σωφρονειν, signifies to rule, both the passions of the mind and the appetites of the body, with wisdom. When applied to the mind, as in this passage, it signifies to be meek under provocation: when applied to the body, it signifies to be temperate in the use of meat and drink, and other sensual gratifications.

3. *And watch unto prayers.* This is the advice our Lord gave to his disciples when he foretold the destruction of Jerusalem, Luke xxi. 36.---The word νηψατε signifies both *to be sober,* and *to watch.* In this passage, it signifies *to watch,* because it follows a word which signifies *to be sober*; and both are necessary preparations for *prayer,* which to those who might have occasion to go to Jerusalem, the apostle recommended as the best means of avoiding the calamities that were coming on that devoted city.

oracles of God *REQUIRE*.[1] If any *one* minister, LET HIM DO IT as *from the strength* which God *supplieth*, that in all things God may be glorified through Jesus Christ, to whom be *the glory*[2] *and the power* for ever and ever. Amen.

nestness, *as the oracles of God require. If any one minister* to the necessities of the saints, *let him do it suitably to the strength* of body and mind *which God supplieth* to him; *that in* the exercise of *all his gifts, God may be glorified through Jesus Christ* the wise dispenser of these gifts; *to whom be* ascribed *the glory* of them, *and the power* of dispensing them, *for ever and ever. Amen.*

12 Beloved, *wonder not at the burning*[1] *among you, WHICH is to you for a trial, as if some* strange thing happened *to* you.

12 *Beloved, wonder not at the fire* of persecution now raging *among you, which is* appointed *to you for a trial* of your faith, *as if something happened to you* which never happened to the people of God before.

13 (Αλλα καθως, 203.) But *seeing ye partake of the sufferings of Christ*, rejoice, *that* also *at the revelation of his glory* (chap. i. 7. note 2.) ye may *rejoice, leaping for joy.*

13 *But seeing*, for calling him the Son of God, *ye partake of the sufferings which Christ endured* for the same cause, *rejoice* in your sufferings, *that also at* the day of *the revelation of his glory* as the Son of God, *ye may rejoice, being transported with joy* on account of the greatness of your reward.

14 If ye be reproached[1] (ει) for the name of

14 Besides, *if ye be reproached for* bearing *the name of Christ, ye are hap-*

Ver. 11.---1. *If any one speak, let him speak as the oracles of God require.* Let him speak nothing but what hath been revealed to him; and let him speak with gravity and earnestness.---For the meaning of λογια *oracles*, see Rom. iii. 2. note 2. Heb. v. 12, note.

2. *To whom be the glory.* It is uncertain, whether the relative (ω) refers to God, or to Christ. Understood of Christ this doxology is perfectly proper, being given to him, Rev. i. 6.

Ver. 12. *Wonder not* (See verse 4. note. 1.) *at the burning:* the word πυρωσις *burning*, denotes the grievous persecution which the Christians in Pontus, &c. were suffering for their faith. The metaphor is bold but noble. It represents them as having fire cast on them for the trial of their faith, as gold is tried by fire, chap. i. 7. to which the apostle alludes. This figure in a lively manner expresses the painful and dangerous nature of their trial.

Ver. 14.---1. *If ye be reproached.* To an ingenuous mind, reproach is often worse than the spoiling of goods, or even than bodily pain. Wherefore to comfort the brethren when reviled, the apostle put them in mind of Christ's words, Matth. v. 11. *Blessed are ye when men shall revile you*, &c.

2. *The*

Christ, YE ARE happy, *because* the Spirit of glory and of God resteth upon you.[2] (Κατα, 229.) *By them indeed* he is evil spoken of, but (κατα) *by you* he is praised.

15 (Γαρ, 93.) *Wherefore*,[1] let none of you suffer as a murderer, *or a* thief, *or a malefactor*,[2] *or as a meddling person*.[3]

py even in the present life, *because the Spirit of honour, and of God, resteth upon you. By your persecutors indeed, Christ is evil spoken of* as an impostor, *but by you* who suffer for believing him to be the Son of God, and who are supported by him in your sufferings, *he is* greatly *praised*.

15 *Wherefore, let none of you suffer*, by your own fault *as a murderer, or a thief, or a malefactor, or as a meddling person*; sufferings of this kind, however courageously born, bring neither glory nor reward to the sufferers.

2. *The spirit of glory and of God resteth upon you.* This is an allusion to Isaiah xi. 2. The *Spirit of glory*, which rested on the persecuted disciples of Christ in the first age, was a *Spirit of fortitude* enabling them to suffer the greatest evils without shrinking; a virtue which the heathens greatly admired. For which reason, when they put the first Christians to death for refusing to worship idols, they were so struck with the constancy, patience, meekness, and benevolence wherewith they suffered, that it led many of them to think well, both of a religion, which inspired its votaries with such admirable virtues, and of those votaries themselves. And, as this constancy in suffering, from which the Christians derived so much glory, proceeded from the aid of the Spirit of God, the apostle justly termed it, both the Spirit of glory, and the Spirit of God.

Ver. 15.---1. *Wherefore let none of you suffer as a murderer*, &c. This caution the apostle gave to the Jewish Christians, because at the time he wrote his epistle, the unbelieving Jews in Judea were extremely addicted to murder, and robbery, and every kind of wickedness; for they robbed and killed not only the heathens, but their own brethren who would not join them in their opposition to the Romans, as appears from the account which Josephus hath given of them.

2. *Or a malefactor*, that is, an adulterer, a sodomite, a perjured person.

3. *Or as a meddling person.* Αλλοτριοεπισκοπος: *alienorum inspector*. Estius.---As the apostle is speaking of their suffering for being meddling persons, *meddling* must be something criminal. According to *Le Clerc*, it was the inspecting of the behaviour of persons in public offices, from a factious disposition to find fault with their conduct, and thereby to raise commotions in the state; which was the practice of the Jews in Alexandria, Cesarea, and other places, as Lardner hath shewn, Credibil. B. 1. c. 8. page 443. L'Enfant takes this word, in the more general sense of meddling with other people's affairs, from avarice, anger, revenge, malice, or other bad passions. Estius thinks it denotes, one who covetously looks on the goods of others, with an intention to take them

16 *However*, if ANY *ONE* SUFFER as a Christian,[1] let him not be ashamed, but let him *even* glorify God *on that account.*

16 *However, if any one suffer because he is a Christian, let him not be ashamed* of his sufferings, though ever so ignominious. *But let him* rather *even praise God, for having judged him worthy to suffer* in so good a cause, and enabled him to suffer.

17 (Ὅτι, 260.) *Indeed* the time IS COME that *punishment*[1] must begin at the house of God,[2] (chap. ii. 5. note 2.) and if IT BEGIN first (ἀφ') at us, what *WILL* the end BE of them *who* obey not the gospel of God?

17 *Indeed the time is come, that* the *punishment* to be inflicted on the Jews as a nation, for their crimes from first to last, *must begin at* you Jewish Christians, now become *the house of God. And if it begin first at us*, who are so dear to God on account of our faith in his Son, *what will the end be of those* Jews *who obey not the gospel of God?*

18 And if the righteous *with difficulty*[1] *can* be saved, where *will* the ungodly and the sinner (φανεῖται, 2d future of the Indic. Med. voc.) *shew themselves?*

18 *And* when God thus punishes the nation, *if the righteous* Jews who believe in Christ *with difficulty can be saved, where will the ungodly and the sinful part of the nation, shew themselves* saved from the divine vengeance?

19 (Ὥστε, 331.) Where-

19 In thus punishing the Jews,

them away by force. In the Vulgate it is translated, *alienorum appetitor.*

Ver. 16. *Suffer as a Christian.* This, with Acts xi. 26. xxvi. 28. are the only passages of Scripture in which the disciples are called *Christians*, after their master.

Ver. 17.---1. *Indeed the time is come that punishment must begin.* The punishment which the apostle speaks of, is that which Christ had described, Matth. xxiii. 35. *That on you may come all the righteous blood shed*, &c.

2. *At the house of God.* So the believing Jews are called, because they were now become the family and people of God, in the room of the unbelieving Jews. See the illustration of this verse in the view.

Ver. 18. *With difficulty* (so the word μολις signifies) *can be saved.* That the apostle is not speaking here, of the difficulty of the salvation of the righteous at the day of judgment, will be evident to any one who considers, 2 Pet. i. 11. *Thus there shall be richly ministered to you an entrance into the everlasting kingdom.* What he speaks of, is the difficulty of the preservation of the Christians at the time of the destruction of Jerusalem. Yet they were preserved; for so Christ promised, Matth. xxiv. 13. But the ungodly and wicked Jews were saved neither in Judea nor any where else.

Ver. 19.

fore, let *even those who* suffer *by* the will of God,[1] (ver. 15.) commit (τας ψυχας ἑαυτων) *their own lives*[2] TO HIM in well doing, as *to* as a faithful creator.

God is just: *Wherefore let even the Gentile Christians, who suffer* with them in Judea *by the will of God*, use no unlawful means for preserving themselves, but *commit their own lives to him in well doing, as to a faithful creator*, who can and will most certainly restore their lives to them at the resurrection.

Ver. 19.---1 *Let even those who suffer by the will of God*, &c. The apostle added this direction, for the sake of such Gentile Christians as might be in Judea during the war. For the Christians in the first age being considered by the heathens as a sect of the Jews, the Romans could not distinguish them from the Jews, in the punishments which they inflicted on that rebellious nation.

2. *Commit their own lives.* Παρατιθεσθωσαν, commit them as a deposite (See 2 Tim. i. 12. note 3.) to be restored to them at the resurrection.—*Lives.* So the word ψυχας is translated Matt. x. 39.---But, if it is understood in this passage of our *souls*, there is an allusion, in this direction, to Christ's words on the cross, Luke xxiii. 46. *Father, into thy hands* (παραθησομαι το πνευμα μου) *I commit my spirit.*

CHAPTER V.

View and Illustration of the Precepts given in this Chapter.

BECAUSE the knowledge and good behaviour of the people depend in a great measure upon the kind of instruction which they receive from their teachers, the apostle in this chapter, addressed the *elders*, that is, the bishops, pastors, rulers, and deacons, among the brethren of Pontus, &c. ver. 1.—exhorting the bishops in particular, to feed the flock of God committed to their care, faithfully: and to exercise their episcopal office, not as by constraint, but willingly; not from the love of gain, but from love to their master and to the flock, ver. 2.—and not to lord it over God's heritages, but to be patterns of humility and disinterestedness to their people, ver. 3.——This exhortation to bishops to feed Christ's flock, was given with much propriety by Peter, who had himself been appointed by Christ to feed his lambs, and his sheep.—Next, because the faithful performance of the bishop's office, was in that age attended with great difficulty and danger, the apostle, to encourage the bishops, assured them that when the chief Shepherd shall appear, they shall receive a crown

crown of glory that fadeth not away, ver. 4. The distinguished reward, which Christ is to bestow on those who have suffered for his sake, being a favourite topic with our apostle, he introduces it often in this epistle.

Having thus exhorted the pastors, the apostle turned his discourse to the people, charging them to be subject to their elders, and to one another; that is, to be of a teachable disposition, and to receive instruction from every one capable of giving it, and to do all the duties which they owed to each other, according to their different stations and relations, ver. 5.—But especially to be subject to God, by humbly submitting themselves to the judgments which were coming upon them, that God might exalt them in due time, ver. 6.—casting all their anxious care on God, because he cared for them, ver. 7.—and to watch against the devil, who went about as a roaring lion seeking to destroy them, by instigating the wicked to persecute them, and drive them into apostasy, ver. 8.—But they were to resist that terrible enemy, by stedfastness in the faith; and not to think themselves hardly dealt with when persecuted, knowing that their brethren every where, were exposed to the same temptations of the devil, ver. 9.—In the mean time, to give them all the assistance in his power, the apostle prayed earnestly to God to stablish and strengthen them, ver. 10.—and ended his prayer with a doxology to God, expressive of his supreme dominion over the universe and all the things it contains.

The apostle informed the brethren of Pontus that he had sent this letter to them by Silvanus, whom he praised for his fidelity to Christ, ver. 12.—Then giving them the salutation of the church in Babylon, where it seems he was when he wrote this letter, he added the salutation of Mark, whom he called *his son*, either because he had converted him, or on account of the great attachment which Mark bare to him, ver. 13.—And having desired them to salute one another, he concluded with giving them his apostolical benediction, ver. 14.

NEW TRANSLATION.	COMMENTARY.
CHAP. V. 1 The elders[1] *who* are among you I exhort, who AM (συμπρεσβύτερος) *a fellow elder*,[2]	1 *The elders who are among you* in your different churches *I exhort* in what follows; *who am a fellow elder, and witness of the sufferings of Christ*

Ver. 1.---1 *The elders.* *Elder* as a name of office, belonged indifferently to *bishops, presidents, teachers, and deacons*, Acts xiv. 23. See 1 Tim. v. 17. note 1.

2. *Who am a fellow elder.* Here Peter shewed his great modesty. For though he was one of the chief apostles, he took the title of *elder* only. And to render his exhortation acceptable to the elders of Pontus, he called himself their *fellow elder*.---The commentators justly observe,

and a witness[3] of the sufferings of Christ, and also a partaker of the glory[4] *which is to* be revealed.

2 Feed the flock of God which is (εν, 162.) *with* you (επισκοπουντες) *exercising the bishop's office, not* by constraint, but willingly;[1] *neither for the sake of base gain, but* (προθυμως) *from good disposition;*[2]

in the garden and on the cross, *and a partaker of his glory* of governing the world by the gospel, *which* glory *is to be manifested* at the last day.

2 *Feed the flock of God which is committed to your care*, faithfully *exercising the bishop's office, not constrained thereto* by men, *but willingly* from a sense of the excellence and usefulness of the office; *neither* exercise it *for the sake of gaining a maintenance, but from a good disposition* to promote the glory of God and to save souls;

that if Peter had been the prince or chief of the apostles, as the Papists affirm, he would in this place, and in the inscription of his two epistles, certainly have assumed to himself that high prerogative.---The circumstances of Peter's being a fellow elder, and a witness of the sufferings of Christ, &c. are mentioned to give weight to his exhortation.

3. *And a witness of the sufferings of Christ.* One of the purposes for which Christ chose twelve of his disciples to be with him always, was, that having heard his discourses, and seen his miracles and sufferings, they might be able to testify these things to the world as what they themselves heard and saw. Wherefore μαρτυς *A witness*, in this passage signifies not only one who was present at a transaction, but who testifies it to others.

4. *A partaker of the glory which is to be revealed. The glory to be revealed* is Christ's glory of governing the world by his gospel. This glory, of which Peter and the rest who preached the gospel by inspiration were partakers, is to be illustriously manifested at the last day, when Christ will judge the world by the gospel which was preached by his apostles. See 2 Pet. i. 3. where also *glory* signifies the apostolic office.

Ver. 2.---1. *Exercising the bishop's office, not by constraint, but willingly.* In the first age, when the profession of the gospel exposed men to persecution, and when the persecution fell more especially on the bishops, it may easily be imagined, that some who were appointed to that office, would undertake it unwillingly; perhaps, because they were not disposed to do the duties thereof diligently, or because they were not willing to suffer. In such cases, the apostle very properly, advised persons to decline the office.

2. *But from good disposition:* So I have translated προθυμως, because it is opposed to the desire of base gain, mentioned in the preceding clause; also to distinguish it from εκουσιως willingly, mentioned likewise in the preceding clause.---In the Syriac version this word is translated *toto corde*.---Benson's observation on this verse is, "How severely are they here condemned who feed themselves and not the flock, "who take the patrimony of the church, and commit the care of souls "to

3 Neither *as lording it*[1] *over the heritages of God:*[2] But being (τυποι) *patterns* to the flock,

4 And when the chief Shepherd (see chap. ii. 25. note) shall appear, ye shall receive *the* crown of glory, *which* fadeth[1] not away.

5 *For the like reason,*[1] ye younger *persons,*[2] *sub-*

3 *Neither as lording it over* the flocks which are *the heritages of God: But being patterns to the flock* in disinterestedness, temperance, humility, and charity to the poor.

4 *And* to encourage you, know that *when the chief Shepherd shall appear* to judge the world, *ye* who have discharged your duty to your flocks faithfully, *shall receive* from him *the crown of glory which fadeth not away.*

5 *For the like reason, ye the people subject yourselves to the elders,* receiv-

"to others, to whom they allow a very small share of that plenty which "they have for doing little."

Ver. 3.---1. *Neither as lording it.* Κατακυριευοντες. This is a strong word, denoting that tyranny which the men of this world often exercise, when they have obtained offices of power.

2. *Over the heritages of God.* The word κληρος properly signifies *a lot.* But because the land of Canaan was divided among the Israelites by lot, the word came to signify *an heritage.* Wherefore, believers being God's people, or portion, the different churches or congregations for worship, are called here God's *heritages.*---In process of time the name κληρος clergy was appropriated to the ministers of the gospel, because being considered as the successors of the Levitical priests, they were regarded as God's *lot* or *portion.*---From this prohibition it would seem, that in the apostle's days, the bishops were beginning to assume that dominion over their flocks, which in after times they carried to the greatest height of tyranny. Or, St. Peter, by inspiration foreseeing what was to happen, condemned in this prohibition the tyranny which in after times the clergy exercised.---Bengelius thinks the power exercised by the Christian bishops, anciently called *Seniores*, elders, gave rise to the French title *Monseigneur*, and to the Italian *Signore*, &c.

Ver. 4. *Which fadeth not away.* This is an allusion to the crowns of green leaves of trees and herbs, bestowed by the ancients as the rewards of military prowess, or of victory in the games. See 1 Cor. ix. 25. note 2. These, together with the honours of which they were the symbols, soon faded away. But the crown of glory, the reward to be given to faithful shepherds will never fade, being *a crown of righteousness*, 2 Tim. iv. 8. and *a crown of life*, James i. 12.

Ver. 5.---1. *For the like reason.* So the word ομοιως signifies here. For the preceding, being an exhortation to the elders to feed the flock, and not to lord it over God's heritages, the apostle could not begin his exhortation to the people with saying to them, *In like manner subject yourselves to the elders:* But he might say to them, with propriety, *For the like reason* that ye are to receive a crown of glory, subject yourselves to the elders.

2. *Ye younger persons subject yourselves.* As in the preceding part of

ject yourselves to the *elders*. Yea *all be* subject *to one another*, and be clothed with humility;[3] for God resisteth the proud, *but* giveth grace to the humble.

6 *Be humbled, therefore,* under the *strong* hand of God, (chap. iv. 12.) that he may exalt you in due time.

7 *Cast* all your *anxious care on* him[1] (ὅτι, 254.) *because* he careth for you.

8 Be sober, be vigilant;[1] (ὅτι,) because your

ing their instructions and reproofs, with humility. *Yea, all* of you *be subject to one another*, in the various relations wherein ye stand to each other, *and be clothed with humility; for God resisteth the proud*, and casteth them down; *but giveth the aid of his Spirit to the humble.*

6 *Seeing God resisteth the proud, be humbled under the strong hand of God;* take his corrections patiently; *that* according to his promise, *he may exalt you* to the possession of heaven *in due time.*

7 In your distresses, *cast all your anxious care on God*, (Psal. lv. 22.) *because*, in the most affectionate manner, *he careth for you* effectually.

8 Yet do not neglect lawful means for delivering yourselves out of trou-

of this chapter the apostle by an *elder*, means a person holding a sacred office, such as a pastor or teacher, it is reasonable to think that he uses the word in the same sense here: Consequently, that νεωτερος which signifies an inferior of any kind, Luke xxii. 26. and which is opposed to it here, denotes the *laity* or *people* of the churches of Pontus, whom the apostle further exhorts to be subject to one another.

3. *And be clothed with humility.* Εγκομβωσασθε. Julius Pollux, lib. iv. c. 13. tells us that the εγκομβωμα was a white cloak used by slaves. Whitby says it was a frock put over the rest of the clothes; and that the apostle's meaning is, "that humility should be visible o-"ver all the other Christian virtues, in our whole behaviour."

Ver. 7. *Cast all your anxious care on him.* Lest the brethren of Pontus might have been too much distressed with the fears of their being reduced to want by the persecution they were suffering, and of their being tempted thereby to renounce the gospel, the apostle exhorted them to be only moderately solicitous to avoid these dangers, and to cast their anxious care on God.

Ver. 8.---1. *Be sober, be vigilant.* This advice the apostle had given before, chap. iv. 7. (See note 2. there.) But he enforces it here by a new reason, That *the devil is going about seeking whom he may swallow up*: So the word καταπιη literally signifies; being used concerning solids as well as liquids. It strongly expresses the insatiable rage of the enemy of mankind to hinder their salvation, and the danger we are in from his devices. For he sometimes attacks the people of God in person though not visible: and sometimes by his ministers the other evil spirits who are in league with him; and sometimes by wicked men his subjects, whom he instigates to tempt them by the terror of persecution. This account of the devil's malice is given with great propriety by Peter,

adversary the devil, *is walking about* as a roaring lion, seeking whom he may *swallow up*.

9 *Him* resist stedfast in the faith,[1] knowing that the *same KINDS of sufferings* are accomplished in your brethren *who* are in the world.

10 *And may* the God of all grace, who hath called us unto his eternal glory by Christ Jesus, *after ye* have suffered a *little*[1] (ολιγον, 65.) *himself* make you *complete*, *support*, strengthen, settle you.

11 (Αυτω) To him BE *the* glory,[1] and *the* dominion for ever and ever. Amen.

12 (Δια) By Silvanus,[1]

ble. Wherefore, *Be temperate, Be vigilant* at all times, *because your adversary the devil, is going about* continually *as a fierce lion, seeking whom he may swallow up.*

9 *Him resist*, (see James iv. 7.) by being *stedfast in the faith, knowing that the* very *same kinds of sufferings*, proceeding from the devil and his instruments, which ye now sustain, *are allotted to your* Christian brethren *who are dispersed through the world.*

10 *And may God the author of all goodness, who hath called us to* the enjoyment *of his eternal happiness by Christ Jesus, after ye have suffered a little, himself make you complete* in the virtues, *support* you in the exercise of them, *strengthen* you to resist temptations, and *settle you* in the profession of the gospel.

11 *To him be the glory* of all perfection, *and the dominion* of the universe *ascribed* by us *for ever and ever. Amen.*

12 *By Silvanus, a faithful brother*

ter, to whom our Lord said, *Simon, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee.* Peter likewise had good reason, as Doddridge observes, to recommend watchfulness, since he had fallen so shamefully himself, notwithstanding this warning from his master.---Benson by the *devil* understands the unbelieving Jews who persecuted the Christians with great fury.

Ver. 9. *Him resist, stedfast in the faith.* To shew the efficacy of faith in enabling us to resist temptation, Paul calls it *a shield*, Eph. vi. 16. *wherewith the fiery darts of the wicked one*, &c.

Ver. 10. *After ye have suffered a little.* St Peter calls the sufferings of the first Christians ολιγον *a little*, either in respect of *time*, or of *degree*, or perhaps in respect of both, because compared with the joys of heaven, the sufferings of this life are both *light* and *momentary*.

Ver. 11. *To him be the glory*, &c. By this doxology Peter expressed his firm persuasion that the devil hath no title to any honour from men, nor any dominion in the universe, nor power to tempt men, but by permission from God.

Ver. 12.---1 *By Silvanus a faithful brother.* If Silvanus, by whom this letter was sent, is, as Oecumenius supposes, the person of that name, who joined Paul in writing the epistles to the Thessalonians, he is the *Silas* who is called, Acts xv. 22. *a chief man among the brethren*, and

ver.

a faithful brother *as I conclude*,[2] *I have written* TO YOU *in few words*, exhorting YOU, and *strongly testifying*[3] that this is the true grace of God *in which* ye stand.

13 The CHURCH [1] *WHICH* IS at Babylon elected *jointly*[2] with YOU,

as I conclude from the general tenor of his behaviour, *I have written to you in few words*, to encourage you to persevere in the belief and profession of the gospel, *exhorting you and strongly testifying* to you, *that this is the true gospel of God in which ye stand:* it contains a true account of the salvation of sinners.

13 The members *of the church which is in Babylon, who are elected jointly with you* to be the people of

ver. 32. *a prophet;* and being Paul's constant companion in travel, after the defection of John Mark, he no doubt assisted in planting churches in Galatia and the other countries of the lesser Asia mentioned in the inscription. So being well known to the brethren in these parts, he was a fit person to carry this letter. He is called here by Peter *a faithful brother*. And without doubt he must have been an excellent person, and very zealous in the cause of the gospel, who attended Paul in so many painful journeys, undertaken for the service of Christ: and who on this occasion was willing to go into Pontus, Galatia, &c. with Peter's epistle to the churches in these widely extended countries. Probably after Paul's death, Silas attached himself to Peter as his assistant, and reckoned himself much honoured by this commission to carry the apostle's letter into the lesser Asia, which he executed faithfully.

2. *A faithful brother as I conclude.* Peter having become intimately acquainted with Silvanus only since Paul's death, he *concluded him to be a faithful brother* from his having so long jointly laboured with Paul in the work of the gospel.

3. *And strongly testifying.* According to Bengelius, the preposition επι in the word επιμαρτυρωμενος, is used to signify that Peter added his testimony to that of Paul and Silas, concerning the truth of the gospel which they preached to the Galatians, &c. But I think the meaning is simply, that Peter testified concerning the gospel which had been preached to the Galatians, that it is the true gospel: consequently, that the rites of the law were not necessary to salvation.

Ver. 13.---1. *The church which is in Babylon.* (See pref. sect. 5.) The word *church* is not in the original. But it is supplied in the Syriac, Vulgate, and other ancient versions, and by Oecumenius. Grotius approves of the addition: and Beza observes very well that Peter omitted the word *church*, as is often done with regard to words of common use. But Mill and Wall think the translation should be, *She who is in Babylon;* and that the apostle meant his own wife; or some honourable woman in that city. Lardner says, it is not probable that Peter would send a salutation to the Christians of so many countries, from a woman not named.

2. *Elected jointly with you.* The apostle in the beginning of his letter, had called the strangers of the dispersion, *elected according to the fore-*

and *Mark*[1] my son *salute* you.

14 *Salute one* another *with* a kiss of *love*. (See Rom. xvi. 16. note 1.) *Peace to you* all *who ARE* in Christ Jesus. Amen.

God, *and Mark*, whom I love as *my* own *son, salute you.*

14 *Salute one another with a kiss* in testimony *of* your mutual *love. Happiness be to all* among you *who are* stedfast *in* the belief and profession of the *gospel. Amen.*

foreknowledge of God: Here he tells them, that the church at Babylon, *was elected jointly with them*, to be the people of God.

3. *And Mark my son.* Heuman, following the opinion of some of the ancients mentioned by Oecumenius, supposes this *Mark* to be Peter's own son by his wife. But others are of opinion that he calls him his *son* because he had converted him: So that he was his son according to the spirit, and not according to the flesh. This opinion is probable because Peter was well acquainted with the family of which Mark was a member, as may be gathered from his going immediately to *the house of Mary the mother of John whose surname was Mark*, after he was miraculously brought out of prison by the angel, Acts xii. 12. This John Mark, was Barnabas's sister's son, Col. iv. 20. and the person who accompanied Paul and Barnabas as their minister in their first journey among the idolatrous Gentiles, Acts xiii. 5. But he deserted them in Pamphylia, ver. 13. Afterwards, however, he accompanied Paul in some of his journeys, Col. iv. 10. And during his second imprisonment at Rome the apostle ordered Timothy to bring Mark to Rome because he was useful to him in the ministry, 2 Tim. iv. 11. See the note on that verse. It is generally believed that John Mark was the author of the gospel called, *according to Mark.*

A NEW

A NEW

LITERAL TRANSLATION

OF THE

SECOND EPISTLE OF THE APOSTLE

PETER.

PREFACE.

SECT. I. *Of the Authenticity of the Second Epistle of Peter.*

IN the preface to the epistle of James, (Sect. 2. initio.) and in that to 1 Peter, (sect. 2. initio.) the doubts which the ancients entertained, concerning the authenticity of five of the seven Catholic epistles, are faithfully declared. But at the same time it is proved, that the doubted epistles were very early known, and well received by many. On this subject, it is proper to put the reader in mind, that these epistles were rendered doubtful by a circumstance mentioned in the Gen. Pref. namely, that the doubted epistles are omitted in the first Syriac translation of the New Testament, which is supposed to have been made in the second century. But the only conclusion that can be drawn from the omission is, that the author had not seen these epistles, or rather that they were not generally known, when he made his version. Now this might easily happen, if, as it is probable, he was a Syrian Jew. For Syria being at a great distance from Pontus, Galatia, Cappadocia, the proconsular Asia and Bithynia, to whose inhabitants the epistles under consideration were originally sent, it would be a considerable time before copies of them were dispersed

persed among the people for whom the Syriac version of the New Testament was made, so that the author might think it useless to translate them.

With respect to the doubts, which some entertained of these epistles, after they came to be known, they serve to prove that the ancient Christians were very cautious of receiving any books as canonical, whose authority they were not perfectly assured of. For as Wall, Crit. Notes, vol. iii. p. 358. very well observes, "They not only rejected all the writings forged by heretics under the names of the apostles.—But if any good book affirmed "by some man or by some church, to have been written and sent "by some apostle,—was offered to them, they would not, till "fully satisfied of the fact, receive it into their canon." Wherefore, though the five epistles above mentioned, were not immediately acknowledged as inspired writings, in the countries at a distance from the churches or persons, to whom they were originally sent, it is no proof that they were looked on as forgeries. It only shews, that the persons who doubted of them, had not received complete and incontestible evidence of their authenticity: Just as their being afterwards universally received, is a demonstration that, upon the strictest inquiry they found them the genuine productions of the apostles of Christ, whose names they bear. For the churches to whom these letters were sent, hearing that doubts were entertained concerning them, would no doubt of their own accord, as well as when asked concerning them, declare them to be genuine. And their attestation made public, joined with the marks of authenticity found in the epistles themselves, in time established their authority beyond all possibility of doubt. The truth is, such good opportunity the ancient Christians had to know the truth in this matter, and so well founded their judgment concerning the books of the New Testament was, that, as Lardner observes, no writing which was by them pronounced genuine, hath since their time been found spurious; neither have we at this day, the least reason to think any book genuine, which they rejected.

Thus much was necessary to be said concerning the five doubted of epistles in general. With respect to the second epistle of Peter in particular, it remains to point out the marks of authenticity, contained in the epistle itself, which, with the attestations of the churches to which it was sent, have fully established its authority.

I. And first, it is observable that the writer styles himself *Symeon Peter*; from which we conclude that this epistle is the work of *the apostle Peter*.—If it be objected, that the apostle's name was *Simon* not *Symeon*, the answer is, that although in Greek, this apostle's name was commonly written *Simon*, the Hebrew form of it was *Symeon*. For in the history of Jacob's sons it is so written.

Besides, this very apostle is called (Συμεων) *Symeon*, Acts xv. 14.—Next, it is objected, that in the first epistle, which is undoubtedly the apostle Peter's, he styles himself, not *Simon Peter*, but *Peter* simply. But I observe, that Luke hath called this apostle *Simon Peter:* Chap. v. 8. And that John hath given him that name no less than seventeen times in his gospel; perhaps to shew that he was the author of the epistle which begins, *Symeon Peter, a servant, and an apostle*, &c.—Farther, though in the inscription of the first letter, Peter's sirname only is mentioned, because by it he was sufficiently known, he might in the inscription of the second, for the greater dignity, insert his name complete; because he intended authoritatively to rebuke the false teachers, who had already arisen, or were to arise. Upon the whole, *Symeon Peter* being the same with *Simon Peter*, no objection can be raised against the authenticity of this epistle, on account of the name.

2. The writer of this epistle, expressly calls himself in the inscription, *an apostle*. He does the same, chap. iii. 2. And in other places, he ascribes to himself things which agree to none but to Peter the apostle. For example, chap. i. 14. *Knowing that the putting off of my tabernacle is soon to happen, even as our Lord Jesus Christ hath shewed me:* alluding to John xxi. 19. where we are told, that Jesus signified to Peter, by what death when old *he should glorify* God.—Chap. i. 16. This writer affirms, that he was one of the three apostles, who were with Jesus at his transfiguration, when by a voice from God he was declared to be *his Son the beloved.*—Chap. iii. 15. This writer calls Paul *his beloved brother*, in allusion no doubt to his having given Paul the right hand of fellowship: withal he commends his epistles as *scriptures*, that is, divinely inspired writings. The writer therefore having thus repeatedly taken to himself the name and character of an inspired apostle, if he was an impostor, he must have been the most profligate of men. See 1 Pet. Preface, Sect. 2. paragr. 2.

3. By calling this, *his Second Epistle*, chap. iii. 1. the writer intimates that he had written to them formerly. He insinuates the same thing, chap. i. 12.—15. and by so doing, shews himself to be the same Peter who wrote the first epistle. The method which Grotius has taken to elude the force of this presumption, shall be considered afterwards.

4. The matters contained in this epistle are highly worthy of an inspired apostle; for besides a variety of important discoveries, (See Sect. v.) all tending to display the perfections of God, and the glory of Christ, we find in it exhortations to virtue, and condemnations of vice, delivered with an earnestness and feeling, which shew the author to have been incapable of imposing a forged writing upon the world; and that his sole design in this epistle, was to promote the interests of truth and virtue in the world.

II. But

II. But in opposition to these internal marks of authenticity, and to the testimony of all the ancient Christian writers, since the days of Eusebius, who with one voice have ascribed this second epistle, as well as the first, to the apostle Peter, Salmasius, and other learned moderns have argued, that because its style is different from the style of the first epistle, it must have been written by some impostor, who personated the apostle Peter. This objection shall be fully considered immediately. At present suffice it to say in the general, that if this were a writing forged in the name of an apostle, by any impostor, we should certainly find some erroneous tenet, or false fact, asserted in it, for the sake of which the forgery was attempted. Yet nothing of that kind appears in the second epistle of Peter; nothing inconsistent with the doctrine taught in the other writings, which by all are acknowledged to be divinely inspired; in a word nothing unsuitable, but every thing consonant, to the character of an inspired apostle.

This argument appeared so strong to Grotius, that although, on account of the difference of the sentiments and style observable in the two epistles, he would not allow the second epistle to be Peter's, he did not venture to call it the work of an impostor, but supposed it to have been written after the destruction of Jerusalem, by *Symeon* who succeeded James our Lord's brother in the bishopric of Jerusalem. And because the inscription, with the other particulars in the epistle relating to the writer's character, are utterly inconsistent with Grotius's opinion, he uses a method of removing these difficulties, unworthy so learned a critic, and so good a man. Without the least authority from any ancient MSS. or versions, he confidently affirms that the inscription is interpolated, and that originally it was *Symeon, a servant of Jesus Christ.*—With the same unauthorized boldness, he proposes to expunge the words *our beloved brother*, which precede the word *Paul*, chap. iii. 15.—And with respect to the words, which this writer says he heard coming from the excellent glory, when he was with Jesus on the holy mount, chap. i. 16. Grotius affirms, "that if some more ancient MSS. could be found, it might thence "appear, that these words were added in this place, as other "words in other places, by those who were willing to have this "pass for an epistle of Peter." But I reply: That if the texts of ancient books are to be altered, at the pleasure of every rash critic, for the sake of supporting some groundless conceit, there will be no such thing as the genuine text of any ancient book whatever. Wherefore, if liberties of this kind are not to be taken with prophane authors, far less are they to be allowed in settling the text of the books of scripture, whose authority depends on our having, not the conjectural emendations of fanciful critics, but the very words of the inspired authors themselves.—With respect

respect to the insinuation, that the author of this epistle wrote the first also, contained in the expression, *This second epistle, beloved, I now write to you*, chap. iii. 1. Grotius says, that the two preceding chapters are the first epistle, and that the second epistle begins with the words, *This second epistle*, &c. But, as in no ancient MS. or version of this epistle, it is so divided, and as no author ancient or modern hath spoken of its having been at any time so divided, Grotius's opinion merits no regard.

III. With respect to the objection against the authenticity of the second epistle of Peter, taken from its style being different from the style of the first, it is to be observed, that in the opinion of many learned men this diversity is found, only in the second chapter of the second epistle; the style of the first and third chapters, being pretty much a-kin to the style of the first epistle. Wherefore, if the first and second epistles of Peter, are thought to have been written by different authors, because the style of the second epistle differs in one chapter from that of the first, we must think that the second epistle itself was written by two different authors, because the style of its first and third chapters, differs from that of the second. Yet no such conclusion ought to be drawn in either case; as it is well known that an author's style is regulated by the subjects of which he treats. If these are grand and interesting, they naturally suggest animated and sublime expressions; such as those in the first and third chapters of the second epistle, in which Peter describes the transfiguration of his master, with the august circumstances which attended it: also the creation of the world, its past demolition by water, and its future destruction by fire.—On the other hand, if the subjects treated of, raise an author's indignation and abhorrence, he will use an acrimony of style, expressive of these feelings. Of this kind is the style of the second chapter of the second epistle. For the apostle, whose love to his master was great, and who had the feeding of Christ's sheep committed to him, regarding the false teachers as the most flagitious of men, wrote that chapter against them, with a bitterness, which he would not have used in correcting teachers who had erred through simplicity. Moreover in describing the character, and in foretelling the miserable end of these impostors, he adopted the bold figures and lofty expressions peculiar to the eastern writers, as even coming short of what might with truth be said concerning them.—Wherefore, since the diversity of style in the two epistles of Peter, can be so well accounted for, even on supposition that they were written by the same author, there is no reason to fancy with Grotius, that the second epistle was written by *Symeon* bishop of Jerusalem: or with Jerome, that Peter made use of different interpreters for the purpose of turning his Syriac epistle into Greek; or with Bishop Sherlock to suppose, that Peter in his second epistle

epistle, and Jude in his epistle, copied some ancient Jewish writer, who described the false teachers of th ir own times, and denounced the judgments of God against them.

Sect. II. *Of the time when the Second Epistle of Peter was written.*

When Peter wrote his second epistle, he was old, and near his end: Chap. i. 14. *Knowing that the putting off of my tabernacle is soon* to happen, *even as our Lord Jesus Christ hath shewed me.* Besides, chap. iii. 16. he speaks as if he had then seen all Paul's epistles. *As also our beloved brother Paul, according to the wisdom given to him, hath written to you,* 16. *as indeed in all his epistles,* &c. If Peter had seen all Paul's epistles when he wrote this letter, it is probable that Paul was then dead. Nay it is thought that Paul was dead when Peter wrote his first letter; at least if he wrote it from Rome, as most of the ancient Christian writers testify, (See 1 Pet. Pref. Sect. v.) The reason is, when Paul wrote his second to Timothy from Rome, a short while before his martyrdom, though he mentioned many who were then with him, he spake nothing in that letter of Peter; an omission, which, if Peter had been in Rome at that time, could not well have happened. Wherefore, if Peter wrote his first epistle from Rome, he must have done it after Paul's death; consequently not sooner than the end of the year 66, or the beginning of the year 67, about three years before the destruction of Jerusalem. For Paul was put to death in the twelfth year of Nero, answering to A. D. 66.

With respect to the second epistle, which, as we have seen, was composed a little before Peter's death, it seems to have been written from Rome likewise, not long after the first. For as Lardner, Can. iii. p. 253. observes, "It is not unlikely, that "soon after the apostle had sent away Silvanus with the first "epistle, some came from those countries to Rome, where there "was a frequent and general resort from all parts, bringing him "an account of the state of religion among them, which induced "Peter to write a second epistle, for the establishment of the "Christians, among whom he had laboured, and he might well "hope, that his last words and dying testimony, to the doctrines "which he had received from Christ, and had taught for many "years with unshaken stedfastness, would be of great weight "with them." Indeed he seems to make that circumstance his apology for writing a second letter to them, so soon after the first. See chap. i. 15. iii. 1.—If the second epistle of Peter was written not long after the first, we may date it in the year 67, or 68, while the persecution against the Christians raged at Rome,

Rome, and when Peter had an immediate prospect of suffering martyrdom, as the Lord Jesus Christ had shewn him.

It was mentioned, No. 2. that Grotius supposed this epistle was written after the destruction of Jerusalem. But if his opinion be true, it will destroy the authenticity of the epistle, as an inspired writing, seeing the only ground on which he rests his opinion is chap. iii. 12. where he says the writer speaks of the end of the world as then at hand. *Expecting, and earnestly desiring the coming of the day of God, in which the heavens being set on fire shall be dissolved*, &c. For as, according to him, it was a common opinion in the first age, that the end of the world was to succeed the destruction of Jerusalem, he supposed the writer of this epistle could not exhort the Christians to *expect and earnestly desire the coming of the day of the Lord*, &c. unless Jerusalem had been then destroyed. But an exhortation of this sort, is no proof that the writer, whoever he was, thought the end of the world was then at hand. He knew the contrary, as is plain from chap. iii. 3. where he expressly foretels, that *scoffers will come in the last days; saying, where is the promise of his coming? For since the fathers fell asleep*, &c. In the last days the scoffers on account of Christ's long delaying to come, would ridicule his promises, and his disciples' expectation of that grand event. It being thus evident, that the writer of this epistle, did not think the end of the world was then at hand, (see 2 Thess. Pref. sect. 3.) his exhortation to expect, and earnestly desire the coming of the day of the Lord, does not imply that the day of the Lord's coming to destroy the world was then at hand, but that being kept hid from all mankind, and absolutely uncertain, believers ought always to be prepared for it. And as at that day the living are to be changed, and the dead to be loosed from the bands of death, and the whole crowned as victors, it ever was, and till it happen, ever will be, the object both of their earnest desire, and of their firm hope. Grotius's argument, therefore, to prove that this epistle was written after the destruction of Jerusalem, taken from chap. iii. 12. being a misrepresentation of that text founded on a false fact, is not of the least value.

Sect. III. *Of the Persons to whom the Second Epistle of Peter was written.*

In the preface to 1 Peter, sect. 3. we have shewn, that that epistle was written to the whole of the brethren, whether of Gentile or Jewish extraction, who were dispersed in the widely extended countries of Pontus, Galatia, Cappadocia, Asia, and Bithynia. Wherefore they were the brethren to whom St Peter directed this his second epistle, 2 Pet. iii. 1. And as the matters

ters which it contains, were admirably calculated for confirming them in the faith of the gospel, and for comforting them under the persecution to which they were exposed for their religion, it must have been of great use to all the brethren in these countries to have them in writing from an inspired apostle; and the epistle which contained them, could not fail to be exceedingly valued by them, especially as it is written in an higher strain than common both of discovery and of language; (see sect. v.) written also in the prospect of his soon dying a martyr for the truths, which he had all along taught during the course of a long life.

Sect. IV. *Of the Occasion on which the Second Epistle of Peter was written.*

For this see the quotation from Lardner, sect. 2. penult paragr. See also the preface to James, sect. 4. and the Illustrations prefixed to chapters i. and ii. of this epistle.

Sect. V. *Of the Matters contained in the Second Epistle of Peter.*

The Spirit, who revealed to Peter, that false teachers and corrupt doctrine, would greatly disturb the peace and purity of the church in after times, directed him to publish these discoveries in a second epistle to the brethren of Pontus, &c. and to accompany them with the plainest and most express declarations of the chief doctrines and precepts of the gospel; and to assert the high character, the power, and the coming of Jesus the author of the gospel; that at whatever time these false teachers appeared, and this epistle was read, the faithful might discern the impiety of their tenets, by comparing them with the true doctrines of the gospel set forth in this epistle, and stedfastly resist them.

In speaking of the matters contained in the second epistle of Peter, I must not omit observing, that in it, as in the first epistle, there are discoveries of some important facts and circumstances, not mentioned at all, or not mentioned so plainly, by the other inspired writers. Such as, 1. That our Lord was transfigured for the purpose of exhibiting, not only a proof of his greatness and power as the Son of God and Judge of the world, but an example of the glory in which he will come to judgment: An example also, of his power to transform our corruptible mortal bodies, at the resurrection, into the likeness of his own glorious body, as it appeared in his transfiguration.—2. That the destruction of the cities of the plain by fire, was intended to be an example of that destruction by fire from the presence of the Lord,

Lord, which will be inflicted on the wicked, after the judgment. Compare Jude ver. 7.—3. That in the last age of the world, scoffers will arise, who from the stability of the present mundane system, will argue that the world hath existed as we see it, from eternity, and that it will continue for ever.—4. That after the judgment, this earth with its atmosphere shall be set on fire, and burning furiously, the elements shall be melted, and the earth with all the works of God and man thereon, shall be utterly destroyed.—That after the present heaven and earth are burnt, a new heaven and a new earth shall appear, into which, according to God's promise, the righteous shall be carried, there to live in unspeakable happiness; an event which Peter himself in his discourse to the Jews, Acts iii. 21. hath termed, *the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

From the foregoing account of the discoveries made in the second epistle of Peter, the attentive reader must be sensible, that they are more grand and interesting, than even those contained in the first epistle; and that to the foreknowledge and declaration of them, a degree of inspiration was necessary, superior to that required in the writing of the first epistle. Consequently, that the matters exhibited in the second epistle, are every way worthy of an apostle of Christ really inspired, such as this writer expressly affirms himself to have been, and of which there can be no doubt.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

IN the latter part of the apostolical age many false teachers arose, among whom the Nicolaitans and the Simonians were most remarkable. These, as Jude tells us, ver. 4. *Perverted the grace of God to lasciviousness.* They perverted the doctrine of the gospel concerning men's being justified of free grace by faith, without the works of law, so as to make it a pretence for gratifying the lusts of their flesh without restraint. And to gain credit to their impious explications of the doctrines of the gospel, these impostors denied the authority of the apostles of Christ, and arrogated to themselves an illumination and authority superior to theirs. Nay they denied the authority of Christ himself, chap. ii. 1. And having thus set themselves up as the only inspired teachers, (Jude ver. 16. 19.) they assured their disciples

disciples, that being justified by faith without works, believers are under no obligation, either to abstain from sin, or to do what is morally good; that Christ hath purchased for them a liberty to gratify all their passions and appetites; and that Christ will not judge and punish them for so doing, nor for any sin whatever.

These doctrines being extremely agreeable to the corruptions of the human heart, were embraced by many in the latter part of the first age. Wherefore, to stop the mouths of those false teachers, who were now gone abroad among the churches, and to prevent the faithful from being seduced by them, and to establish them in the belief of the things which the Lord himself had taught, and which his apostles had delivered in his name, Peter wrote this second epistle, in which he brought these things to their remembrance.

And first of all, in opposition to the calumnies of the false teachers, he assured the brethren to whom this epistle was directed, that Christ had gifted to his apostles every thing necessary to qualify them for leading mankind to a godly life, and for making them partakers of the divine nature. He had bestowed on them inspiration to know the true doctrines of the gospel, and authority to declare them to the world. From this it followed, that the teachers who pretended to possess a greater illumination than the apostles, or greater authority, were impostors, ver. 3. 4.—And because these seducers taught their disciples, that morality was of no use in procuring salvation, Peter, by his apostolical authority, commanded all who professed the gospel, to add to their faith courage, and to courage knowledge, &c. ver. 5—7.—Declaring, that these excellent dispositions would make them fruitful in good works, ver. 8.—That if they were deficient in these things they were blind, notwithstanding their pretensions to illumination, ver. 9.—Moreover, the practice of good works the apostle recommended to them from this important consideration, that thereby, and not otherwise, they would make their calling and election firm, ver. 10.—and have an entrance into the everlasting kingdom of the Saviour, richly or honourably ministered to them, ver. 11.—These things, he told them, he would not cease to call to their remembrance while he was in life, although they knew and believed them already, ver. 12. 13.—Withal, being sensible that he was soon to die, he proposed, by committing his instructions to writing in this epistle, to put it in their power, after his decease, to have them always in remembrance, as his dying words, ver. 14, 15.

In the mean time, to give the faithful the fullest assurance of the truth of all the things, which the apostles with one consent had delivered to the churches, and which in part, he was now going to write; more particularly, to give them a perfect assurance of Christ's being the Son of God, and of his coming to judge the

world, which the infidels of that age loudly denied, St Peter told them, that in making known the power and coming of Christ, he and his brethren apostles, had not published a fable cunningly devised by Christ, and credulously received by them. They had the clearest evidence of their Master's power and coming, set before them visibly, in the honour and glory which he received from the Father, when he was transfigured in their presence, and a voice came to him from the excellent glory, saying, *This is my Son the beloved, with whom I am well pleased.* This voice, said he, we Peter, and James, and John, heard distinctly, being with him on that occasion, upon the holy mountain, ver. 16—18.—He added, by these proofs of our Master's greatness, of which we were beholders, we and all mankind, have the ancient prophecies concerning the resurrection of the dead and the judgment of the world, as well as our Master's prophecies concerning these events, made more firm. Wherefore, it is your duty to give heed to the prophetic word thus confirmed, as to a lamp shining in a dark place, until the day of judgment itself dawn, and Christ the morning star of that day, arise in your hearts, by his personal appearance from heaven, ver. 19.—Knowing this first, as a circumstance necessary to confirm you in the belief of the ancient prophecies, that no prophecy of Scripture is of the prophet's own invention, ver. 20.—But that all the prophets spake their prophecies by the inspiration of the Holy Ghost.

NEW TRANSLATION.

CHAP. I. 1 *Symeon* Peter, a servant *and apostle* of Jesus Christ, (see 1 Pet. v. i. note 2.) to them *who* have obtained like precious[1] faith with us, thro' the righteousness *of our God and Saviour* Jesus Christ.[2]

COMMENTARY.

1 *Symeon Peter, a servant and apostle of Jesus Christ, to all,* both Jews and Gentiles, *who have obtained like precious faith* in the gospel *with us* believing Jews, through *the righteousness of our God* who, by the prophets, promised that blessing to all nations; *and of our Saviour Jesus Christ,* who hath called us thereto.

Ver. 1.---1. *Precious faith.* Faith is called *precious*, because it is more essential to men's happiness, than all the things they esteem most precious.

2. *Of our God and Saviour Jesus Christ.* Τυ Θιυ ἡμων και Σωτηρος Ιησυ Χριστυ. On what authority our translators have rendered this, *of God and our Saviour Jesus Christ*, I know not. Perhaps they pointed the Greek text thus, Θιυ, ἡμων και σωτηρος Ιησυ Χριστυ. But the propriety of the language does not admit of that punctuation.---Some understand this passage as signifying, that Jesus Christ is both our God and our Saviour. But others are of opinion, that the relative *our*, in the first clause, though omitted in the second, is according to the idiom of Scripture to be understood as repeated. Yet, as this is disputed, I have

2 Grace and peace be multiplied *to* you, through the knowledge[4] of God, and of Jesus our Lord.

3 (Ὡς, 319.) *Certainly his* divine power hath *gifted to* us, all things [1] *which ARE NECESSARY to* life and godliness, through the *acknowledgement* of him *who* hath called us (διὰ) to glory [2] and *courage*.[3]

4 (Δι' ὧν) *By whom* [1]

2 *May good dispositions, and happiness* temporal and eternal, *be multiplied to you, through the knowledge of God, and of Jesus our Lord*, given you in the gospel.

3 *Certainly God's divine power, hath gifted to us* the apostles of his Son *all things necessary to* bring mankind to *a godly life, on account of our acknowledgement of his Son, who*, because we acknowledged him, and accompanied him from the beginning, *hath called us to the glorious office of apostles, and to courage* in the exercise of that office.

4 *By whom the greatest, even pre-*

have not ventured to supply it in the translation of the second clause. ---Mill says one of Stephen's MSS. instead of Θεῦ ἡμῶν καὶ σωτῆρος Ἰησῦ, hath κυρίου ἡμῶν Ἰησῦ: and that the Syriac, by which he means the second Syriac version, hath *of our Lord and Saviour Jesus Christ:* and the Arabic, *God and our Saviour Jesus:* in which it is followed by our translators.--I have only to add, that, in the following verse, *God* is distinguished from *Jesus our Lord;* and that clause hath not the article prefixed to it.

Ver. 2. *The knowledge*, &c. So ἐπιγνωσις signifies, ver. 8. What an high value Peter put on the knowledge of God and of Christ may be known, not only from his account of its efficacy in producing good dispositions and inward peace in men's minds; but from his exhortation, ver. 5. to add to their faith knowledge, (see note 4. on that verse,) and from the advice with which he concludes this epistle, chap. iii. 18. *Grow---in the knowledge of our Lord and Saviour.* This knowledge our Lord likewise highly commended, John xvii. 3. *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.*

Ver. 3.---1. *All things which are necessary to life and godliness*, that is *to a godly life.* The things gifted by God's divine power to the apostles, to enable them to bring mankind to a holy life, were, 1. A complete knowledge of the doctrines of the gospel.---2. A mouth to preach and defend these doctrines, which their adversaries should not be able to resist.---3. Wisdom to direct them to behave as teachers sent from God, Luke xxii. 15.---4. Miraculous powers, to confirm their doctrine and mission.

2. *Hath called us to glory.* The apostle, 1 Epist. v. 1. denotes the apostolic office by the word *glory.*

3. *And courage.* So I have translated the word ἀρετης, because *courage* was one of the spiritual gifts bestowed on the apostles, to fit them for their work. Accordingly, we find two of them praying for courage, Acts iv. 29. See ver. 5. note 3.---Others translate διὰ δοξης καὶ ἀρετης, *by* his *glorious power.*

Ver. 4.---1. *By whom.* If the third verse is read as a parenthesis, the

the greatest, even precious promises,[2] *are gifted to us,* that by these *ye* might *become* partakers of the divine nature, *fleeing away from* the corruption [3] *which* is in the world through lust.

5 (Και αυτο τουτο δε, 107.) And *FOR this very reason indeed,* giving all diligence, *join*[1] (εν) to your faith [2]

cious promises, are revealed to us apostles, with a commission to publish them, *that by* believing *them, ye might become partakers of the divine nature,* the holiness and immortality of God, *fleeing away from* all *the vices which are practised by the wicked, through* the prevalence of fleshly *lusts.* See 1 Pet. iv. 3.

5 *And for this very reason indeed,* that we make known to you the promises of the gospel, *giving the greatest diligence, do ye join to your precious*

the antecedent to the plural relative ὧν will be, *God* and *Jesus.* See, however, chap. iii. 6. note 1. at the end, where it is shewed, that according to the Hebrew idiom, a plural relative may have a singular antecedent: Consequently, *Jesus our Lord* may be intended by St Peter.---Two or three MSS. have δι ἡ here.

2. *Precious promises* The apostle means, all the promises of the gospel; which he calls *great,* because the things promised are the grandest that can be conceived by the human mind; such as the pardon of sin, the favour of God, the return of Christ, the resurrection of the dead, the judgment of the world, &c. He likewise calls them *precious,* because of their efficacy to make us partakers of the divine nature: a possession more precious than all the riches in the universe.

3. *From the corruption:* This name, the apostle gives to vicious actions in general, because they tend to destroy, both the souls and the bodies of men.

Ver. 5.---1. *Join,* &c. Επιχορηγησατε. Knatchbull, supposing that the apostle alludes here to the ancient chorus in which they danced holding one another by the hand, would have this translated, *join hand in hand with your faith, courage, and with courage knowledge,* &c. ---Others, because χορηγεω and επιχορηγεω signify to furnish the expence necessary to a chorus, are of opinion that the clause should be translated, *minister,* or *supply by your faith, courage,* &c. in which sense επιχορηγεω is used in ver. 11. of this chapter.

2. *To your faith. Faith* being here distinguished from *knowledge,* means a general disposition to know and do the will of God, which one may possess who has not attained an extensive knowledge of the will of God: or it may mean, a general belief of the divine original of the gospel, such as those were impressed with who embraced it on their first hearing the apostles preach. See note 4. on this verse.

3. *Courage.* Αρετην from Αρης Mars. This Greek word, is commonly used by the poets, to denote *military courage.* It has the same sense likewise in some prose writers. Afterwards, it came to signify *virtue,* or a right moral conduct in general. Thus, Philip. iv. 8. *If there be any* (αρετη) *virtue, any praise.* But as αρετη is mentioned by Peter among a number of particular virtues, it cannot signify a right moral conduct in general, but, agreeably to the original sense of the word, it means

courage[3] and to *courage* knowledge;[4]

faith, (ver. 1.) *courage* to maintain it under persecution, *and to courage*, increasing *knowledge* of the gospel doctrine.

6 And to knowledge, temperance;[1] and to temperance, patience;[2] and

6 *And to knowledge, the government of your passions, and to the government of your passions, patience*

means here, *courage* to profess one's faith.---In the first age, the disciples of Christ were often accused before the heathen magistrates of being Christians. On such occasions it was incumbent on them to acknowledge it, notwithstanding they exposed themselves thereby to persecution; because by boldly professing their faith, they not only encouraged each other to persevere in their Christian profession, but they maintained the gospel in the world. Accordingly, Christ solemnly charged all his disciples to confess him before men, and threatened to inflict the severest punishment on those who denied him, Matt. x. 32, 33. But to this difficult and dangerous duty, no small degree of fortitude being necessary, the apostle Peter ordered the brethren of Pontus to *add to their faith courage*.---In the present state of the world indeed the profession of the gospel does not commonly expose us to persecution. Nevertheless, it is still necessary to *join to our faith courage* in professing and defending our faith, that when infidels ridicule the doctrines of the gospel, or when the wicked openly transgress its precepts, we may not by our silence appear to be ashamed of our faith and practice as Christians, nor suffer the young and unstable to be drawn away by the error of the wicked.

4. *And to courage, knowledge.* In the first age, the sermons and miracles of the apostles often produced a strong conviction of the divine original of the gospel, in persons who never had heard of the gospel before. Such, on their believing, must have had a very imperfect understanding of the doctrines and precepts of the gospel. It was therefore necessary that such should join to their faith, the knowledge of these things: especially as the influence of the gospel on men's temper and conduct, results in a great measure from their knowledge of its doctrines, precepts, and promises. It is still necessary, therefore, that Christians be at pains to increase their knowledge of spiritual things, that they may have grace and peace multiplied to them, ver. 2. and become partakers of the divine nature, ver. 4.---By γνωσις, in this verse, Benson thinks *prudence*, to prevent *courage* from degenerating into rashness, is meant.

Ver. 6.---1. *And to knowledge* (εγκρατειαν) *temperance.* This virtue consists, in a confirmed habit of governing all the affections, passions, and appetites of our nature, in a proper manner, by placing our affections on proper objects, by restraining our angry passions, and by gratifying our appetites in moderation. Where this virtue subsists, temptation can have little influence.

2. *And to temperance, patience.* This virtue consists, in bearing all kinds of afflictions meekly and quietly, in the hope, whether of reward, or of deliverance, Rom. viii. 25. Heb. xii. 1. James v. 11. It differs from

to patience, godliness ;[1]

7 And to godliness, *the love of the brethren ; and to the love of the brethren, love*[1] *TO ALL MEN.*

For *these* things *being* in you, and *abounding*, *make* YOU *TO BE neither slothful* nor unfruitful, [1] in the knowledge of our Lord Jesus Christ.

9 (Γαρ, 98.) But he *who hath not* these things is blind,[1] *shutting his eyes*,[2] *AND taking up a forgetfulness of the purification of* his old sins.[3]

under afflictions, *and to patience, piety.*

7 *And to piety, the love of your Christian brethren, and to the love of the brethren, love to all men,* not excepting enemies and persecutors.

8 *For these virtues being in you and abounding,* will *make you to be neither slothful* in endeavouring to do, *nor unfruitful in* actually doing, these good works, which *the knowledge of our Lord Jesus Christ* leads men to perform.

9 *But, he who hath* neither the good dispositions, nor the good actions I have recommended, *is* wilfully *blind, shutting his eyes* against the light, *and is at pains to forget* the vow, which he made at his baptism, *to purify himself from his former sins.*

from *courage* in this, that it is exerted under the actual suffering of evil ; whereas *courage* is exerted, in encountering evil, with a view to avert it.

3. *And to patience, godliness.* By desiring us to join godliness to patience, the apostle teaches us, that *piety*, or a firm belief of the wisdom and goodness of the divine dispensations, is the only foundation by which patience can be effectually supported.

Ver. 7. *And to the love of the brethren, love to all men.* This chain of virtues, the apostle begins with *faith*, because it is the root from which they must all spring ; and ends with *love*, because it is the point to which they all tend. Dr Wessel of Groningen, one of the reformers, observed on this passage, That the Spirit of God, hath, by Peter, established this the only *Bull of Indulgence*, whereby an entrance into the kingdom of God is obtained.

Ver. 8. *Slothful nor unfruitful.* The apostle in the preceding verses, having recommended the acquisition of virtuous dispositions, he in this tells us, that these dispositions must lead us to good works.

Ver. 9.---1. *Is blind.* Good works, being the natural fruits of the knowledge of Christ, the person who pretends to have the knowledge of Christ, and yet does no good works, is blind with respect to the nature of the Christian religion. The Jews, though very faulty in their actions, gloried in the knowledge of true religion, which they derived from the Mosaic revelation ; and took to themselves the pompous appellation of *guides of the blind* Gentiles. Rom. ii. 19. This therefore may have been intended as a rebuke to them.

2. *Shutting his eyes.* Μυωπαζων, according to Bochart, this word comes from μυειν τας ωπας, to shut the eyes. The apostle uses this word to shew that the blindness of which he speaks was wilful.

3. *The purification of his old sins.* This expression, which is an allusion

10 Wherefore the rather, brethren, *earnestly endeavour* to make your calling and election sure.[t] *For doing* these things, ye shall never *at any time* fall.

11 (Γαρ, 97.) *And thus, there shall be richly ministred to you,* (η ουτως) *an entrance* into the everlasting[t] kingdom of our Lord and Saviour Jesus Christ.

10 *Wherefore, the rather* that men are apt to forget their vows, do ye *brethren earnestly endeavour, to make your calling* as the sons of God, *and election* as his church, *sure*, by doing good works. *For continuing to do these things, ye shall never at any time fall* from your calling and election.

11 *And thus* not falling, *there shall be, in the most honourable manner, an entrance afforded to you into the everlasting kingdom erected by our Lord and Saviour Jesus Christ*, and a place allotted to you there, suitable to the degree of virtue ye have attained.

lusion to baptism, together with Ananias's words to Paul, Acts xxii. 16. *Arise and be baptized, and wash away thy sins*, is thought by many to imply, that in baptism, the guilt of former sins is washed away. But Paul himself hath taught the sound meaning of Ananias's words: Heb. x. 22. *Having your hearts sprinkled from an evil conscience, and your body washed with clean water.* Besides Peter in his 1 Epist. iii. 21. tells us expressly, that *baptism, is not the washing away of the filth of the flesh, but the answer of a good conscience towards God:* in which respect, it resembles circumcision, *which is not that which is outward, but of the heart*, by cutting off all irregular passions and appetites. The washing in baptism, therefore, is not a real, but an emblematical washing of the sinner, from the guilt of his sins. Which emblem, as it contains a promise of pardon, will be realized to the sinner, if he gives the answer of a good conscience, and not otherwise. For, as the burying of the baptized person in the water is an emblem of his death, the raising him out of the water, is an emblem of his resurrection to eternal life, if he forsakes his sins.

Ver. 10. *Make your calling and election sure.* The original word βεβαιαν signifies *firm.* The Vulgate version is, *that by good works, ye make your calling and election firm.* And Beza tells us, that he found the same reading in two Greek MSS.---As men's election to eternal life cannot be made more firm than it was at first, and as *calling* is here put before *election*, it is reasonable to think the apostle is speaking of the brethren's *calling* and *election* to be the church and people of God, which they were to make firm by adding to their faith courage, &c. especially as it is said, *if ye do these things, ye shall never at any time fall;* namely, from your election. Accordingly the word *fall*, is used to signify the rejection of the Jews as a nation, and their falling from their privileges as the people of God, Rom. xi. 11.

Ver. 11. *Everlasting kingdom.* Since we are told, 1 Cor. xv. 24. That after the judgment, Christ will deliver up the kingdom to the Father, we must not think the kingdom into which the righteous shall enter

12 Wherefore I will not *neglect* to put you always in remembrance *concerning* these things, although ye *know*, *and are* established in the present truth. (See 1 John ii. 21.)

12 *Wherefore*, as it is in this manner only that ye can enter, *I will not neglect to put you always in mind of these things*, *although ye know and are established in* the persuasion *of the truth which at present I am inculcating;* namely, that by doing good works ye shall enter honourably into Christ's kingdom.

13 Yea, I think it *fit*, as long as I am in this tabernacle,[1] to stir you up, by putting YOU in remembrance.

13 *Yea*, *I think it suitable* to my office as an apostle, *as long as I am in this body*, *to stir you up* to practise all the Christian virtues, *by putting you in remembrance* that they are necessary to your entrance into Christ's kingdom.

14 Knowing, that *the putting away of my tabernacle*, *is soon TO HAPPEN*, even as our Lord Jesus Christ hath shewed me.[1]

14 I am the more earnest in this, *knowing that my death is soon to happen*, *even in the manner our Lord Jesus Christ hath shewed me*, before he ascended into heaven.

15 (Δε, 106.) *Therefore*, I will *carefully endeavour*, that ye may be

15 *Therefore*, *I will carefully endeavour*, by writing these things in this epistle, *that ye may be able*, through

ter after the judgment, is called *the everlasting kingdom of Christ*, because it will for ever be governed by him. *The kingdom of Christ* being the genitive of *the agent*, and not *of possession*, means the kingdom which Christ erected by what he did in the flesh, and which by the government which he now exercises, he will at length fully establish. This kingdom is fitly called *everlasting*, because after it is delivered up to the Father it will continue throughout all eternity. Some MSS. instead of αιωνιον, read here χρονιον or επιχρονιον. The MS. from which the Ethiopic version was made, instead of Κυριε read Θεε. But the common reading is best supported.

Ver. 13. *As long as I am in this tabernacle, to stir you up.* Here the apostle seems to apologize to the brethren, for writing a second letter to them, so soon after the first.---He calls his body σκηνωμα, *a tabernacle*, to intimate, that the soul is a distinct substance from the body, that its continuance in the body is of short duration, and that its departure is easy.

Ver. 14. *Even as our Lord Jesus Christ hath shewed me;* meaning the revelation which Christ made to him, John xxi. 18, 19. But because he says this was soon to happen, Estius, following Hegesippus, thinks he speaks of some new revelation, signifying that he was to die soon. However, as our Lord, in the before mentioned revelation, told him he was to die *when he was old*, he might, from his own great age, without any new revelation, know that his death was to happen soon.

Ver. 15.

able after my decease, to have these things always in remembrance.[1]

16 For (see the View and Illustration here,) we have not followed cunningly devised fables, [1] when we made known *to* you (1 Ep. i. 5. 13.) the power and coming of our Lord Jesus Christ, but were (επόπται) *beholders* [2]

frequently reading them, *after my decease to have these things always in remembrance* as my dying words.

16 *For we have not published cunningly devised fables*, like those fabricated by the heathen priests concerning the appearance of their gods on earth, *when we made known to you, the power and coming of our Lord Jesus Christ* from heaven, to raise the dead and introduce his people into his kingdom. *But were beholders*

Ver. 15. *May be able after my decease, to have these things always in remembrance.* The apostle's care in this, was highly commendable; because the most important truths, if they are not remembered, have no influence on the mind.---The gradation in this passage, as Benson remarks, is beautiful. He proposed to put the brethren in mind of some revealed truths with which they were acquainted: He proposed to do this, not once or twice, but always, as long as he lived; nay, he proposed to put them in remembrance of these things, after his death. Wherefore the ministers of the gospel, following Peter's example, ought to insist most on the things which are of most importance to their people, although they are already well instructed in them; the influence of truth depending, not so much upon the knowledge, as upon the frequent recollection of it.

Ver. 16. *We have not followed cunningly devised fables.* The word σεσοφισμένοις in its bad sense, denotes, as Benson remarks, that which hath a false appearance of wisdom and goodness.---From the apostle's using the term επόπται, *beholders*, in the end of the verse, it is probable that the cunningly devised fables of which he speaks, were those concerning the appearance of the heathen gods on earth in human forms, which the heathen priests had contrived to aggrandize their particular temples, and which the legislators and statesmen had adopted for the purpose of supporting the popular religions. To gain the greater credit to these fables, the priests and statesmen instituted what they called the mysteries of the gods, in which the fabulous appearances of the gods were represented in mystic shews. But one particular shew, none but the fully initiated were permitted to behold. Hence they were called Επόπται, *Beholders*. See the following note.---In this passage the apostle, I suppose, meant to tell us that the account which he and his brethren gave of Christ's transfiguration, was not a cunningly devised fable, like those exhibited in the heathen mysteries, but a real transaction of which they were Επόπται, *beholders*.

2. *For we were* επόπται, *beholders*. The initiated into the greater mysteries, were called επόπται, *beholders*, because they were admitted to behold a shining image which represented the supreme God, and heard an hymn in which his attributes were described and celebrated. In opposition to these vain mysteries, St Peter places the much more grand and important mystery of the transfiguration, in which, as our Lord

of his *greatness*,[3]

17 (λαβων γαρ, 94.) *when indeed he received* from God the Father, honour and glory, *a voice of this kind being brought to him* [1] from the *magnificent* glory,[2] This is my *Son*, *the*

of his greatness as the Son of God and Judge of the world, in the things which happened at his transfiguration

17 *When indeed he received from God the Father honour and glory*, beyond what is competent to men or even to angels, (φονης. See 1 Cor. xiv. 10. note.) *a speech of this kind being brought to him from the magnificent glory* in which God dwells: *This*

told *the* επoπται *beholders*, there was exhibited, both a visible example and a proof of the glory wherein, as the Son of God, he will appear at the last day to judge the world, Mat. xvi. 27. In our Bibles, επoπται is translated *eye-witnesses;* but the proper term for eye-witnesses is αυτoπται, Luke i. 2.

3. *Of his greatness.* The change which our Lord produced in his own body, when he transfigured himself so that his face shone as the sun, and his garments became white as the light by his body shining through them, together with the voice which came to him from the magnificent glory, is called by Peter *his* Μεγαλειoτης, *greatness*, both because *the transfiguration* was an example and proof of his power to change our corruptible body into one which is incorruptible, and because *the voice* was a declaration from God, assuring the (Επoπται) *beholders* that he is his Son. These beholders were three in number, that the credit of so great a miracle might not rest on the testimony of one person only, but be supported by the concurring testimony of a sufficient number of credible witnesses.---The appearing of Moses and Elijah at the transfiguration, was not only an honour done to Jesus in his humbled state, but a proof from fact, that the dead have not lost their existence, and that God's beloved Son hath the keys of Hades and of death, Rev. i. 18. In the transfiguration therefore, having not only an image of the power and glory with which Christ will return to raise the dead and judge the world, but a proof that he will actually return and accomplish these great events, the promise of his coming is worthy of the highest credit.

Ver. 17.---1. *A voice of this kind being brought to him.* The voice was not addressed to Jesus, but to the three apostles. Nevertheless, as it spake of Jesus in his hearing, it might be said to have been *brought to him.*

2. *From the magnificent glory.* Μεγαλoπρεπους; literally, *the greatly becoming* glory. This was different from the glory in which Moses and Elijah appeared, Luke ix. 31. being *the glory of God* which Stephen beheld, Acts vii. 55. and *the glory of the Lord* in which Christ will come to judgment, Mark viii. 38.---At the transfiguration, it had the appearance of *a bright* or shining *cloud*, Matt. xvii. 5. which by the Jewish doctors was called *the schechinah;* but in the Old Testament it is termed *the face of God;* and by St Paul, *the presence of the Lord and the glory of his power*, 2 Thess. i. 9. This glory, or fiery shining cloud, appear-

ed

beloved, (ὁ 143.) *with* whom I am well pleased. [3]

18 And this voice *we heard brought from heaven*, [1] *being* with him (ὢν, 169.) *on* the holy *mountain*. [2]

19 (Καὶ, 212.) *And so* we have *the prophetic word* (chap. iii. 2.) *more firm*, [1]

is my Son, the beloved, with whom I am always *delighted*.

18 *And this voice* declaring Jesus to be God's Son, *we* Peter, James, and John, *heard brought from God*, being *with him on the holy mountain*.

19 *And thus, we* apostles, and all men, *have the word of the Jewish prophets*, and of Christ himself, con-

ed to the patriarchs when the deity was pleased to make them sensible of his presence. In particular, this glory appeared to Moses at the bush, and on mount Sinai at the giving of the law. Hence he is said to have conversed with God *face to face*, Exod. xxxiii. 11. It accompanied the Jews in their journeyings from Egypt and through the wilderness, in form like a pillar of fire. On these occasions its brightness was softened by the cloud which attended it. See 1 Cor. x. 1. note 2.---When it appeared to Saul on the road to Damascus, it shone with a brightness above that of the sun. But in its greatest splendour it cannot be looked on with mortal eyes. Hence it is called, 1 Tim. vi. 16. Φῶς ἀπρόσιτον, *the light which no man* can approach.

3. *With whom I am well pleased.* The Vulgate version adds, *hear ye him;* and all the evangelists mention these words as spoken on this occasion. They are a plain allusion to Moses's prophecy, Deut. xviii. 15. And being directed to the disciples, God thereby intimated that Jesus is the prophet foretold by Moses, to whom the Israelites were to hearken. Benson supposes, that, as at the transfiguration Moses and Elijah represented the law and the prophets, the uttering of the words, *hear ye him*, after they disappeared in the cloud, was intended as a declaration by action, that the dispensation of the law and the prophets was removed, and that from thenceforth mankind were to hearken to God's Son speaking to them in his gospel.

Ver. 18.---1. *We heard brought from heaven*, that is, *from God*. For in this, as in other passages, *heaven* signifies *God*, Luke xv. 21. *I have sinned against heaven*. Besides, from the voice itself it is evident that it was uttered by God: *This is my Son the beloved*. And being directed to the three disciples, they could not but attend to it, and know that it was their Master of whom these words were spoken.

2. *In the holy mountain.* Peter calls this mountain *holy*, on account of the appearance of God thereon, at the transfiguration. In this he was authorized by God himself, who, when he appeared to Moses at the bush, ordered him to put off his shoes, because *the place where he stood was holy ground*, Exod. iii. 5.---Concerning the mountain on which our Lord was transfigured, See Harmony, 2 edit. p. 301.

Ver. 19.---1. *We have the prophetic word* (βεβαιότερον) *more firm*. This, which is Oecumenius's translation, is the true literal translation of the passage, as Benson hath shewn by examples from Socrates and Josephus. Besides the Greek word (βέβαιον) signifies *to confirm*, or *make firm*, 1 Cor. i. 6. 2 Cor. i. 21. Col. ii. 7. Heb. ii. 3. and vi. 16. *an oath* (εἰς βεβαίωσιν) *for confirmation*. The comparative (βεβαιότερον) may there-

to which ye do well *to take heed, as to a lamp shining* in a dark place;[2] until the day dawn,[3] and (φωσφορος) the *morning star* [4] arise in your hearts.

cerning his coming to raise the dead and judge the world, made *more firm; to which ye* will *do well to take heed, as to a lamp shining in a dark place, until the day* of judgment *dawn, and* Christ surrounded with the glory of the Father appear, like *the morning star*, which by assuring you of his coming, may be said to *arise in your hearts.*

20 Knowing this first, that no prophecy *of scripture is of private invention.*[1]

20 To receive comfort and direction from the prophetic word, ye must *know this first, that no prophecy of scripture is of the prophet's own invention.*

therefore be translated *more confirmed.* What the prophetic word was, which was made more firm by the transfiguration, is explained, chap. iii. 2. Sir Isaac Newton thought, it was St John's prophecies in the Revelation. But it is not certain that the Revelation was published when Peter wrote: wherefore, the common translation of this passage, which represents the *word of prophecy* as more sure than the miracle of the transfiguration, is utterly wrong.

2. *As to* (λυχνω) *a lamp shining in a dark place.* Αυχμηρω, *Nasty*; such as a dungeon, which is commonly dark. The present state of mankind, in respect of their knowledge of spiritual things, is fitly compared to *the darkness of night.* During this night of darkness, the prophecies concerning the resurrection, judgment, final issues of things, &c. contained in the writings of the prophets and apostles, perform the office of a lamp, by cheering and directing us in our journey through life.

3. *Until the day dawn.* The future state, which is to *dawn* or begin with Christ's appearing to judgment, is fitly called *the day*, because of the clear knowledge we shall then attain of spiritual matters, and because it will be one never ending day, without any night.

4. *The morning star arise in your hearts.* Our Lord calls himself, *the bright and morning star*, Rev. xxii. 16. because when he comes from heaven to judge the world, being surrounded with the glory of the Father, that bright light at a great distance, will have the appearance of a star; which he termed *the morning star*, because it will usher in the day of judgment. This star, the apostle represents as arising in men's hearts, because its appearing will produce in their hearts the fullest conviction, of the truth of all Christ's promises.

Ver. 20. *Is of private invention.* Ιδιας επιλυσεως. That the Greek word, which I have translated *invention*, hath that signification in any other Greek book, I will not take upon me to affirm. But this I will venture to say, that the subsequent verse plainly leads to that meaning. If so, why should not the scope of the context determine the meaning of the word? In translating profane authors, critics and dictionary writers give uncommon meanings to words, on no other authority, but that the scope of the passages where they are found leads to that meaning.

21 For, *never at any time, was prophecy brought by the* will of man, but *the* holy men of God spake, *being moved*[1] by the Holy Ghost. (See 2 Tim. iii. 16.)

21 *For never, either anciently or lately, was prophecy uttered by the will of the prophet, but the holy prophets of God, spake* their prophecies, *being inspired by the Holy Ghost.* So that the prophecies recorded in the scriptures, are not the words of men, but of God.

ing. So Vitringa and Lowth tell us, Prelim. Diss. Isaiah, p. 39. In particular, what other reason had the Greek commentators, for interpreting μεμερισται, 1 Cor. vii. 34. τυτ' εστι, διαφερει αλληλων, *They differ from another?* In like manner, what other reason had our English translators, for rendering Luke iii. 13. πρασσετε *Exact no more than that which is appointed you:* and for rendering εξυσια 1 Cor. xi. 10. *a vail*: and πνευματα, 1 Cor. xiv. 12. *Spiritual gifts:* and for translating ᾗ κατεναρκησα, 2 Cor. xi. 8. *I have not been chargeable?* However, not to rest the translation of επιλυσις, solely on the ground of necessity, I observe, that it comes from the word επιλυω, which signifies *to untie a knot, to unloose a bundle,* so as to disclose what it contains. Now, as a prophecy is a thing hidden from the prophet himself, till it is discovered to him by the Spirit, the discovery of it to him, may very properly be expressed by the word (επιλυσις) *untying:* consequently the clause, *no prophecy of scripture is of private untying,* means, that the prophet did not make it known to himself: it is not of his own invention, or finding out.—If the reader desires to know the various interpretations which have been given of this passage, he may consult Benson in loc. who rightly observes, "that this "text says nothing about any man's interpreting or explaining the Scrip-"tures, but declares how the prophets who wrote the Scriptures, came "by the knowledge of the things they wrote."

Ver. 21. *Spake, being moved by the Holy Ghost.* Φερομενοι literally *being carried:* not, however, like the heathen priestesses, by the agency of evil spirits who deprived them of the exercise of all their faculties, (See 1 Cor. xiv. 32. note 2.) but by the inspiration of the Spirit of God, during which they had the entire use of their rational powers.

CHAPTER II.

View and Illustration of the Subjects discoursed of in this Chapter.

THE entrance of false teachers into the church, their impious doctrines, their success in perverting many, and the influence of their doctrines in corrupting the morals of their disciples, were all very early made known by the Spirit to the apostle Paul;

Paul; as we learn from his speech to the elders of Ephesus, and from his epistles to the Thessalonians, to Timothy, and to Titus. The same discoveries were made to the apostles Peter and John and Jude, who, as well as Paul, published them in their writings, that the faithful might oppose these false teachers, and confute their errors, as soon as they appeared.

With this benevolent design, therefore, Peter, in his second chapter, recorded the revelation which was made to him, concerning the false teachers who were to arise in the church, and concerning their destructive ways. But lest the prospect of these great evils, might have grieved the faithful too much, as if God had forsaken his church, he observed by way of preface, that in the Jewish church there were false prophets, even as among the disciples of Christ there were to be false teachers, who, in a covert manner, would introduce most destructive heresies, denying even the Lord who bought them, ver. 1.—and by their vicious manners, would occasion the gospel to be evil spoken of ver. 2. —These false teachers, Jude describes, as in part actually come when he wrote his epistle, and mentions their perverting the grace of God to lasciviousness. Both apostles, I suppose, spake of the Nicolaitans, whose deeds our Lord hated, Rev. ii. 6. 15. and of the pestilent sects which sprang from them; namely the Gnostics, Carpocrations and Menandrians. See 1 John, pref. sect. 3. —Farther St Peter foretold, that these teachers, actuated by an insatiable love of gain, would make merchandise of the people with feigned words; but should at length suffer condign punishment, ver. 3.—Of these feigned words, the most destructive it seems were, their confidently affirming, that God is so good that he will not punish men for their sins. For in confutation of that pestilent error, Peter appealed to the punishment of the angels who sinned, and of the old world, and of Sodom and Gomorrha, as clear proofs from facts, that sooner or latter God will not spare impenitent sinners, ver 4, 5, 6.—By what other feigned words, the false teachers were to make merchandise of the people, Peter has not so plainly insinuated; but from his appealing to the punishment of the antediluvians and Sodomites, in proof that heretical teachers and their disciples shall not escape, and from what he says, ver. 10. and downwards, concerning the practices of these men, it may be presumed, that they were falsehoods, contrived to make the indulgence of their lusts consistent with their hope of salvation. If this was the nature of their doctrine, it accounts for the great success of these teachers in making disciples; for with the bulk of mankind, instructors are most acceptable when they flatter the multitude in their vices.

But lest it might be alleged, that the flood, which destroyed the old world, and the fire, which fell on the cities of the plain, were natural events, in which the wicked were no more concerned than

than the righteous, St Peter in describing the destruction of the antediluvians and Sodomites, took care to mention the deliverance of Noah and Lot, as evident proofs, that these punishments fell on the wicked by the immediate interposition of God, ver. 7, 8.—And from the whole he draws this conclusion; the Lord is able and willing to deliver the godly, and to reserve the wicked to the day of judgment to be punished, ver. 9.—So that the righteous have no reason to fear their being involved with the wicked, in the everlasting destruction which in the end is to fall on them.—Farther, that the faithful might know who the false teachers and wicked men are that shall be punished at the judgment, the apostle told them, they are those especially, who go after the flesh in the lusts of pollution, and who despise government, that is, the wholesome laws of the countries where they live, and speak evil of magistrates, ver. 10.—characters, by which false teachers in all ages, have been distinguished. For their errors have constantly ended in the gratification of their lusts; and they themselves have always hated laws and magistrates, because they restrained and punished their enormities. But the apostle justly observed, that persons of this stamp, by their own corruptions destroy themselves, both in the present and future life, ver. 12.—Then described the rioting of the false teachers, at the love-feasts of the church, together with their lasciviousness, ver. 13, 14.—And by remarking, that they followed in the way of Balaam, he insinuated, that in opposition to their own knowledge and conscience, they, for the sake of drawing money from their disciples, taught them to indulge themselves in all kinds of sensuality, ver. 15, 16.—Next, because these teachers never delivered any instructions really useful, the apostle compared them to wells without water, and to clouds driven by the wind which yield no rain, ver. 17.—while in the mean time, to draw disciples after them, they boasted of the excellency of their doctrine, by which they permitted those to live in lasciviousness, who, by receiving the gospel, had separated themselves from the wicked heathens, ver. 18.—But of the miserable state into which they brought their disciples, by promising them liberty from the restraint of all laws human and divine, these teachers were glaring examples; being themselves slaves to their own lusts, which is a much worse condition than to be under the restraint of good laws, ver. 19.—He therefore told the disciples of these teachers, that if, after fleeing away from the pollutions of heathenism by professing the gospel, they were again entangled in the same pollutions through the base arts of their teachers, they would become even more vicious than formerly, ver. 20.—So that it had been better for them, never to have known the way of righteousness, than having known it to forsake it, ver. 21.—For in that case, they would be like

like to dogs who turn again to their own vomit, and to the washen sow which returns to its wallowing in the mire, ver. 22.

NEW TRANSLATION.

CHAP. II. 1 But there were also false prophets among the people, even as among you there *will* be false teachers, who *will privily introduce*[1] *destructive heresies*,[2] denying *even* the Lord *who* bought them,[3] *bringing on* themselves swift destruction.

COMMENTARY.

1 *But*, now that I am speaking of the divinely inspired Jewish prophets, I must remind you, that *there were also false prophets among the Jews, even as among you* Christians *there will be false teachers, who will privily introduce destructive heresies;* In particular, *they will deny even the Lord who bought them* from sin and death. (See 2 Cor. v. 15. note 1.) *bringing on themselves irresistible destruction.*

Ver. 1.—1. *Privily introduce.* So the word παρεισαξουσι properly signifies, as is plain from the use of the verbal noun, παρεισακτους *privily brought in*, Gal. ii. 4.—Jude uses a word of the same composition, in the same sense: ver. 4. *Certain men* παρεισεδυσαν *have crept in privily.* By using the word under consideration, Peter intimated, that the heresies of which he speaks, were to be introduced under the colour of true doctrine, in the dark as it were, and by little and little; so that the people would not discern their real nature.

2. *Destructive heresies.* Literally, *heresies of destruction.* This is what grammarians call the *genitive of the agent;* heresies which cause destruction.—The word translated *heresy*, hath a middle signification in Scripture, as well as in profane authors. For as it signifies simply *a choice*, it is used to express any system of opinions in philosophy or religion, whether true or false, which a person hath chosen to adopt. Thus, Paul said to king Agrippa, Acts xxvi. 5. *after the most straitest* (αιρεσιν, heresy) *sect of our religion*, &c. But by Peter in this passage, it is used to signify opinions known to be false, taken up to gratify pride, ambition, covetousness, lust, or other evil passions. Hence Paul tells Titus, chap. iii. 11. that an *heretic is self-condemned:* which he could not be, if heresy were merely an error of judgment. Being therefore an error of the will, it is reckoned among *the works of the flesh*, Gal. v. 20. and the heretic himself is to be marked and avoided, Rom. xvi. 17.—Doctrines known to be false, taken up and spread for the sake of gain, are justly declared to be *destructive*, because they will bring destruction, both on them who teach, and on them who receive them. But, if one is sincerely persuaded of the truth of the opinion he has embraced, and if neither his worldly interest, nor the gratification of his vicious inclinations, are thereby promoted, his heresy or wrong opinion is his misfortune rather than his fault: and God who knows the heart, will make the allowances which are necessary in such a case.

3. *Denying even* (τον δεσποτην) *the Lord who bought them.* Because the Lord is said to have *bought* the persons who denied him, *buying* cannot mean the buying these persons from eternal punishment, but must

2 And many *will follow* their *destructions*,[1] (δι' ᾧς) *on account* of whom, the way of truth,[2] *will* be evil spoken of.[3]

2 *And many* nominal Christians, *will embrace their destructive heresies*, because they encourage them in their sins; *on account of whose bad lives, the gospel which teaches the true way of salvation will be evil spoken of* by infidels, who do not distinguish real, from nominal Christianity.

3 And through cove-

3 *And having nothing in view but*

must be taken in the sense in which God is said to have bought the Israelites to be his subjects and people, namely, by working miracles for their deliverance out of Egypt, and their introduction into Canaan, Exod. xv. 16. Deut. xxxii. 6. In this sense, either God or Christ might be called *the Lord who bought the false teachers*. The common opinion however is, that Christ is *the Lord* spoken of. Benson indeed affirms, that *the Father* is meant, because Jude in his 4th verse distinguishes *the only Lord God*, from *our Lord Jesus Christ*, and because in Scripture the title δεσποτης is no where else given to Christ, but to the Father, Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. Nevertheless, that title seems to be given to the Lamb who opened the seals, Rev. vi. 10. But the determination of this point is of little importance, because whether the Father or the Son be here styled δεσποτης, it is generally agreed, that by the Lord's *buying* the heretical teachers, nothing more is meant but his making them his professing people by the preaching of the gospel: and that their denying the Lord who bought them, consisted in their refusing to obey the precepts of the gospel; perhaps also, in their worshipping idols in order to escape persecution.—If Christ in particular is the Lord here spoken of, the false teachers who denied him, may be those described, 1 John iv. 1. some of whom denied his humanity, ver. 2. and others his divinity, ver 15. See Jude ver. 4. note 5.

Ver. 2.---1. *Many will follow* ταις απωλειαις *their destructions*. More than twenty MSS. read here ασελγειαις their *lasciviousnesses*, which Estius and others think the true reading, because it is more natural to say, *follow their lasciviousnesses*, than *follow their destructions*. But the common reading should be retained, because any transcriber who did not know that by *destructions*, the apostle meant the *destructive heresies* mentioned, ver. 1. might easily write ασελγειαις for απωλειαις. But no transcriber would substitute απωλειαις, a word whose meaning he did not know, in place of ασελγειαις, a word well understood by him.

2. *The way of truth*. So the gospel is called, because perseverance in the faith and practice of the gospel will, like *a way or path*, lead men to heaven. In the same sense, *way of righteousness*, *way of judgment*, &c. are used in Scripture.

3. *Will be evil spoken of*. The monstrously vicious lives of the false teachers and their disciples was, without doubt, one of the causes which, in the early ages, occasioned the Christians in general to be spoken of as the most flagitious of mankind.

tuousness *they will* make merchandise of you,[1] *by fictitious tales.*[2] *To them* (κριμα) *the punishment THREATENED of old* (Jude, ver. 4.) lingereth not, [3] and their *destruction* slumbereth not.

4 For if[1] God *did not spare* the angels *who* sin-

money, these teachers will make merchandise of your persons and estates, will get possession of them *by the falsehoods and fables which* they will tell you. *To them* and to their disciples, *the punishment threatened of old, lingereth not, and their destruction slumbereth not.*

4 The punishment of these deceivers, and of those who are de-

Ver. 3.---1. *Through covetousness they will make merchandize of you.* In this single sentence, there is a clear prediction of the iniquitous practices of these great merchants of souls, the Romish clergy, who have rated all crimes, even the most atrocious, at a fixed price; so that if their doctrine be true, whoever pays the price may commit the crime, without hazarding his salvation.

2. *By fictitious tales:* So πλασοις λογοις, literally signifies: For any narration, whether historical or fabulous, was called λογος. See Ess. iv. 60. Accordingly our translators have rendered τον πρωτον λογον, Acts i. 1. *The former treatise.*—What *the factitious tales* were, by which the false teachers would make merchandise of the people, is not said. But from the apostle's mentioning the degradation of the angels who sinned, and the destruction of the antediluvians and Sodomites, to prove that God will not spare obstinate sinners, it is probable they were of such a kind as to make the people believe, that God is so good that he will not punish men severely, for indulging their natural appetites, and committing a few sins which do him no harm. Perhaps also he had in view the fables concerning the visions of angels, and the miracles performed at the sepulchres of departed saints, &c. which the false teachers in the early ages, and the monks in later times, fabricated to gain credit to those impious doctrines, by which they made the practice of sin consistent with the hope of salvation, and drew money from the people.

3. *The punishment threatened of old, lingereth not.* God having at the beginning condemned the first sinners, Adam and Eve, to death, that ancient condemnation belongs to all sinners, and will fall heaviest on those, who not only are wicked themselves, but by false doctrine and fables excite others to be wicked. The apostle, therefore, justly declared, that the condemnation threatened of old, belongs to false teachers; and by a beautiful personification, represents it as having long ago begun its journey towards them. And since it neither lingereth nor slumbereth, it will certainly overtake them. Thus, while the apostle asserts the justice of God, he declares his patience. He is slow to punish, that sinners may have time to repent. But if they continue impenitent, he will without fail punish them at last.

Ver. 4.---1. *For if.* Ει γαρ, may here be translated affirmatively, *since God did not spare.* Either way translated, this, and verses 5, 6, 7. contain a proof of the apostle's affirmation in the latter part of ver. 3.

2. *God*

ned,[2] *but with chains of darkness confining* THEM *in Tartarus,*[3] delivered luded by them, is certain. *For if God did not spare the angels who sinned*, notwithstanding their high rank,

2. *God did not spare the angels who sinned.* The angels seem to have been placed originally in a state of trial. Those who stood are called in scripture *the holy angels.* The sin of the angels is spoken of likewise, John viii. 44. and Jude ver. 6. as a thing well known. Perhaps, it was handed down by tradition from Adam and Eve. For the memory of it seems to have been preserved among the heathens, in the fable of the Titans warring against the gods. What the sin of the angels was, is not well known. Jude, ver. 5. says *they kept not their own principality, but left their proper habitation.* Hence their sin by many is thought to have been *pride, and a discontent with their station.* See 1 Tim. iii. 6. note 3. But whatever it was, considering their high intellectual powers, they might easily have avoided it. And therefore God did not spare them, as he spared Adam and Eve, who, on account of the greatness of the temptation spread for them by the evil angels, and their own inexperience, were fit objects of mercy.

3. *With chains* (See Jude ver 6. note 3.) *of darkness, confining them in Tartarus.* This is a literal translation of σειραις ζοφυ ταρταρωσας. The word *tartarus*, is not found in the LXX. nor any where in the New Testament but here. Its meaning therefore must be sought for among the Greeks. Homer represents Tartarus as a deep place under the earth, Iliad, Θ. line 13. In like manner, Hesiod speaks of Tartarus, as a place far under ground, where the Titans are bound with chains in thick darkness, Theogon. line 119. 718. But on other occasions the Greek writers speak of Tartarus, as in the air, and at the extremity of the earth, beyond the region of Mauritania. Hence the epithet ταρταρον νεφεντα, *airy Tartarus.*—The Jews, as appears from Job ii. 2. thought the fallen angels, or at least some of them, were permitted to wander up and down the earth, and to tempt men. This was the opinion of the evangelists likewise, who speak of the devil's tempting our Lord: and of Peter, who represents the devil as *a roaring lion walking about*, &c. 1 Epist. v. 8. and the opinion of Paul, who insinuates that evil spirits have their habitation in the air, Ephes. ii. 2. vi. 11, 12. Wherefore, seeing the Greeks named the place, where they supposed the Titans the enemies of the gods were confined, *Tartarus*, it was natural for Peter, when writing in the Greek language concerning the confining of the evil angels in the air, or wherever else they are shut up, to call the place of their confinement *Tartarus*, although his idea of Tartarus was different from that of the Greeks.---Peter's expression, *Chains of darkness*, and Jude's *reserved in everlasting chains under darkness*, are not inconsistent with the fact asserted by the other inspired writers, that the evil spirits are confined in our atmosphere. For in comparison of the regions out of which they were cast, our air is a place of darkness. Or *darkness* and *chains of darkness* may be understood metaphorically, as denoting the horror and misery of the state in which the evil spirits now are. See ver. 17.---Because it is said, Rev. xx. 3. that *Satan was cast* εις αβυσσον *into the abyss*: and Luke viii. 31. that the devils besought Jesus *that he would not command them*

THEM *over to be kept for* judgment ;[4]

5 And *did not spare* the old world, but saved Noah, a preacher of righteousness,[1] *the eighth WHO WAS SAVED*,[2] *when he brought the* flood upon the world

but with chains of darkness confining them in Tartarus, delivered them over to be kept for judgment and punishment ;

5 *And did not suffer* the wicked inhabitants of *the old world, to go unpunished, but saved Noah a preacher of righteousness, the eighth* person *who was saved, when he brought the flood upon the earth, on which the ungodly*

them to go out εις αβυσσον into the abyss, Estius infers that *Tartarus* and *Hell* are the same. And that the greatest part of the angels who sinned, are confined there, though some of them are allowed to roam about on the earth, tempting men.---For more concerning Tartarus as a place of punishment, see Pope's note on line 16. of his translation of the 8th book of the Iliad.

4. *Delivered them over to be kept to judgment.* Jude ver. 6. *The judgment of the great day.* From this it follows, that the angels who sinned, are not at present suffering the punishment due to them for their crimes ; but like malefactors, they are kept in durance in the air, till the time come, when they are to be punished with the wicked of mankind whom they have seduced. This was the opinion of all the Christian writers for five centuries, as Whitby hath shewn. And it is agreeable to our Lord's doctrine, who calls the fire into which wicked men are to be cast, *fire prepared for the devil and his angels.*

Ver. 5.—2. *But saved Noah* (κηρυκα) *a preacher of righteousness.* By calling Noah κηρυκα a *crier* or *herald of righteousness*, Peter insinuates, that all the time Noah was preparing the Ark, he proclaimed to the antediluvians, the destruction of the world by a flood, that from the dread of that impending judgment of God, they might be brought to repentance : like as Jonah proclaimed to the Ninevites, the destruction of their city, for the same purpose.

2. *The eighth who was saved.* Pearson on the creed, p. 113. translates this *the eighth preacher of righteousness ;* supposing that Enoch (Gen. v. 24.) from whom Noah was descended, was the first preacher of righteousness, and that all the intermediate persons were likewise preachers of righteousness. But there is not any evidence that the intermediate persons were preachers of righteousness, and therefore the translation I have given seems more natural. For in the ark were Noah, and his sons Shem, Ham, and Japhet, and Noah's wife, and the three wives of his sons, Gen. viii. 16. in all eight persons.—Bryant Mythol. vol. 2. hath shewn, that the knowledge of the flood, and of the eight persons who were saved, hath been preserved among the different nations of mankind by tradition ; that in the ancient heathen writings, there is mention made of *the sacred eight ;* that the hill where the ark rested, is called *the hill of the eight ;* and that a village near that hill, bears the same name, *Themanim.* See Hammond.

3. *The world of the ungodly.* The antediluvians are called *ungodly*, because they had lost all knowledge of God, were universally addicted to

of the ungodly ;[3] [3]

6 And *having reduced to ashes* the cities of Sodom and Gomorrha,[1] *punished* THEM with an overthrow, *placing* THEM *an example*[2] *to* those *who afterward would* live ungodly ;

7 And *rescued righteous* Lot, *exceedingly grieved, by the lewdness of the behaviour of the lawless ; WILL HE SPARE THEM ?* (See ver. 4. note 1.)

8 For that righteous man dwelling among them,[1] *by* seeing and hearing *tormented* HIS righteous soul from day to day with THEIR unlawful *works*.

dwelt, and destroyed them all, though they were so many in number, 1 Pet. iii. 20.

6 *And having reduced to ashes the cities of Sodom and Gomorrha, punished their inhabitants with a* great *overthrow, placing them a* typical *example*, of that dreadful punishment by fire, which he will inflict on the wicked at the last day, *to* deter *those who in after-times would live ungodly ;*

7 *And*, to shew his regard to good men, *rescued righteous Lot, who had been exceedingly grieved, by the lewdness of the behaviour of the lawless* Sodomites ; *will he*, do ye think, *suffer those ungodly teachers to go unpunished*, who by their false doctrine destroy multitudes ?

8 Lot was justly delivered when the Sodomites were destroyed, *for, that righteous man, dwelling among them*, was so far from imitating them, that *by seeing* their base actions, *and hearing* their lewd speeches, *he tormented his righteous soul from day to day, with their unrighteous works.*

to idolatry, and lived in the gratification of the lusts of the flesh, Gen. vi. 2. 4. These likewise were the sins of the false teachers, of whom Peter speaks.

Ver. 6.—1. *The cities of Sodom and Gomorrha.* The sin of Sodom, was unnatural lusts, Gen. xix. 5. and *pride with fulness of bread*, (luxury) *and abundance of idleness*, especially among the women, and hard-heartedness towards the poor. Ezek. xvi. 49. Jude ver. 7.

2. *Placing them an example.* Because the word used here is, ὑποδειγμα not παραδειγμα, Erasmus supposes the apostle meant, not an example to be imitated, but an example to be avoided : and that Jude to express the same idea, uses the word δειγμα. Estius says these differences in the use of the words, are not always observed ; and therefore he is of opinion, that by *an example* Peter means *a type*, or representation of the future punishment of the wicked, by everlasting fire. Jude ver. 7.

Ver. 8. *Dwelling among them.* Lot dwelled sixteen years in Sodom, after he parted with Abraham ; which was a long space of severe trial. Doubtless Lot, who was so exceedingly grieved with the lewdness of the Sodomites from day to day, often earnestly desired to depart from so wicked a city. But he was directed, it seems, by God to remain, that he

9 The Lord *knoweth to rescue* the godly out of *temptation*, (δε, 101.) and to *keep in ward the unrighteous, to* the day of judgment, to be punished;[1] (Vulg. *cruciandos.*)

10 *And especially those, who go after* the flesh[1] in the lust of *pollution*, and *who* despise government:[2] *BEING audacious*, self-willed, they *do not fear to revile* dignities.

11 Whereas angels, *who* are greater in *strength and power, do not bring a reviling*[1] accusation a-

9 From the preservation of Noah and Lot with their families, ye may be sensible, that *the Lord is willing and able to rescue the godly out of temptation; and* from the example of the angels who sinned, that he will *keep in ward the unrighteous, to the day of judgment to be punished.*

10 *And especially* God will punish *those who go after the flesh through unnatural lust, and who despise the government both of God and man*, hating to be restrained thereby: and *being audacious, self-willed, they do not fear to revile magistrates* when they punish them for their crimes.

11 *Whereas* the holy *angels, who are greater in strength and power* than the angels who sinned when they complain of them, *do not bring an ac-*

he might be an example of his goodness and power, in delivering the godly both from temptation and punishment.

Ver. 9. *And to keep in ward the unrighteous*, &c. So τηρειν signifies Acts xvi. 23. The multitude of the inhabitants of the old world and of the cities of the plain, was in the eye of God no reason for not destroying them. He destroyed them all, at once. On the other hand, the few godly persons among them, were not overlooked by God because they were few, but were preserved by an immediate interposition of his power. This last observation, Peter makes to shew, that notwithstanding God permits false teachers to arise and deceive many, he will preserve the sincere from being deluded by them, and at length will destroy them out of the church. By God's keeping the unrighteous in ward to be punished at the day of judgment, we are taught, that the punishment inflicted on the wicked in this life, will not hinder them from being punished in the next. The principal part of their punishment, will be, that which they shall suffer after the judgment.

Ver. 10.---1. *Those who go* (οπισω σαρκος) *after the flesh*, Jude ver. 7. *after strange flesh.* This is a periphrasis for Sodomitical practices.

2. *They despise government.* Since δοξας *dignities* persons in high offices, magistrates and rulers, are mentioned in the following clause, it is natural to suppose, that Κυριοτητος signifies the office of magistrates, or rather the exercise of their office; they hate the government, which God and men carry on by righteous laws. In this passage, the apostle had an eye to the false teachers of the Jewish nation, whose principles led them to despise the heathen magistrates, and even to revile and resist them. See Rom. xiii. Illustration.

Ver. 11.---1. *A reviling accusation.* Βλασφημον κρισιν. The Greek word βλασφημειν signifies *to utter speech*, whether true or false, which hurts

gainst them[2] before the Lord.[3]

12 But these, as natural *irrational animals*,[1] made *for capture and destruction, speaking evil* (iv, 166.) *of MATTERS which they do not understand, shall be utterly destroyed by* their own corruptions,

13 *Receiving* the *DUE* reward of unrighteousness. *They reckon riot which IS in the day, pleasure.* THEY ARE spots and *causes of reproach*,[1]

cusation against them in reviling speech before the Lord; but set an example of temperate language which mankind ought to imitate.

12 *But these* false teachers, *like natural wild beasts made for capture and destruction* on account of the mischief they do, *reviling laws and magistrates whose excellent nature they do not understand, shall be miserably destroyed*, both in the present and future life, *by their own corrupt doctrines and practices;*

13 Thus, *receiving the due reward of unrighteousness. They reckon riot which is in the day* the highest *pleasure*, because it is a carrying vice to the greatest pitch, (1 Thess. v. 7.) *They are spots* in the body of Christ,

hurts the reputation of another. Here it signifies true speech of that kind, expressed in bitter language.

2. *Against them.* One MS. supported by the Vulgate reads here ἑαυτων *against one another*, which no doubt gives a good meaning. But the common reading αυτων *them*, is better supported, and may be retained, because it is no uncommon thing in Scripture, to introduce a relative, the antecedent of which is not expressed, See Ess. iv. 64. Or αυτων may be read with the spiritus asper, thus, ἁυτων, in which case the translation will be *one another*.---To this temperate manner of speaking, concerning the angels who sinned, the holy angels are led by their own virtue and by their reverence for God. It is probable the apostle had in his eye, Michael's contest with the devil, mentioned Zech. iii. 1. To which also Jude refers, ver. 9. For *angels* the plural, signify *one angel* here. See iv. 22.

3. *Before the Lord.* If, as is generally supposed, this is an allusion to Zech. iii. 1, 2. *before the Lord*, means *before the angel of the Lord.*

Ver. 12. *But these as* (ζωϊκα) *natural irrational animals.* The epithet *natural*, is given here to wild beasts, to signify that they act always according to their natural dispositions; and that the false teachers, whom the apostle compares to them, were like them furious, rapacious, lustful, and revengeful; and on account of their mischievous nature, were to be taken and destroyed. For in these things the false teachers resembled wild beasts, and not in reviling laws and magistrates: unless we suppose the apostle means, that in so doing, they were actuated, like wild beasts, by the impulse of their passions. See Jude, ver. 10. note.

Ver. 13.---1. *And causes of reproach.* In this translation I have followed Estius, because the word μωμες, which signifies a *reproach*, is here put for *a cause of reproach.*

2. *Living*

living in riot[2] *by their own deceits, when* they feast [3] with you.

14 *They have eyes full of an adulteress, and which cease not* from sin. *They allure*[4] unstable souls. *They have an heart* exercised *IN* covetous practices ; (See Eph. iv. 19. note 2.) *Children of the curse.* (Matth. xxv. 41.)

15 *Having forsaken the straight way, they have wandered,* following *IN* the way[1] of Balaam THE SON of Bosor,[2] who loved

deformities in the church ; *and causes of reproach, living in riot by* means of *their own corrupt doctrines, when they join you in your* love *feasts.*

14 On these occasions, *they look lasciviously on the married women whom they have debauched, without ceasing from looking on them.* With the bait of sensual pleasure, *they allure souls who have no fixed principles* of virtue, making them believe the Lord's supper was instituted to promote carnal love. Besides being lewd, *they are excessively covetous. They are heirs of the curse* which Christ will pronounce on the wicked.

15 *Having forsaken the straight path* of virtue, *these* teachers *have wandered, following in the* crooked *path of Balaam the son of Beor, who loved the hire of unrighteousness* pro-

2. *Living in riot.* The word ἐντρυφαν properly signifies *(deliciari) to live in* sensual pleasure, especially that of eating and drinking carried to excess.

3. *By their own deceits, when they feast with you :* Συνευωχουμενοι, from ευωχια *an elegant plentiful feast,* from εν εχειν τας συνιοντας.---The primitive Christians were used to feast together, before they celebrated the Lord's supper, because it was instituted by Christ, after he had eaten the passover with his disciples, See 1 Cor. xi. 21. note 1. These previous suppers were called, Jude ver. 13. αγαπαι, *love feasts,* because the rich, by feasting their poor brethren, expressed their love to them, See Jude ver. 12. note 2. On these occasions, the false teachers and their disciples, were guilty of much lewdness. For, as is mentioned in the next verse, they inflamed themselves by looking lasciviously on the married women, whom they had debauched by telling them that Christ's precept of loving one another, was chiefly to be understood of the mutual love of the sexes. Thus did these wicked teachers and their disciples, live in riot by their own deceits.

Ver. 14. *They allure unstable souls.* For the import of δελεαζοντες here translated *allure,* See James i. 14. note. The persons, especially the women, who were thus allured, were souls not established in the faith and practice of the gospel.

Ver. 15.---1. *Following in the way of Balaam.* Balaam loved wealth and honour so immoderately, that to obtain them, he acted contrary to his conscience. *To follow in his way,* therefore, is to be guided by the same base passions, and to commit the same base actions.

2. *The son of Bozor.* He is called by Moses, *the son of Beor ;* and his city was Pethor, Numb. xxii. 5. Wherefore either Balaam's father had

the *hire* of unrighteousness ; [3] (See Numb. xxii. xxiii.)

16 But *received a re-*

mised him by Balak, to such a degree that he resolved to curse the Israelites, whether God gave him permission to do so or not.

16 *But* he *received a rebuke for his*

had two names ; or, as Ainsworth and Lightfoot conjecture, the apostle adopts the Chaldaic orthography, in which letters are often changed, as in this name *Aijn* is changed to *Samech*.

3. *Who loved the hire of unrighteousness.* When Balaam was first sent for to curse the Israelites, Balak's messengers carried only the rewards of divination in their hand : ver. 7. And therefore, when God forbade him to go, he easily acquiesced and refused to go, ver. 13. But when Balak sent a second request, by more honourable messengers, and with them a promise to promote him to very great honour, and to do whatever he should say to him, Balaam, inflamed with a love of the promised hire, endeavoured a second time to obtain permission to go. And though God allowed him to go, on the express condition that he should do nothing in the affair, without his order, Balaam went with the resolution of cursing the Israelites, whether God permitted him or not. This appears from the following circumstances. 1. *God's anger was kindled against Balaam, because he went*, ver. 22. : and that notwithstanding he had permitted him to go.—2. An angel was sent to stop him on the road, because his way was perverse, ver. 32.—3. After the angel rebuked him, Balaam confessed he had sinned ; not surely in going, since God had permitted him to go, but in going with the resolution to curse the Israelites.—4. Having acknowledged his sin, Balaam was permitted to go without farther opposition ; doubtless because he had at that time laid aside his wicked project, and was determined to do nothing but by God's order. Nevertheless, his love of the hire still continuing, he again resumed his wicked project, and endeavoured, by repeated sacrifices and enchantments, to obtain permission to curse the people, that he might obtain the hire, chap. xxiv. 1. And when these were ineffectual, though he so far obeyed God that he blessed the Israelites, it was no dictate of his heart, but a suggestion of the Spirit of God, which he could not resist. For that his love of the hire, and his inclination to curse the Israelites, continued, he shewed by his after behaviour, when, to bring the curse of God upon the Israelites, he counselled Balak to entice them to fornication and idolatry, by means of the Midianitish women, Numb. xxxi. 16. Rev. ii. 14. Now in giving that advice, Balaam acted most unrighteously, as he did it in contradiction to the will of God made known to him, and in opposition to his own knowledge, that God's purpose concerning the Israelites was irrevocable, Numb. xxiii. 19., &c. He therefore gave the advice, not in the persuasion that it would be effectual, but merely to gain the promised hire, which therefore is called *the hire of unrighteousness*.—In these things the false teachers, who to draw money from their disciples, encouraged them by their doctrine to commit all manner of lewdness, might well be said to *follow in the way of Balaam* : and their doctrine might justly be called *the doctrine of Balaam*.

buke for his own transgression, (αφωνον υποζυγιον) the dumb *beast* speaking *in man's* [1] *language,* forbade the madness of the prophet. [2]

17 These *TEACHERS* are wells without water; clouds *driven by a tempest,* [1]

own transgression, the dumb beast on which he rode, *speaking* to him *in man's language, put a stop to the madness of the prophet,* by occasioning him to attend *to the angel who stood in his way.*

17 *These teachers,* though they promise much instruction to their disciples, are wholly void of knowledge;

Ver. 16.---1. *The dumb beast speaking* (εν ανθρωπε φωνη) *in man's language:* (For this translation, See 1 Cor. xiv. 10. note.) *forbade.* The apostle does not mean, that the ass forbade Balaam, in so many words, to go with the princes of Moab; but that her unwillingness to proceed in the journey, her falling down under him rather than go on, her complaint in man's language of his smiting her three times for not going on, and her saying, *was I ever wont to do so to thee,* were things so extraordinary, especially her speaking, that Balaam, from that miracle, at least, ought to have understood that the whole was a rebuke from God of his foolish project. But the thoughts of the riches and honours promised him by Balak, so occupied his mind, that nothing of that sort occurred to him, till the angel shewed himself, and rebuked him for his perverseness.---That Balaam's ass should have spoken on this occasion, cannot be thought incredible. *God opened her mouth,* that is made such a change in its parts, as fitted them for emitting articulate speech; and either by his own operation, or by the operation of an angel, directed the ass to utter what she said. There is therefore no necessity to suppose, either that the ass was endowed for a few moments with reason, or that the particulars relating to her were presented to Balaam's imagination in a dream, as Maimonides believed; or that, according to the system of the metempsychosis, she was animated by a human soul. The whole transaction, on the supposition that it was miraculous, is rational and consistent.

2. *The madness of the prophet.* The apostle terms Balaam's resolution to curse the Israelites without the divine permission, *madness,* because it could have no effect, but to bring the curse of God upon himself.---Though Balaam is termed a *soothsayer,* Josh. xiii. 2. and is said to have used *enchantments,* Numb. xxiv. 1. Peter justly calls him *a prophet,* on account of God's speaking to him, and giving him a very remarkable prophecy, recorded Numb. xxiv. 15. However, being a very bad man, he may often have feigned communications with the Deity, to draw money from the multitude. Perhaps, the only communications he ever had with God were on this occasion; and they may have been granted to him, that by uttering them in the hearing of Balak, and of the princes of Moab and Midian, the coming of one out of Jacob who was to have dominion, might be known to the nations of the east. See Numb. xxiv. 19.

Ver. 17.---1. *Wells without water; clouds driven by a tempest.* There being few wells, and little rain in the eastern countries, it was a grievous disappointment to a thirsty traveller, to come to a well that that had no water.

(οἷς ὁ ζόφος) for whom the *blackness* of darkness [2] is reserved for ever:

so *may be called, wells without water, and clouds driven about by a tempest*, which give no rain. *For these* hypocritical teachers and their disciples, *the gloomiest darkness is reserved for ever:*

18 (Γαρ, 98.) *Because speaking* great swelling WORDS of *falsehood*,[1] they allure *by* the lusts of the flesh, *EVEN by lasciviousnesses*, those *who have actually fled away* [2] from them *who are living* in error. [3]

18 *Because*, though they are utterly void of knowledge, *speaking great swelling false words* concerning their own illumination, and their knowledge of the gospel, *they allure by the lusts of the flesh, even by* permitting *all kinds of lasciviousness, those* to become their disciples, *who*, as Christians, *have actually separated themselves from the heathens, who are living in error* and sin. See ver. 20.

19 *They promise them liberty*,[1] *themselves being*

19 By teaching, that men's appetites are given them to be gratified,

water. The husbandman was equally disappointed, to see clouds arise which gave him the prospect of rain, but which ending in a tempest, instead of refreshing destroyed the fruits of the earth. By these comparisons, the ostentation, hypocrisy, levity, and perniciousness of the false teachers, are set forth in the strongest colours. See Jude 12. notes 5, 6.

2. *The blackness of darkness.* In Scripture, *darkness* signifies a state of disconsolate misery. Here, it denotes the punishment of the wicked after the judgment, which our Lord also hath represented, by persons being *cast into outer darkness*, Matth: viii. 12. *The blackness of darkness* therefore is a great degree of future misery.

Ver. 18.---1. *Great swelling words of falsehood.* The false teachers pretending to an illumination superior to that of the apostles, vaunted thereof on all occasions in pompous language to gain credit to every thing they taught.---The doctrine mentioned by Jude, ver. 16. for the sake of which the false teachers boasted of their illumination, was different from the doctrine of which Peter speaks here. See Jude, ver. 16. note 4.

2. *Who have actually fled.* For οντως the Alexandrian MS. hath here ολιγως *a little*, and the Vulgate *paululum.* Some MSS. have ολιγον.

3. *Fled away from them who are living in error.* The word αποφυγοντες is rightly construed with τους αναστρεφομενους *them who are living*, because it governs the accusative. See ver. 20.

Ver. 19.---1. *They promise them liberty.* By teaching their disciples to *despise government*, ver. 10, they promised them liberty to gratify their lusts without restraint, ver. 18. which they pretended was the true Christian liberty. But as the apostle observes in this verse, instead

slaves of corruption. (See chap. i. 4. note 3.) For *by what* a man is *conquered, by that also he is enslaved* [2]

20 (Γαρ, 97.) *Now if having fled away from* the pollutions [1] of the world through the knowledge of the Lord and Saviour Jesus Christ, *being* again entangled *in these they are overcome, the last* POLLUTIONS *became worse to them than the first.*

21 (Γαρ, 98.) *Therefore,* it had been better [1]

and that the gospel allows them every pleasure, *they promise them liberty.* But what sort of liberty that is, may be known from *themselves being slaves of corruption. For by what a man is overcome, by that he* certainly *is enslaved.*

20 *Now* the deluded ought to consider, that *if having fled away from the pollutions of the heathens, through the knowledge of the Lord and Saviour Jesus Christ, being a second time entangled in these* lascivious practices *they are overcome* (ver. 19.) by them, *the latter pollutions are more fatal to them than the first,* because they are more aggravated, more difficult to be expelled, and will be more severely punished. See Matt. xii. 45.

21 *Therefore it had been better for them* never to have *known* the gos-

stead of being liberty, that method of living is the most grievous bondage.

2. *For by what a man is conquered, by that also he is enslaved.* This, Le Clerc tells us, is an allusion to the ancient custom of making those slaves who were conquered and taken in battle. Such persons were called *Servi*, because they were preserved from death, to be made slaves. Just. Instit. Lib. 1. Tit. 3.---It was one of the Stoical paradoxes, That the wise man is the only *free man*, and that all wicked men are slaves. This maxim the apostle adopts and supports in its sound sense, by an unanswerable argument; namely, that the man who is conquered by his lusts, hath no freedom left him, but must as a slave obey all their dictates. Hence our Lord said to the Jews who boasted of their freedom, John viii. 34. *Whosoever committeth sin is the slave of sin.*---Of the slavery in which every wicked man lives, St Paul hath given a lively picture, Rom. vi. 16.-- 20.

Ver. 20. *The pollutions of the world.* What these are, Peter hath described, 1 Ep. iv. 3. The word μιασματα in the language of the ancient physicians, signified the infection of the plague. It is here used to denote sin in general; but more especially the sin of lasciviousness, on account of its infectious nature and destructive consequences.

Ver. 21.---1. *Better for them not to have known the way of righteousness;* because their sin would have been less, and their punishment lighter. If a man forsakes the way of righteousness, which he hath once walked in, he sins knowingly and wilfully. This our Lord declares to be worthy of many stripes.---See Heb. vi. 6. x. 26. where the dangerous

for them not to have known the way of righteousness, than *having known* IT, to turn *away* from the holy commandment delivered *to* them. [2]

22 *But the SAYING of* the true proverb *hath* happened *to* them, The dog IS turned again to his own vomit; [1] and the *washen sow to wallowing* in the mire.

pel, *the way of righteousness, than* after *having known it* and embraced it, *to turn away from the holy commandment, delivered to them* by the apostles of the Lord and Saviour, chap. iii. 2.

22 *But the saying of the true proverb hath happened to them: The dog is turned again to his own vomit*, (Prov. xxvi. 11.) *and the washen sow to wallowing in the mire;* which proverbs teach, that it is as difficult to change the dispositions of wicked men, as to alter the nature of brute animals.

gerous nature of the sin of apostasy is described. See also James iv. 17.

2. *The holy commandment delivered to them.* Bishop Sherlock understands this, of some directions drawn up by the apostles, and delivered to the Christians, concerning their conduct, with respect to the false teachers of that age. But, I rather understand it, of the commandments delivered by the apostles in their epistles, concerning the moral conduct of Christians in general.---See what is meant in Scripture by *delivering*, *tradition*, &c. Col. ii. 6. note.

Ver. 22. *The dog is turned again to his own vomit.* As applied by the apostle, this proverb signifies, that although the persons spoken of, had at their baptism promised to renounce their wicked practices, and, perhaps, had begun to do so, yet as the corruptions of their nature still remained, they returned to their evil practices, with more greediness than ever. Blackwall says, this proverb, "with great propriety and "strength, marks out the sottishness and odious manners of wretches "enslaved to sensual appetites and carnal lusts: and the extreme dif-"ficulty of reforming vicious and inveterate habits." Sacr. Classics, vol. 2. p. 82.

CHAPTER III.

View and Illustration of the Discoveries in this Chapter.

THE apostle informed the brethren, that his design in writing both his epistles, was to bring to their remembrance, the doctrines and precepts delivered by the prophets and apostles; because it was the most effectual method of preserving them from being

being seduced by false teachers, ver. 1.—Wherefore, as one of the greatest of these men's errors, was their denying the coming of Christ to judge the world and destroy this mundane system, he desired the brethren to recollect, what the holy prophets anciently had spoken, together with the commandments of the apostles of Christ to their disciples, to prepare for and to expect these events, ver. 2.—But, lest they might think Christ was to come to judgment immediately, he told them they were to know this, that in the last age of the world, scoffers will arise in the church itself, who though they may pretend to believe the revelations of God, (see ver. 5.) will be infidels at heart, ver. 3. and who, because Christ's coming was so long delayed, will ridicule the promise of his coming as a mere fable, and from the permanency of the mundane system without any alteration since the beginning, will argue that there is no probability of its being ever destroyed, ver. 4.—But to shew the fallacy of these reasonings, the apostle observed, that such atheistical Christians are wilfully ignorant of Moses's doctrine, concerning the making of the heavens and the earth of water, and concerning the earth's subsisting by water through the power of the word of God, ver. 5.—and concerning the destruction of the old world by the same word of God, through his overflowing it with water, ver. 6.—Wherefore, the world having been once destroyed, as well as made by the word of God, there is a possibility that it may be destroyed by him a second time. This conclusion following clearly from the Mosaic history, the apostle did not think it necessary to mention it. But to shew the certainty of the destruction of the mundane system, he assured the brethren and all mankind, that the world is no more to be destroyed by water but by fire; being defended from deluges, and kept safely to be destroyed by fire at the day of judgment, ver. 7. This argument being founded on experience, was unanswerable.

The apostle, it seems, foresaw that on account of the day of judgment's being so long delayed, the scoffers would charge Christ with want of faithfulness, or want of power, to perform his promise. He therefore assured the brethren, that God's purposes are not affected by any duration whatever. One day is with the Lord as a thousand years, and a thousand years as one day. His purposes are accomplished with as much certainty, however long delayed, as if they had been executed the very day they were declared, ver. 8.—Further, he assured them that Christ does not delay his coming, either because he has forgotten his promise, or because he wants power to do what he hath promised, but merely with a view to afford sinners space for repentance, ver. 9.; that his coming will be sudden and unexpected, and occasion inexpressible terror to infidels; that after the judgment, the heavens and the earth, and all the works of God

God and man upon the earth, shall be utterly burnt, ver. 10.; and that, knowing these things, believers ought always to live in a godly manner, ver. 11.—looking for, and earnestly desiring the coming of the day of the Lord, in which the heavens being set on fire, &c. ver. 12. But though the world is thus to be burnt, the apostle declared, that he, with all the godly, according to God's promise, expected a new heaven and a new earth, in which the righteous are to dwell for ever, ver. 13.—Wherefore, he exhorted the faithful, in the expectation of an abode in that happy country, to endeavour earnestly to be found blameless by Christ at his coming, ver. 14.

In the remaining part of the chapter, St Peter informed the brethren, that some of the teachers built their false doctrine on certain passages of his brother Paul's epistles which they wrested, as they also did the other Scriptures, to their own destruction, ver. 15, 16. He desired them therefore to be on their guard, that they might not be carried away by the error of these lawless persons, ver. 17. And exhorted them to grow in grace, and in the knowledge of our Lord Jesus Christ, to whom he addressed a doxology: and so concluded his letter, ver. 18.

NEW TRANSLATION.

CHAP. III. 1 Beloved, this second epistle I now write *to* you, *in which* [1] *EPISTLES*, I stir up your *sincere* [2] *mind* (ιν, 163.) *to remembrance:*

2 *To recollect* (των ρημα-των) the words *before spoken* by the holy prophets, (chap. i. 12. 19.) and *the* commandment of us the apostles of the Lord and Saviour. (See ver. 11, 12.)

3 Knowing this first,

COMMENTARY.

1 *Beloved, this second epistle I now write to you, in which two epistles, my design is to stir up your sincere mind* to the practice of every virtue, *by bringing to your remembrance* some things which ye know.

2 *Even to recollect the predictions before spoken by the holy prophets* Enoch, (Jude, ver. 14, 15.) David, (Psal. l. 1, —6. lxxv. 8.) and Daniel (xii. 2.) concerning the power and coming of Christ to judgment: *also the commandment of us the apostles of the Lord and Saviour*, to prepare for that event, which we delivered to you as his commandments.

3 But that your faith in the pro-

Ver. 1.---1. *In which*, (εν αις.) Because the antecedent *Second Epistle*, implies that Peter had written a first, he puts the relative in the plural, to shew that he speaks of both his epistles.

2. *Your sincere mind.* Ειλικρινη. The apostle calls their mind *sincere*, to signify that he believed they had a real love of truth and goodness.

Ver.

that *scoffers will come* [1] in the *last of the* days,[2] walking after their own lusts,[3]

4 And saying, Where is the promise [1] of his coming? For *from the* TIME [2] *the fathers have*

phetic word may not be shaken, *ye are to know this first* of all, *that scoffers will arise in the last* part *of the days* of the world, walking after their own lusts,

4 *And saying, where is his promised coming* to raise the dead, and to destroy the earth? *For from the time of the death of the first race of*

Ver. 3.---1. *Scoffers will come.* When the apostle wrote this passage, there were Epicureans and others among the Gentiles, and Sadducees among the Jews, who ridiculed the promises of the gospel, concerning the resurrection of the dead, the general judgment, the destruction of the earth, and a future state of rewards and punishments. Wherefore, seeing the scoffers, of whom Peter speaks, had not yet appeared, but were to come in the last period of the duration of the world, it is probable that they were to arise in the church itself. Accordingly they are reproved, ver. 5. for being wilfully ignorant of the Mosaic history of the creation, and of the deluge. And Jude, ver. 18, 19. says the scoffers separated themselves from other Christians, and had not the Spirit, though they pretended to be inspired.---The evil of scoffing at the doctrines and promises of the gospel, may be learned from Psal. i. 1. where scoffing at religion is represented as the highest stage of impiety. ---The prediction of the coming of scoffers, shews that they come by the permission of God, who no doubt will bring good out of that great evil.

2. *In the last of the days.* Επ' εσχατῳ των ημερων. This is different from ὑστεροις χρονοις, 1 Tim. iv. 1. *Future times*, and from εσχαται ημεραι, 2 Tim. iii. 1. *Latter times.* See the note on that verse. It is different likewise from επ' εσχατων των χρονων, 1 Pet. i. 20. *in the last of the times.* Perhaps, it means, the last part of the days of the world's duration.

3. *Walking after their own lusts.* Here the apostle has laid open the true source of infidelity, and of men's scoffing at religion. As Benson says, "They may pretend to religion, but they are governed by "sense and appetite: and they take refuge in infidelity, and scoff at re- "ligion, to make themselves easy in their vices."

Ver. 4.---1. *Where is the promise of his coming;* that is, the accomplishment of the promise of his coming. The promise of Christ's coming, we have, Matth. xv. 27. *The Son of man shall come in the glory of his Father, with his angels, and then he will reward every man according to his works.* See also John xiv. 3. This promise was renewed by the angel at our Lord's ascension, Acts i. 11. *This same Jesus, who is taken from you into heaven will so come, in like manner as ye have seen him go into heaven.*---By representing Christ's promised coming as a delusion, the scoffers set themselves and others free from all fear of a future judgment, and bereft the righteous of their hope of reward.

2. *For* (απ' ης supply ημερας) *from the time.* Grotius translates this, *For except that the fathers have fallen asleep*, contrary to the propriety of the Greek idiom.

3. *All*

fallen asleep, all things continue [3] *as at* the beginning of the creation.[4]

5 (ραϱ, 98.) *But this wilfully escapes them, that the* heavens were *anciently*, and the earth (ξ) *of water*,[1] and (δι', 113.) *through*

men, all the parts of the mundane system continue as they were *at their first creation.* Christ's coming therefore is a delusion.

5 *But this wilfully escapes the scoffers* (who from the stability of all the parts of the universe argue against the creation and destruction of the world) *that* according to Moses, *the*

3. *All things continue as at the beginning.* By *all things*, the scoffers meant the existence and motion of the heavenly bodies, the successions of the seasons, the revolutions of day and night, the same degree of light and heat in the world, the fruitfulness of the earth, the successive generation and corruption of animals and vegetables; in short, every part of this stupendous fabric, which, because it suffers no change, the scoffers will say must be eternal. And with respect to the resurrection, as the first races of men, who have fallen asleep, continue to sleep, without the least symptom of their awaking, the scoffers will affirm, that the resurrection of the dead is a thing altogether improbable. The same they will say of the creation of the new heavens and new earth.---The atheists of the present age, have no better arguments for proving the eternity of the world, in opposition to the arguments from tradition, from history, from the recent invention of arts, from the imperfect population of the earth; which all shew that it was made, and that not very long ago.

4. *Of the creation.* The scoffers being nominal Christians, will speak of the creation, not because they believe it, but as using the common phraseology; or, perhaps, by way of ridicule. For if they allowed the world to have had a beginning, they could not deny the possibility of its having an end.

Ver. 5. --1. *That the heavens were anciently, and the earth of water.* As in this passage, *the heavens* signify the aerial atmosphere which surrounds this earth, the plural is put for the singular, by a change of the number very common in the scripture. See Ess. iv. 22.---Further, since Moses tells us, that *In the beginning God created the heavens and the earth*; and that after the earth was created, *it was without form and void*, and then calls it *the deep* and *the waters*, he certainly speaks of the creation of the *Chaos*. But the apostle Peter speaks of the formation of the different parts of the mundane system out of the Chaos or water, of which Moses also gives an account. For the latter tells us, that the Spirit of God moved on the face of the waters; and then that God brought from them, first light, next the firmament or atmosphere which he calls *Heaven*, then the dry land which he calls *Earth*, &c. So that all the different parts of our system, according to Moses, were of water; which is what Peter likewise affirms. The ancient philosopher Thales gave the same account of the origin of things, I suppose from ancient tradition; Εκ του ὑδατος φησι συνεστανται παντα: which Cicero thus translates, *Ex aqua dixit omnia constare. He said that all things consist of water.*

water THE EARTH *consists,* [2] *by* (τω λογω) the word of God:

aerial *heavens were at the beginning, and the earth* made *of water, and through water the earth subsists,* and all *by the word of God.* See John i. 3.

6 (Δι' ὡν ὁ τοτε κοσμος) *By whom the then world,* [1]

6 *By whom the then created world, being overflowed with water, perished*

2. *And through water, the earth* (συνεστωσα) *consists.* Because this Greek word is the nominative singular feminine, it cannot agree with οι ϰϱανοι the heavens, which is masculine. *The earth* ἡ γη therefore is understood: and I have supplied it accordingly. The apostle's meaning is, that as the earth was made of water, it consists or subsists by water; for water is necessary to unite its parts, to render it fruitful, and to afford drink to animals. Water also is necessary to the subsistence of the heavens or atmosphere, to render it fit for respiration and for distilling rain to fructify the earth.---Erasmus translates the clause thus; *That the heavens were anciently, and the earth of water, and through water, consisting by the* word of God. But both the number and gender of the word συνεστωσα *consisting,* forbid this translation. See the next note.

Ver. 6.---1. *By whom, the then world being overflowed with water, perished.* Because the relative Δι' ὡν, *By whom,* is in the plural number, and the immediate antecedent, *the word of God* is in the singular, Beza, who is followed by Whitby, Benson and others, thinks Δι' ὡν, refers to *the heavens and the earth* the remote antecedent, and interprets the passage thus; *By which* heavens and earth, the inhabitants of *the old world being overflowed with water, perished.* For as the waters of the deluge came from the heavens or atmosphere and from the earth, he thinks the antediluvians might be said to have been overflowed with water by the heavens and the earth. But first, That *the then world* which perished, means principally the material fabric, and not its inhabitants only, I think is plain from ver. 7. where the οι νυν ουϱανοι και ἡ γη, *the present heavens* or atmosphere, *and the earth,* are opposed to what is called ver. 6. ὁ τοτε κοσμος, *the then world,* and is said to have been overflowed with water. For if, as all agree, the οι νυν ουϱανοι και ἡ γη, which are said ver. 7. to be kept for fire, mean the present mundane system, the ὁ τοτε κοσμος, which was overflowed with water and which is opposed to the present heavens and earth, must undoubtedly mean the antediluvian earth itself, rather than its inhabitants, whose perishing was only the consequence of the overflowing of the earth with water. Secondly, with respect to the account given ver. 6. of the cause of the deluge, I acknowledge that Δι' ὡν in the beginning of the verse may imply that it was brought on, either by the instrumentality of the heavens and the earth, as Beza supposes; Or, which is the more general opinion, by the efficiency and direction of the word of God. This latter sense I take to be the apostle's meaning. For as his design in the passage was to prove that Christ is able to destroy this mundane system, it was directly to his purpose to speak of him as the intelligent efficient cause of the overflowing of the old world with water, after having made

it

being overflowed with water, perished. [2]

7 But (οι νυν ουρανοι) *the present* heavens and the earth, by the same word [1] are *treasured up, being kept for fire* [2] (εις) against the

before it was two thousand years old.

7 *But* though the destruction of the old world by water shews that the present world may be destroyed, I do not say it will be destroyed by water: *The present heavens and earth,*

it at first out of water. The reason is, If the word of God destroyed the old world with water, he certainly is able to destroy it a second time. And having promised to preserve it from being destroyed again by water, that he may destroy it by fire at the judgment and destruction of ungodly men, ver. 7. his having actually preserved it during so many ages from any deluge, is a proof, which, the longer the world continues, becomes the stronger, to convince us that it shall be destroyed by fire, as Christ hath declared. On the other hand, for the apostle to have mentioned, as Beza supposes, that mankind perished by the heavens and the earth overflowing them with water, is no proof that the world shall be destroyed a second time; and far less is it a proof that the heavens and the earth shall be destroyed by fire at the judgment. Yet that event the apostle infers, ver. 7. from the old world's having been destroyed by water. See the notes on that verse.---For all these reasons, I conclude that the relative δι' ὧν ver. 6. does not refer to *the heavens and the earth*, the remote antecedent mentioned, ver. 5. but to the *word of God* the near antecedent in the end of the verse. It is no objection that the relative is in the plural number. For as the Hebrews, in order to aggrandize the persons and things of which they treat, speak of them in the plural number, although in their nature they are singular, (Ess. iv. 22) δι' ων in verse 6. may agreeably to the Hebrew idiom be put for δι' ου, consequently *the Word of God* though it be singular, may very well be its antecedent.---Or the relative in this passage may be put in the plural form to shew that the expression *Word of God* includes two persons, namely, *God* and *his Word*, just as chap. iii. 1. the phrase *this second epistle*, is shewed to imply *the first epistle* also, by the relative εν αις being in the plural.

2. *Overflowed with water, perished;* that is, lost its primitive constitution and form, by which means, and by the alteration made in its atmosphere, it became an habitation less healthy and fruitful, and less pleasant than formerly; as may be gathered from the shortening of the life of man after the flood, and the present appearance of the earth, which is that of a ruin.

Ver. 7.---1. *By the same word.* The common reading here is δι' αυτου λογου *by his word.* But our translators have followed the reading of the Alexandrian and some other MSS. and of the Vulgate version, and which is adopted by Beza, namely, δι' αυτου λογου, *by the same word.* See Mill.

2. *Being kept for fire.* Here the apostle hath in his eye, God's oath to Noah, *not to destroy the earth any more by a flood*, Gen. ix. 11. Also his declaration, Gen. viii. 22. That *while the earth remained, seed time and harvest*, &c. *should not cease.* Wherefore, the earth is not always

day of judgment ³ and *destruction* of ungodly men. (See Whitby's note on this verse.)

by the same word who destroyed the old world, *are treasured up and preserved* from a deluge, *for* the purpose of being burnt with *fire*, *at the day of judgment and destruction of ungodly men.*

ways to remain: But it is not to be destroyed by a deluge. It is kept from floods, to be destroyed by fire.

3. *Against the day of judgment and destruction of ungodly men.* In regard that Hammond and other celebrated commentators understand this prophecy as a prediction of the destruction of Jerusalem, it will be proper here to inform the reader that in support of their interpretation they appeal to the ancient Jewish prophecies, where, as they contend, the revolutions in the political state of empires and nations, are foretold in the same forms of expression with those introduced in Peter's prediction. The following are the prophecies to which they appeal.---Isaiah xxxiv. 4. where the destruction of Idumea is foretold under the figures of *dissolving the host of heaven*, and of *rolling the heaven together as a scroll*, and of *the falling down of all their host as the leaf falleth off from the vine.*---Ezek. xxxii. 7. where the destruction of Egypt is described by the figures of *covering the heaven, and making the stars thereof dark;* and of *covering the sun with a cloud*, and of *hindering the moon from giving her light.*---Joel ii. 10. The invasion of Judea by foreign armies is thus foretold. *The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining.* And ver. 30, 31. the destruction of Jerusalem by the Romans is thus predicted, *I will shew wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.*---Amos viii. 9. God threatening the Jews is introduced saying, *In that day I will cause the sun to go down at noon, and I will darken the earth in the clear day.*---Haggai ii. 6. The overthrow of Judaism and heathenism is thus foretold, *Yet once and I will shake the heavens and the earth, and the sea, and the dry land.*---Lastly, Our Lord in his prophecy of the destruction of Jerusalem has the following expressions, Matth. xxiv. 29. *After the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.*

Now it is remarkable, that in these prophecies none of the prophets have spoken, as Peter has done, of the entire destruction of this mundane system, nor of the destruction of any part thereof. They mention only the *rolling of the heavens together as a scroll*, The *obscuring of the light of the sun and of the moon*, The *shaking of the heavens and the earth*, and the *falling down of the stars.* Whereas, Peter speaks of the utter destruction of all the parts of this mundane system by fire. This difference affords room for believing that the events foretold by the prophets are different in their nature from those foretold by the apostle: And that they are to be figuratively understood, while those predicted by the apostle are to be understood literally. To this conclusion likewise

8 But *this one thing, let it not escape you, beloved,* that one day with the Lord is as a thousand years, and a thousand years as one day. [1]

8 Do not hearken to those, who, from Christ's delaying, argue that he will never come. *But this one thing remember, beloved, that the Lord's purposes are not affected by any duration, whether short or long;* because nothing can happen to hinder their execution.

wise the phraseology of the prophets compared with that of the apostle evidently leads. For the prophetic phraseology literally interpreted exhibits impossibilities: such as *the rolling of the heavens together as a scroll*, The *turning of the moon into blood, and the falling down of the stars from heaven as the leaf of a tree.* Not so the apostolic phraseology. For *the burning of the heavens* or atmosphere, and *its passing away with a great noise*, and *the burning of the earth and the works thereon*, together with the *burning and melting of the elements*, that is, the constituent parts of which this terraqueous globe is composed, are all things possible, and therefore may be literally understood, while the things mentioned by the prophets, can only be taken figuratively.---This, however, is not all. There are things in the apostle's prophecy which shew that he intended it to be taken literally. As, 1. He begins with an account of the perishing of the old world, to demonstrate against the scoffers, the possibility of the perishing of the present heavens and earth. But that example would not have suited his purpose, unless by the burning of the present heavens and earth he had meant the destruction of the material fabric. Wherefore, the opposition stated in this prophecy between the perishing of the old world by water, and the perishing of the present world by fire, shews that the latter is to be as real a destruction of the material fabric as the former was.---2. The circumstance of the present heavens and earth being treasured up and kept, ever since the first deluge, from all after deluges, in order to their being destroyed by fire at the day of judgment, shews, I think, that the apostle is speaking of a real and not of a metaphorical destruction of the heavens and earth.---3. This appears likewise from the apostle's foretelling that after the present heavens and earth are burnt, a new heavens and a new earth is to appear in which the righteous are to dwell for ever.---4. The time fixed by the apostle for the burning of the heavens and the earth, namely, the day of judgment and punishment of ungodly men, shews that the apostle is speaking not of the destruction of a single city or nation during the subsistence of the world, but of the earth itself, with all the wicked who have dwelt thereon.---These circumstances persuade me that this prophecy, as well as the one recorded, 2 Thess. i. 9. is not to be interpreted metaphorically of the destruction of Jerusalem, but should be understood literally of the destruction of our mundane system, and of the general judgment.

Ver. 8. *One day with the Lord is as a thousand years*, &c. This is an allusion to Psal. xc. 4. But neither the apostle nor the Psalmist meant, that God does not perceive any difference, between the unequal durations of a day and of a thousand years: but that these differences do not

9 The Lord *who hath promised, doth not delay in the manner some account delaying;* [1] *but he exercises long-suffering towards us, not desiring* [2] that any should perish, but that all should come to repentance.

9 *The Lord who hath promised* to come *doth not delay* his coming to destroy the world, *for the reason supposed by some;* namely, that he is not able to do what he hath promised; *but he* delays his coming, that he may *exercise long suffering towards us, not desiring that any should perish, but that all should have an opportunity of repenting.*

10 *However*, as a thief in the night, [1] the day of

10 *However* long it may be delayed, *as a thief in the night* cometh sud-

not affect either his designs, or actions, or felicity, as they do those of finite creatures: So that what he brings to pass on the day he declares his purpose, is not more certain, than what he will bring to pass a thousand years after his declaration. In like manner, what is to be brought to pass a long time after his declaration, is not less certain, than if it had been done when declared. See Abernethy's Serm. vol. 1. p. 218, 219.

Ver. 9.---1. *The Lord who hath promised, doth not delay*, &c. Benson, by supplying περι here, translates the clause thus: *The Lord doth not delay concerning the promise.* But Ὁ κυριος επαγγελιας may be the genitive, not of possession, but of the agent; on which supposition the translation will be, *The Lord who hath promised*, namely, to come.—L'Enfant observes that the word επαγγελια denotes a declaration of any kind, whether it be a promise of something good, or a denunciation of evil.

2. *Not desiring that any should perish.* The word βελομενος in this passage, cannot be understood of the ultimate determination of the divine will; for that is always followed with the thing willed. The proper translation of the word is, *not desiring:* for God may truly be said *not to desire that any should perish*, as he hath included Adam and all his posterity in the covenant of grace, and hath given the means of repentance and salvation to all. On this Oecumenius writes, *Consummationis tempus differri, ut compleatur numerus salvandorum. That the time of the end is deferred, that the number of them who are to be saved may be filled up.* By the persons to be saved, Estius and Beza understand the *elected* to eternal life: but others understand this of mankind in general.

Ver. 10.---1. *As a thief in the night.* Because thieves commonly break into houses in the night time, and occasion great fear to those who are within, any sudden unexpected event, especially such as occasioned terror, was compared by the Hebrews to the coming of a thief in the night. The suddenness therefore and unexpectedness of the coming of the day of the Lord, and the terror which it will occasion to the wicked, are the circumstances in which it will resemble the coming of a thief, (See 1 Thess. v. 4. note.) and not that it will happen in the night time. Yet the ancients, from this and other passages, inferring that Christ's coming to judgment would happen in the night time,

the Lord [2] will come, *in which* the heavens [3] shall pass away [4] with a great noise, [5] and the elements [6] denly and unexpectedly, *the day of the Lord will come; in which the atmosphere of air* being set on fire, (ver. 12.) *shall pass away with a prodigious*

time, instituted their vigils. But, as Beza says, leaving the uncertainties, let us rather watch day and night, with minds raised up to him, that we may not be lulled asleep by the intoxications of the world.

2. *The day of the Lord.* See 2 Thess. Pref. Sect. 4. where it is shewn, that although Christ's coming to destroy Jerusalem, is sometimes called *the coming, and the day of the Lord*, these appellations are given to various other events. And therefore Hammond, Lightfoot, and others, who argue that the apostle is speaking of the destruction of Jerusalem, because he calls the event of which he speaks, *the day of the Lord*, build their opinion on a very weak foundation. See ver. 6. note 1. and ver. 7. note 3. and Whitby's preface to this epistle toward the end.

3. *In which the heavens.* In calling the atmosphere of air which surrounds this earth, *the heavens*, the apostle followed Moses, Gen. i. 8.

4. *Shall pass away.* The *passing away* of the heavens and earth, does not mean that they will be removed to another part of space, or that they will be annihilated: but that being burnt, their form and constitution will be changed, as the constitution or form of the old world was by the flood.

5 *With a great noise.* The word ῥοιζηδὸν is an adverb from ῥοιζέω *sibilo, strideo*, and denotes any loud noise, such as that occasioned by the rattling of chariots, the blowing of a storm, &c. Accordingly Erasmus translates it, *in morem procellæ, with a storm.* That the thundering noise occasioned by the burning of the whole heavens or atmosphere, mentioned ver. 10. 12. will be terrible beyond description, may be conjectured, by considering what a noise is made by these small portions of the air which are burnt when it thunders, or which are set in commotion in a storm.

6. *And the elements burning,* λυθήσονται *shall be dissolved.* The word στοιχεῖα translated *elements*, signifies the first principles, or constituent parts of any thing. Hence it denotes, the principles of science (Heb. v. 12.) as well as the principles of bodies. It signifies likewise the letters of the alphabet, which are the constituent parts of writing; Also the Mosaic form of religion, Gal. iv. 3. 9. And the heathen worship, Col. ii. 8. note 3.—Mede, by *elements*, here, understands *the planets*, because he thinks it improper to say, that fire, which is itself an element, is to be burnt. In support of his opinion, he gives some examples, in which the word denotes the planets. And as it comes from στοιχῶ *to march in order*, as soldiers do, he thinks it may have been given to the planets, on account of their regular courses. But as the destruction occasioned by the flood, was that of the earth and air only, it is probable that the destruction of the heavens and earth by fire, which is set in opposition to it, will be of the earth and air only.—Estius, by *the elements*, understands the elements of which this terraqueous globe is composed. But as the melting of these is mentioned, ver. 12. I am of opinion,

burning, shall be dissolved, and the earth, and the works *thereon,* shall be *utterly burned.*[7]

11 SEEING then, *all* these things [1] (λυομενων, verbat. are dissolved) shall be dissolved, what *sort* OF PERSONS [2] ought ye to be? *SUCH AS by* holy *behaviour* and godliness,

noise, and the elements of which it is composed, *burning, shall be disunited, and the earth, and the works thereon,* both of God and man, being set on fire by the flaming air, *shall be utterly consumed.*

11 *Seeing then the heavens and the earth,* and all the works thereon, *are to be burned, what sort of persons ought ye to be?* Certainly *such as by holy behaviour* towards men *and piety* towards God, shew that ye

opinion, that in this verse the apostle is speaking of the electrical matter, the sulphureous vapours, the clouds, and whatever else floats in the air, together with the air itself: all which burning furiously, will be disunited and separated.

7. *The works thereon shall be utterly burned.*---Εν αυτη εργα, is justly rendered, *the works thereon;* for chap. i. 18. εν τω ορει τω αγιω, evidently signifies, *upon,* not *in, the holy mountain.*---We are not certain from this expression, whether the things upon the earth only, are to be consumed in the conflagration; or whether the conflagration will penetrate to the centre of the globe, and reduce the whole to one homogeneous mass of burning matter.---See a description of the order in which the conflagration will proceed, 2 Thess. i. 8. note 1.---Baxter on this verse saith, "It is marvellous prepossession that could make any learned man "think that all these words, (the words in this ver. 10.) signify no-"thing but the destruction of Jerusalem."

Ver. 11.---1. *All these things.* In note 6. on the former verse, we have shewn, that the apostle, in describing the destruction of the heavens and the earth by fire, means this earth only with its atmosphere, as in the description of the destruction of the old world by water, he meant only the destruction of the then earth and air. I now add, that in all probability, Moses in his history, describes the creation of our planetary system only. For though, Gen. i. 16. he says, *God made two great lights, the greater light to rule the day, and the lesser light to rule the night.* He made *the stars also.* The words *He made,* found in the latter clause, are not in the original. Taylor, therefore, thinks the translation should be, *the lesser light to rule the night, with the stars:* that is, jointly with the stars, they having been made long before. For it is the opinion of many, that the stars are much more ancient than the earth, and shall remain after it is destroyed.

2. *What sort of persons ought ye to be?* I have followed Castalio in putting the point of interrogation before the word *be,* so as to make what follows in the verse the answer to the question.---The burning of the earth and of all the works thereon, shews in the strongest light the absurdity of covetousness and of all those projects which the men of this world pursue with such earnestness to the neglecting of piety: and so is a most powerful motive to a holy life. See ver. 14. note.

Ver.

12 *ARE expecting and earnestly desiring*[1] the coming of the day of God, (,' 117) *in which* the heavens (πυρούμενοι) being *set on fire*,[2] shall be dissolved, and the elements[3] *burning, shall be melted.*[4]

12 *Are expecting, and earnestly desiring, the coming of the day* appointed *of God, in which the atmosphere,* (ver. 10. note 3.) *being set on fire, shall be dissolved, and the elements,* of which this terraqueous globe is composed, *burning, shall be melted* into one fluid mass of fire, so that an end will be put to its existence in its present form?

Ver. 12.---1. *Earnestly desiring:* Σπεύδοντας, literally, *hastening.* But both in Greek and Latin, the effect is often put for the cause. Wherefore, as haste is commonly the effect of earnest desire, *hastening,* in this place may well signify *earnestly desiring.* Of this use of the word Pool in his Synopsis, and Wolf in his note on the passage, have given undoubted examples. See also Parkhurst's Diction. in voce Σπεύδω.

2. *The heavens being set on fire,* (See 2 Thess. i. 8. note.) That the world is to be destroyed by fire, was the opinion of Anaximander, Anaxagoras, Archelaus, Leucippus, and other ancient philosopers. And Burnet, (Theor. Tellur. Vol. 2. p. 30.) having considered the antiquity and universality of the opinion, says, "We have heard as it were a cry of fire, "through all antiquity, and among all the people of the earth.---Let us "examine what attestation the prophets and apostles give to this ancient "doctrine of the conflagration of the world. The prophets saw the "world on fire at a distance, and more imperfectly; as a brightness in "the heavens, rather than as a burning flame. But Peter describes it, "as if he had been standing by, and seen the heavens and earth in red "fire; heard the cracking flames, and the tumbling mountains." Then quotes ver. 10. 12. and adds, "This is as lively, as a man would express "it, if he had the dreadful spectacle before his eyes." Benson's translation.

3. *And the elements.* I think the elements in this verse, are not the *elements of the heavens* or atmosphere, for the dissolution of these is described ver. 10; but the elements of which this terraqueous globe is composed, namely, earth, and water, and every thing which enters into the composition of these substances, and on which their constitution and form depend. Accordingly to shew that he is speaking of these elements, consequently of the destruction of this earth, he adds in the next verse, *nevertheless, according to his* (God's) *promise, we expect new heavens and a new earth.*

4. *Shall be melted.* Τηκεται, for ταχησεται; as ver. 11. λυομενων is put for λυσομενων. The original word is applied to the melting of metals by fire. Wherefore, as *the elements signify* the constituent parts of any thing, (See ver. 10. note 9.) the word *melted,* applied to the constituent parts of the terraqueous globe, intimates that the whole, by the intense heat of the conflagration, is to be reduced into one homogeneous fluid mass of burning matter. Consequently, that it is not the surface of the earth, with all the things thereon, which is to be burnt, as some have imagined, but the whole globe of the earth.

13 (Δε, 100.) Nevertheless, *according* to his promise, [1] *we expect* new heavens and a new earth, [2] wherein dwelleth righteousness.

13 *Nevertheless, according to God's promise* to Abraham, (as explained, Isa. lxv. 17.) *we* who believe, *firmly expect* the creation of *new heavens, and* of *a new earth, wherein righteous men shall dwell for ever.*

Some commentators, as was formerly observed, contend that the description which St Peter hath given of the conflagration, is to be understood of the destruction of Jerusalem, and of the Jewish polity. But the impropriety of that interpretation may be understood from the things mentioned note 3. on ver. 7. and note 2. on ver. 13.

Ver. 13.---1. *According to his promise.* The promise of which the apostle speaks, is that which God made to Abraham, *to give to him, and to his seed, all the land of Canaan for an everlasting possession.* This promise St Paul tells us, Rom. iv. 16. *must be sure to all the seed: not to that only which is of the law,* Abraham's natural descendants, *but to that also which is of the faith of Abraham,* to believers of all nations, his spiritual seed. Wherefore, this promise, in its first and literal sense, pertained to the Jews only, and not to the spiritual seed, who could not all be contained in the earthly country. Or though it could have received them all, the possession of it would have been no blessing to them. From this it follows, that the everlasting possession of Canaan which was promised to all the seed, and which must be sure to them all, means the possession of a greater, and better, and more enduring country than the earthly Canaan, and of which the earthly Canaan was the emblem or type. Now what country can that be, which all believers are to inherit for ever, but the new heavens and the new earth, which Peter in this passage tells us, the righteous expect to dwell in after the destruction of the present material fabric. And, as they are to possess it after they regain their bodies, it must be a material habitation, suited to the incorruptible and immortal nature of their new bodies. This also St Paul hath shewn, by telling us that Abraham and his seed, were *made heirs of the world* by God's promise, Rom. iv. 13. In like manner, Christ hath shewn this, when in arguing against the Sadducees, he said, Luke xx. 35. *They which are counted worthy to receive that world and the resurrection from the dead.*

The promise to Abraham, and to his seed, of giving them the everlasting possession of Canaan, Isaiah hath explained, by predicting the creation of the new heavens and the new earth, and the happy state of its inhabitants, chap. lxv. 17,---23. Where, under the figure of there being no infant of days there, and of the extreme longevity of all its inhabitants, he hath described the immortality of the righteous; and by representing the animals in this new earth, as entirely stript of all their noxious qualities, and as living in peace with one another, he hath taught us, that in the new creation, there will be nothing to hurt or to offend. This creation of the new heavens and the new earth, our apostle in his sermon to the Jews, hath called *the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began,* Acts iii. 21. See Ess. v. Sect. 4. towards the end.

2. *New*

14 Wherefore, beloved, *expecting these things, diligently endeavour to be*

14 *Wherefore, beloved, firmly expecting the coming of Christ to destroy the present mundane system, and to create a*

2. *New heavens and a new earth.* Having in the former note, explained what the new heavens and the new earth are, it may be proper to mention that the commentators who interpret St Peter's prophecy of the destruction of Jerusalem, by the new heavens and new earth understand the peaceful state in which the Christians were to live, after the destruction of Jerusalem. But to overturn that interpretation, it needs only be observed, that there was no such alteration in the state of the disciples, after the destruction of Jerusalem, as merited to be called *a new heavens and a new earth;* for they were as much persecuted as ever, for near three hundred years, till Constantine embraced the gospel.---Others, by the new heavens and the new earth, understand that state of things called *the Millennium*, which is supposed to take place before the general judgment. But to confute this opinion, I observe---1. That our Lord himself hath expressly told us, that his disciples are not to be received into the place he hath gone to prepare for them, till he come again.-- 2. That the Millennium of St John, is a state peculiar to the marytrs who have suffered death for Christ: Whereas the *new heavens and the new earth*, as Whitby observes, are the common expectation of all Christians, who are therefore admonished, ver. 14. to *endeavour earnestly to be found of Christ spotless and irreproachable in peace.* ---3. That the apostle speaking of the destruction of the heavens and the earth by a conflagration, represents it ver. 7. as contemporary with *the day of judgment and destruction of ungodly men* who are to perish in that very fire which is to consume the heavens and the earth.---4. That the scripture in other places, represents the destruction of the wicked as to happen at the end of the world, Matth. xiii. 49. *So shall it be at the end of the world: The angels shall come forth and sever the wicked from among the just.* 50. *and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.*---2 Thess. i. 7. *And to you the afflicted rest with us, when the Lord Jesus shall be revealed from heaven with the angels of his power,* 8. *inflicting punishment with flaming fire on them who know not God and obey not the gospel of our Lord Jesus Christ.* 9. *They shall suffer punishment, even everlasting destruction from the presence of the Lord, and from the glory of his power,* 10. *in that day when he shall come to be glorified by his saints,* &c. Whereas, the Millennium of St John must be at an end before the day of judgment. For having spoken of the first resurrection, and of the conclusion of the thousand years in which they are to reign who are raised, and of the insurrection of Gog and Magog against them, he saw, Rev. xx. 11. *One sitting on a great white throne.*---12. *And the dead, small and great standing before God,---and judged according to their works*, ver. 15. *And whosoever was not found written in the book of life, was cast into the lake of fire.* After which, Rev. xx. 1. St John *saw a new heaven and a new earth; for the first heaven and the first earth were passed away.*---These things shew that *the new heavens and the new earth*, which Peter and John tell us expressly are to succeed the present heavens and earth after the

found of him *spotless*,[1] and *irreproachable*, in peace.

15 *And the* long-suffering (ver. 9.) of our Lord, *reckon TO BE FOR* salvation, *as also* our beloved brother Paul, according to the wisdom[1] given *to* him, hath written *to* you.[2]

16 As *indeed* in all HIS epistles,[1] speaking in them

new heaven and earth, earnestly endeavour to be found of Christ, spotless and irreproachable, consequently *in peace* with him.

15 *And* instead of considering his delaying to come, as a proof that he will never come, *consider the long-suffering of our Lord, as designed to promote the salvation of sinners*, by giving them time to repent, *as also our beloved brother Paul, according to the inspiration given to him, hath written to you;*

16 *As indeed in all his epistles, speaking in them concerning these*

the general judgment, do by no means signify the state of things called the Millennium, which is to take place and come to an end before the general judgment.

Ver. 14. *Expecting these things, diligently endeavour to be found*, &c. What a blessing is the gospel to the world! By explicitly revealing our duty as the command of God, it lays us under that strong obligation which arises from the consideration of the authority of God: by assuring us that our souls do not perish at death, but are preserved in the state of the dead by the power of Christ, it gives weight to all the motives offered in recommendation of a religious life: and by giving us the assured hope of Christ's return from heaven, to raise the dead and to carry the righteous into the heavenly country, it gives those who firmly hope for these glorious events, an elevation of soul above all the pomp and boasted vanities of this life, it inspires them with fortitude, to withstand the temptations which arise, whether from the prospect, the possession, or the loss of worldly things, and strengthens them to bear afflictions not only with patience, but with joy. May thou who readest, always live under the influence of these obligations and hopes!

Ver. 15.---1. *According to the wisdom given to him.* As the gospel itself is called *the wisdom of God*, and the inspiration, by which the apostles were enabled to declare all the parts of the gospel scheme in an infallible manner, is called *the word of wisdom*, I have no doubt, that by *the wisdom given* to *Paul*, Peter means, his inspiration. See ver. 16. note 7.

2. *Hath written to you.* This epistle being written to those to whom the first epistle was sent, the persons to whom Paul wrote concerning the long-suffering of God, were the Jewish and Gentile Christians in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Accordingly, we know he wrote to the Ephesians, (ii. 3, 4, 5.) to the Colossians, (i. 21.) and to Timothy, (1 Ep. ii. 4.) things which imply, that God's bearing with sinners, is intended for their salvation. The persons to whom Peter's epistles were sent, were for the most part Paul's converts.

Ver. 16.---1. *As indeed in all his epistles.* From this it appears, that Peter

concerning these things: [3] in which *there* are some things hard to be understood, which *the unteach-*

things: In which writings, there are some things hard to be understood, which the unteachable and unstable wrest, as they do also the other scriptures, making

Peter had read Paul's epistles. And as he speaks not of some, but of all his epistles, it is probable that Paul was dead when Peter wrote this. And seeing Paul in his epistle to the Romans, chap. ii. 4. and to the Hebrews, chap. x. 36.---38. wrote that the long suffering of God was intended for salvation, by mentioning that circumstance, Peter intimated that he knew Paul to be author of the epistles to the Romans, and to the Hebrews.

2. *He speaketh of these things.* Paul in all his epistles hath spoken of the things written by Peter in this letter. For example, he hath spoken of Christ's coming to judgment, 1 Thess. iii. 13. iv. 14.---18. 2 Thess. i. 7.---10. Tit. ii. 13.---And of the resurrection of the dead, 1 Cor. xv. 22. Philip. iii. 20, 21.---And of the burning of the earth, 2 Thess. i. 8.---And of the heavenly country, 2 Cor. v. 1. ---10 --And of the introduction of the righteous into that country, 1 Thess. iv. 17. Heb. iv. 9. xii. 14. 18. 24. And of the judgment of all mankind by Christ, Rom. xiv. 10.

3. *In which there are some matters hard to be understood.* The greatest number of MSS. read here, εν οις. But because the neuter relative ὁις, cannot refer to επιστολαις which is feminine, εν ὁις may be translated *among which things;* namely, the things which Paul hath written concerning Christ's coming to judgment, the burning of the earth, the heavenly country, and the introduction of the righteous into that country; *there are some matters hard to be understood.*---It is true the Alexandrian, and six other MSS. read here εν αις, *in which epistles.* This Beza says is the true reading, because he thinks it would have been improper in Peter to say that Paul had written obscurely concerning subjects, of which Peter himself hath written more things hard to be understood, than any Paul hath written in any place of his epistles. Nevertheless the common reading may be retained; because the antecedent to the neuter relative οις may be a word not expressed but understood, (see Ess. iv. 64.) namely γραμμασι, which signifies *letters* or *epistles*, Acts xxviii. 21. On this supposition Peter's meaning will be, *in which epistles there are some things hard to be understood*---The inferences of the Papists from this passage are, "That the scriptures are "not sufficient for deciding controversies concerning the articles of "faith; and that the decision of these matters is to be sought from the "Catholic church," by which they mean the church of Rome. But the falsehood of these inferences must be acknowledged by every candid person who recollects, that the Papists hitherto have never determined among themselves what person or persons in their church, are the infallible judge of controversies, to whose decisions all Christians ought to submit; whether it is the Pope alone, or the Pope in conjunction with his own clergy, or a general council of Christian bishops, or any particular council, or any other body of men in their church distinguished by a particular denomination. The truth is, in leaving this undetermined,

they

able[4] and unstable[5] wrest[6] as THEY DO also the other scriptures,[7] *to* their own destruction.

17 Ye therefore, beloved, *foreknowing*[1] THESE

them the foundation of erroneous doctrines, whereby the morals of men are corrupted, and *so bring destruction upon themselves*. See chap. i. View. also chap. ii. View.

17 *Ye therefore, my beloved, foreknowing* the coming of the Lord to

they have acted wisely; because all to whom they have attributed infallibility, whether they were individuals or bodies of men, have erred in their decisions, as the Papists themselves have been obliged to acknowledge.

4. *Which the unteachable.* Αμαθεις, *Indociles*. So Estius translates the word.---*The unteachable* are persons whose passions blind their understanding, and make them averse to truth.

5. *And unstable. The* ασηρικτοι *unstable* are those whom St. James calls, διψυχοι *men of two minds*, chap. i. 8. men, who have no real love of goodness, sometimes follow it, sometimes desert it, as good or bad inclinations happen to predominate in them. Whereas *the stable*, are those who have a firm attachment to truth and virtue, called ver. 17. στηριγμα *establishment*.

6. *Wrest.* The original word στρεβλουσιν signifies to put a person to the torture, to make him confess some crime laid to his charge, or reveal some secret which he knows. Applied to writings, it signifies, by far fetched criticisms and unsupported senses of words, to make a passage speak a meaning different from what the author intended. Hence in our language, we have the expression *to torture words*. Of this vice they are most commonly guilty, who from pride of understanding, will receive nothing but what they can explain. Whereas, the humble and teachable, receive the declarations of revelation according to their plain grammatical unconstrained meaning, which it is their only care to attain by reading the scriptures frequently, and with attention.

7. *As they also do the other scriptures.* Here Peter expressly acknowledges the divine inspiration by which Paul wrote all his epistles. For, unless Paul was inspired, his writings could not have been called *scriptures*, by any inspired apostle.---The affection with which Peter, on this occasion, spake of Paul, and the honourable testimony which he bare to his writings, deserves great praise. He had been formerly rebuked by Paul before the brethren at Antioch, for refusing to keep company with the Gentile converts. But whatever resentment he might have entertained of that affront at the beginning, he had long ago laid it aside. And on cool reflection, it is probable, that instead of thinking ill of Paul, he now admired him for his bold and steady maintaining of the truth.

Ver. 17.---1. *Foreknowing these things, be on your guard.* Here St. Peter teaches, that one great purpose for which the prophets were inspired to foretell the corruptions which were to arise in the church, and the evils which were to befall the sincere disciples of Christ, was to put them on their guard against these corruptions, and to arm them with fortitude to bear persecution.

2. *Be*

THINGS, *be on your guard,* [2] *lest being carried away with others* (πλανῃ, Eph. iv. 14.) *by the deceit of the lawless, ye* fall from your own stedfastness.

18 But grow in grace, and IN the knowledge of our Lord and Saviour Jesus Christ. To him BE glory both now and (εις) *unto the day of eternity.* [1] Amen. [2]

judgment, and that scoffers will ridicule the promise of his coming, *be on your guard, lest being seduced with others by the deceit of lawless* teachers, *ye fall from your own stedfastness* in the faith and practice of the gospel.

18 *But* instead of becoming unstable, *grow ye in grace* daily, *and in the knowledge of the doctrine of our Lord and Saviour Jesus Christ. To him be glory* ascribed by us his disciples, *both now, and until the day of eternity. Amen.*

2. *Be on your guard.* The word φυλασσεσθε is a military term, denoting the action of soldiers, who keep guard in fortified towns or castles.

Ver. 18.---1. *Until the day of eternity* : so the original (εις ἡμεραν αιωνος) literally signifies. Bengelius, on this expression remarks, that it teaches us that eternity is a day without any night; a real and perpetual day.

2. *Amen.* See Ephes. vi. 24. note 2. Benson remarks, that when this word is placed at the beginning of a sentence, it is an earnest asseveration. In the conclusion of a sentence it imports an earnest wish that it may be so.---The doxology with which this epistle concludes is evidently directed to Christ, as are some of the other doxologies in scripture.

A NEW

LITERAL TRANSLATION

OF THE

FIRST EPISTLE OF THE APOSTLE

J O H N.

PREFACE.

SECT. I. *The History of John the Apostle.*

JOHN, the writer of this epistle and of the gospel which bears his name, was the son of Zebedee a fisher, who had a boat and nets and hired servants, Mark i. 20, and followed his occupation on the sea of Galilee.—From Matt. xxvii. 55. compared with Mark xv. 40. it appears that the name of Zebedee's wife was Salome; for in the former of these passages, she is called *the mother of Zebedee's children,* who in the latter is named Salome.—Zebedee had another son whose name was *James,* and who seems to have been elder than John. Both of them were fishers like their father, and assisted him in his business till they were called to follow Jesus.—They seem all to have lived in one family in the town of Bethsaida, which being situated near the sea of Galilee, was a convenient station for fishers.

Because the mother of Zebedee's children is mentioned among the women who followed Jesus from Galilee to the last passover, ministering to him, as related, Matt. xxvii. 56, Lardner conjectures, that Zebedee was then dead, and that the two brothers lived in separate houses. For when our Lord, upon the cross, recommended his mother to John, it is said, John xix. 27. *From that hour that*

that disciple took her unto his own home. Perhaps John and his mother Salome lived together.—Theophylact was of opinion that John's mother was related to our Lord: And Lardner, whom I have generally followed in giving John's history, supposes that that relation encouraged her to ask the two chief places in Christ's kingdom for her sons; and that it was the occasion of our Lord's committing the care of his mother to John. But there is no evidence in scripture of Zebedee's children being related to our Lord by their mother.

John had not the advantage of a learned education; for we are told, Acts iv. 13. that "the council perceived Peter and John were unlearned men." Nevertheless, like the generality of the Jewish common people of that age, they may have been well acquainted with the scriptures, having often heard them read in the synagogues. And as with the rest of their countrymen, they expected the coming of the Messiah about that time, they lent a willing ear to the Baptist, when he published that Messiah was actually come, though the people did not know him, John i. 26. Afterward, when the Baptist pointed out Jesus to his disciples, ver. 29. "as the lamb of God who taketh away the sin of the world," he said to them, ver. 33. "I knew him not *to be Messiah*, but he who sent me to baptize with water, the same said to me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Ghost. 34. And I saw and bare record, that this is the Son of God." If the sons of Zebedee were of the number of those to whom John testified that Jesus was the Son of God, we may believe they attached themselves early to him, and were among those who are called his disciples, and to whom he manifested his glory at the marriage in Cana, by turning water into wine, John ii. 11.

After the miracle in Cana, the sons of Zebedee seem to have followed their ordinary occupation, till Jesus called them to attend on him constantly, as mentioned, Matt. iv. For the evangelist having related the calling of Peter and Andrew, adds, ver. 21. "And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father mending their nets; and he called them, 22. and they immediately left the ship and their father, and followed him;" namely, when "he went about all Galilee, teaching in their synagogues, and preaching the good news of the kingdom, and healing all manner of sickness, and all manner of disease among the people."

Some time after this, Jesus chose twelve of his disciples to be with him always, that they might be eye and ear-witnesses of all he did and said, and be qualified to testify the same to the world; and in particular, qualified to bear witness to his resur-

rection from the dead. These chosen persons Jesus named apostles; and the sons of Zebedee being of that number, he sirnamed them *Boanerges*, or *sons of thunder*, to mark the courage with which they would afterwards preach him to the world, as *Christ the Son of God*. How well James fulfilled his Master's prediction, may be known from his being put to death by Herod Agrippa, not long after our Lord's ascension, on account of his boldly testifying the resurrection of Jesus from the dead; so that he became the first martyr among the apostles. Cave, in his life of James, says, the sons of Zebedee had the sirname of *Boanerges* given them, on account of the impetuosity of their tempers. And it must be acknowledged that they shewed too much anger, in their proposal to have the Samaritans destroyed by fire from heaven, because they refused to receive Jesus, as he was going up to Jerusalem to worship, Luke ix. 54. "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?"

But although James and John shewed improper zeal on the occasion mentioned, they were highly esteemed by their Master, for their other good qualities; as appears from this, that of all the apostles, they only, with Peter, were admitted by him to be the witnesses of the resurrection of Jairus' daughter, and of our Lord's transfiguration, and of his agony in the garden. John more especially was so much beloved of Jesus, that he was called *the disciple whom he loved*. His benevolent disposition John manifested in this his first epistle, by the frequency and earnestness with which he recommended mutual love to the disciples of Christ. With benevolence, John joined great fortitude and constancy in his attachment to his Master. For he only of the twelve, attended him during his crucifixion, and saw the blood and water issue from his side, when the soldier pierced it with a spear; and, I doubt not, was present when his body was laid in the sepulchre, and saw the sepulchre closed with a stone. He, with Peter, ran to the sepulchre, when Mary Magdalene brought word that the Lord's body was taken away. He was present also when Jesus shewed himself to his apostles, on the evening of the day of his resurrection; and on the eighth day thereafter. He, with his brother James, was present when Jesus shewed himself to his disciples at the sea of Tiberias; and to the five hundred on the mountain in Galilee, mentioned Mat. xxviii. 16. Moreover, he was present with the rest of the apostles, when our Lord ascended into heaven from the mount of Olives. So that, with the greatest propriety and truth, he could begin his first epistle with saying, "That which was from the beginning, which we have heard, which we have seen, &c. we declare unto you;" referring to his gospel, in which he hath narrated the crucifixion, miracles, sufferings, death, and resurrection

rection of the living Word; his appearances to his disciples after his resurrection; and, last of all, his ascension into heaven. To conclude, John was one of the one hundred and twenty upon whom the Holy Ghost descended, on the day of Pentecost, which immediately followed our Lord's ascension.

After the effusion of the Holy Spirit, John displayed the greatest boldness in maintaining his Master's cause, when with Peter he was brought before the council, and was strictly charged not to teach in the name of Jesus. For on that occasion, he made the noble answer recorded, Acts iv. 19. "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye. For we cannot but speak the things which we have heard and seen."

We are told, Acts viii. 14. that "when the apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent to them Peter and John, that they might receive the Holy Ghost." It seems none could confer that gift but apostles.

From Gal. ii. 9. it appears that John was present at the council of Jerusalem, which met A. D. 49. or 50. to determine the great question agitated in the church of Antioch, namely, whether it was necessary to the salvation of the believing Gentiles, that they should be circumcised.--And if, as is probable, John had his ordinary residence in Jerusalem till that time, he had his share in working the many signs and wonders, which are said to have been done by the hands of the apostles, Acts ii. 43. iv. 33. v. 12.

We are told, Rev. i. 9. That John was banished to the Isle of Patmos, for the word of God, and for the testimony of Jesus. In that island, he was favoured with the visions, which he hath recorded in his book of the Revelation.

The foregoing particulars concerning John, are all mentioned in the New Testament. The fathers in their writings add that John lived to a great age; that he spent the latter part of his life mostly at Ephesus the metropolis of the province of Asia; that the Roman emperor Domitian banished him to Patmos about the year 95; consequently after the destruction of Jerusalem. But Grotius and Sir Isaac Newton, place John's banishment to Patmos, the former in the reign of Claudius, the latter in the reign of Nero: consequently before the destruction of Jerusalem. And in support of their opinion, they allege some testimonies of later writers, together with other particulars. But Lardner, Can. vol. 1. p. 359,—377. hath shewed, that these things are insufficient for establishing the early date of John's banishment. He therefore adheres to the common opinion, that John was banished to Patmos, by Domitian's edict for persecuting the Christians, published in the latter part of his reign, A. D. 95. Domitian

mitian died September 18. A. D. 96. and was succeeded by Nerva, in the first year of whose reign, if not sooner, John being released, returned to Ephesus, where, according to the ancients, he died in the third year of the emperor Trajan, answering to A. D. 100. Or, as Jerome expresses it, he died in the 68th year after our Lord's passion; which was the third of Trajan. Wherefore, if Lampe's opinion is well founded, that John was born in the same year with his Master, he must have been an hundred years old when he died.

The time of John's leaving Judea is unknown. But, as in Luke's history of Paul's travels, John is not mentioned, and no salutation is sent to him in any of the epistles which Paul wrote from Rome to the churches of Asia, not even in his epistle to the Ephesians, nor in the epistles which in the latter part of his life he wrote to Timothy in Ephesus, it is reasonable to think that John was not at Ephesus while Paul was alive. I therefore am of their opinion, who suppose that John remained in Judea, from the time of the council of Jerusalem, till he saw Jerusalem encompassed with armies, and observed the other signs of its approaching destruction foretold by his Master; that he then fled into Asia, and coming at length to Ephesus, he fixed his ordinary residence in that city, and abode there till his death, as all the ancient Christian writers testify. Because none of these writers say our Lord's mother went with John into Asia, Cave, Basnage, and Lardner conjecture that she died before John left Judea.

The other particulars, said by the ancients to have happened to John after he settled at Ephesus, it is needless to mention; as some of them are not sufficiently attested, and others of them are embellished with circumstances evidently fabulous. Yet, if the reader is desirous to know what ancient authors have reported concerning our apostle after he went into Asia, he will find the passages of their writings, in which these things are mentioned, quoted by Lardner, Canon, vol. 1. beginning at page 349.

Sect. II. *Of the Authenticity of the first Epistle of John.*

The authenticity of any ancient writing is established, First, by the testimony of contemporary, and of succeeding authors, whose works have come down to us; and who speak of that writing, as known to be the work of the person whose name it bears. Secondly, by the suitableness of the things contained in such a writing, to the character and circumstances of its supposed author; and by the similarity of its style, to the style of the other acknowledged writings of that author. The former of these proofs is called *the external evidence* of the authenticity of

of a writing. The latter its *internal evidence*. Where these two kinds of evidence are found accompanying any writing, they render its genuineness indubitable.

The external evidence of the authenticity of John's first epistle shall be laid before the reader in the preface to the second epistle, sect. 1. by shewing that the earliest and best Christian writers have all with one consent, and without any hesitation, ascribed the first epistle to him. And their testimony is confirmed by this circumstance, that the Syriac translator who omitted the second epistle of Peter, the second and third epistles of John, and the epistle of Jude, because some doubts were entertained concerning them in the first age, or perhaps because they had not come to his knowledge, hath translated John's first epistle, as an apostolical writing of which there never was any doubt.

In this preface, therefore, we shall state the internal evidence of the authenticity of the first epistle ascribed to John, by shewing, first, that in respect of its matter; and, secondly, that in respect of its style, it is perfectly suitable to the character and circumstances of its supposed author. In respect of the matter or subject of the epistle under consideration, the writer of it hath discovered himself to be John the apostle, by introducing a number of sentiments and expressions found in the gospel, which all Christians from the beginning have acknowledged to be the work of John the apostle.

Epistle.	Gospel.
Chap. I. 1. That which was from the beginning---ὁ ἐθεασάμεθα, which we have contemplated---concerning the living word.	Chap. I. 1. In the beginning was the word. 14. And, ἐθεάμεθα, we beheld his glory.
	4. In him was life.
	14. The word was made flesh.
II. 5. Whosoever keepeth his word, truly in that man the love of God is perfected.	XIV. 23. If a man love me, he will keep my words, and my Father will love him.
II. 6. He who saith he abideth in him, ought himself also so to walk, even as he walked. See chap. iii. 24. iv. 13. 16.	XV. 4. Abide in me and I in you. As the branch cannot bring forth fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.
II. 8. I write to you a new commandment.	XIII. 34. A new commandment I give to you,
III. 11. This is the message which ye have heard from the beginning, that we should love one another.	that ye love one another as I have loved you.
II. 8. The darkness passeth away, and the light which is true, now shineth.	I. 5. The light shineth in darkness.
	9. That was the true light.

10. Abideth

10. Abideth in the light, and there is no stumbling-block to him.

II. 13. Young children, I write to you, because ye have known the Father.

14. Because ye have known him from the beginning.

II. 29. Every one who worketh righteousness, is begotten of God. See also iii. 9. v. 1.

III. 1. Behold how great love the Father hath bestowed on us, that we should be called the sons of God!

III. 2. We shall be like him, for we shall see him as he is.

III. 8. He who worketh sin is of the devil; for the devil sinneth from the beginning.

III. 13. Do not wonder, my brethren, that the world hateth you.

IV. 9. By this the love of God was manifested, that God sent his Son, the only begotten, into the world, that we might live through him.

IV. 12. No man hath seen God at any time.

V. 13. These things I have written to you who believe on the name of the Son of God, that ye may know that ye have eternal life; and that ye may believe on the name of the Son of God.

V. 14. If we ask any thing according to his will, he heareth us.

V. 20. The Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

XI. 10. If a man walk in the night, he stumbleth, because there is no light to him.

XVII. 3. This is the eternal life that they might know thee the only true God,

And Jesus Christ whom thou hast sent.

III. 3. Except a man be begotten again.

5. Except a man be begotten of water and of the Spirit.

I. 12. To them he gave power to become the sons of God, even to them who believe on his name.

XVII. 24. Be with me where I am, that they may behold my glory.

VIII. 44. Ye are of your father the devil--He was a murderer from the beginning.

XV. 20. If they have persecuted me, they will also persecute you.

III. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life.

I. 18. No man hath seen God at any time.

XX. 31. These things are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

XIV. 14. If ye shall ask any thing in my name, I will do it.

XVII. 2. Thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him. 3. And this is the eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

From

From the above comparison of the first epistle of John with his Gospel, there appears such an exact agreement of sentiment in the two writings, that no reader who is capable of discerning what is peculiar in an author's turn of thinking, can entertain the least doubt of their being the productions of one and the same writer. Farther, since John hath not mentioned his own name in his gospel, the want of his name in the epistle, is no proof that it was not written by him; but rather a presumption that it is his, especially as he hath sufficiently discovered himself to be an apostle, by affirming in the beginning of the epistle, that he was an eye and ear-witness of the things which he hath written concerning the living Word.

2. The style of this epistle, being the same with the style of the gospel of John, it is by that internal mark likewise shewed to be his writing. In his Gospel, John doth not content himself with simply affirming or denying a thing, but to strengthen his affirmation he denieth its contrary. In like manner, to strengthen his denial of a thing, he affirms its contrary. See John i. 20. iii. 36. v. 24. vi. 22. The same manner of expressing things strongly, is found in the epistle. For example, ch. ii. 4. "He who saith I have known him, and doth not keep his commandments, is a liar, and the truth is not in him."—Ver. 27. "The same unction teacheth you concerning all things, and is truth, and is no lie."—Chap. iv. 2. "Every spirit which confesseth Jesus Christ hath come in the flesh, is from God. 3. And every spirit, which doth not confess Jesus Christ hath come in the flesh, is not from God."

In his Gospel likewise, John, to express things emphatically, frequently uses the demonstrative pronoun *this*. Chap. i. 19. Αυτη, *This is the testimony.*—iii. 19. Αυτη, *This is the condemnation, that light*, &c.—vi. 29. Τουτο, *This is the work of God.*—ver. 40. Τουτο, *This is the will of him.*—ver. 50. Ουτος, *This is the bread which came down from heaven.*—xvii. 3. Αυτη, *This is the eternal life.* In the epistle, the same emphatical manner of expression is found, chap. i. 5. ii. 25. *This is the promise.*—iii. 23. Αυτη *This is his commandment.*—v. 3. Αυτη, *This is the love of God.*—ver. 4. *This is the victory.*—ver. 6. Ουτος, *This is he who came by water.*—ver. 14. *This is the boldness which we have with him.*

Such is the internal evidence on which all Christians from the beginning have received the first epistle of John, as really written by him, and of divine authority, although his name is not mentioned in the inscription, nor in any part of the epistle.

SECT. III. *Of the State of the Christian Church, at the time John wrote his First Epistle: and of his design in writing it.*

The apostle John, having lived to see great corruptions, both in doctrine and practice, introduced into the church, by many who

who professed themselves the disciples of Christ, employed the last years of his life in opposing these corruptions. For he wrote his three epistles, to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing contrary to these truths. Also to repress the lewd practices, for the sake of which these errors were embraced.—Besides, he considered that his testimony to the truths concerning the person and offices of Christ, together with his direct condemnation of the opposite errors published to the world in his inspired writings, would be of singular use in preserving the faithful from being seduced by the false teachers and other corrupters of Christianity, who in future ages might arise and trouble the church. See the preface to James, Sect. 4.

The heretical teachers who infested the church in the first age, finding Messiah called in the Jewish Scriptures, *God, and the Son of God*, thought it impossible that he could be made flesh. In this sentiment, these teachers followed the Jewish chief priests, elders, and scribes, who being assembled in full council, unanimously condemned Jesus as a blasphemer, because being a man, he called himself *Christ the Son of the blessed God.* See 1 John v. 5. note. Upon this decision, one class of the ancient false teachers founded their error concerning the person of Christ. For, while they acknowledged his divinity, they denied his humanity; that is, the reality of his appearing in the flesh, (see 1 John iv. 2, 3. v. 1.) and contended, that his body was only a body in appearance, that he neither suffered nor died, and that he did none of the things related of him in the gospel. He seemed indeed to do these things, which, in their opinion, was a sufficient foundation for the evangelists to relate them as done by him. But their reality, as matters of fact, they absolutely denied. More particularly, having affirmed that he died only in appearance, they denied his having made a propitiation for the sins of the world by his death, chap. ii. 2. They likewise denied, that he arose from the dead and ascended into heaven. In short, according to them, the things ascribed to Jesus in the Gospels, were altogether imaginary. This was the opinion of Basilides, and of all the heretics in the first age to whom the fathers have given the name of *Docetæ*, or *Phantasiastæ*; but who by the apostle John are more emphatically called, *antichrists*, chap. iv. 3. because they were opposers of Christ as come in the flesh. By pretending that Christ suffered death only in appearance, the Docetæ endeavoured to avoid the ignominy of the crucifixion of their Master, and to free themselves from that obligation to suffer for their religion, which was laid on them both by Christ's precept and example.

On the other hand, the Cerinthians and Ebionites adopted a doctrine concerning the Christ, which, though contrary to that just

just now described, was equally erroneous. They acknowledged the reality of the things written in the gospels concerning Jesus. But like many in modern times, who admit nothing as true which they are not able to comprehend, they denied that Jesus was *the Christ* or Son of God, chap. ii. 22. because they could not reconcile the things which happened to him, with their idea of the Son of God. This class of heretics were said by the fathers, Λυειν τον Ιησουν, *to dissolve Jesus*. See chap. iv. 3. note 1. end. For they affirmed, that Christ entered into Jesus at his baptism in the form of a dove, but flew away from him before his passion.—B. Horsley, in let. xiv. to Dr Priestley, saith, "The Cerinthians held, that Christ being restored to Je-"sus after his resurrection, it rendered the man Jesus an object "of divine honours." They believed, it seems, that Jesus was originally and essentially a man; and that whatever divinity he possessed was adventitious, consequently was separable from him.

The former sort of false teachers having denied the humanity, and the latter the divinity of our Lord, the apostle John, to confirm all the disciples in the belief of the truth concerning the person and offices of Christ, wrote this his first epistle, in which he expressly asserted that *Jesus Christ is the son of God*, chap. i. 3. 7. iv. 15. and that he came in the flesh. See chap. iv. 2. note.

Here let it be observed, that the opinions of the Docetæ, on the one hand, and of the Cerinthians on the other, concerning the person and offices of Christ, make it probable that the apostles taught, and that the first Christians believed Christ to be both God and man. For if the Docetæ had not been taught the divinity of Christ, they had no temptation to deny his humanity. And if the Cerinthians had not been taught the humanity of Christ, they would have been under no necessity of denying his divinity. But fancying it impossible that both parts of the apostle's doctrine concerning the Christ could be true, the one class of heretics, to maintain his divinity, thought themselves obliged to deny his humanity, and the other, to maintain his humanity, supposed it necessary to deny his divinity.—To this argument, by which it is rendered probable that the apostles taught, and the first Christians believed Jesus Christ to be both God and man, the Socinians perhaps will reply, that the members of the church of Jerusalem being called *Ebionites* by the ancients, is a proof, not only that the church of Jerusalem held the opinion of Ebion concerning the mere humanity of Christ, but that the apostles who planted and instructed that church held the same opinion; because it is natural to suppose that the faith of the teachers and of the disciples on this article was the same, consequently that the apostles themselves were Unitari-

ans. Nevertheless, from the account which Origen hath given of the brethren of the church of Jerusalem, who he tells us were called *Ebionites* by the ancients, it appears that this name, as applied to the Hebrew Christians, by no means leads to these conclusions. For in his second book against Celsus, sect. 1. in answer to the Jew, who alleged that the Jewish Christians, being deceived by Christ, had forsaken the laws and institutions of their fathers, and gone over to a different name and manner of living, Origen affirmed, "That they had not forsaken the "law of their fathers, but lived according to it, being *named* "from the poorness of the law; (he means, named *Ebionites*) "for a poor person is called by the Jews, *Ebion*. Hence, those "of the Jews who received Jesus, are called *Ebionites*." The Jewish believers therefore, according to Origen, were called *Ebionites*, not because they held the opinion of Ebion concerning the mere humanity of Christ, but because they adhered to the law of Moses, and expected only the poor temporal rewards which were promised in that law. Whereas, the proper *Ebionites* were those who had a low opinion of the person of Christ. So Eusebius informs us, E. H. lib. 3. c. 27. "The ancients "called them *Ebionites*, who entertained a poor and low notion "of Christ; for they thought him only, λιτον και κοινον, a simple "and common man." Farther, admitting that the argument taken from the appellation of *Ebionites*, which was given by the ancients to the members of the church of Jerusalem, were well founded, it would not prove that all, or even the greatest part of them, held the doctrine of the mere humanity of Christ. For in comprehending the whole body of the Hebrew Christians under the appellation of Ebionites, Origen himself acknowledgeth in the third section of the same second book, that he wrote incorrectly, since he there distinguishes the Hebrew Christians into three sects, one of which, he tells us, discarded the law entirely; consequently they were not *Ebionites*, but orthodox Christians. The same distinction Jerome hath made in his commentary on Isaiah ix. 1, 2, 3. where he speaks of Hebrews believing in Christ, and as a class of people distinct from them mentions *Nazarenes*, who observed the law, but despised the traditions of the Pharisees, thought highly of Paul, and held the doctrine of our Lord's divinity. See also his Comment. on Isaiah viii. 14,—21. More than this, although it were granted, for argument's sake, that the brethren of the church of Jerusalem generally believed the doctrine of Christ's mere humanity, it will not prove that the apostles by whom they were instructed were of the same opinion, unless we think the Hebrew Christians could not be enticed by false teachers to forsake their first faith. This, it is presumed, no one will affirm who recollects that the Laodiceans are an example of a whole church declining from

its first faith, even in the days of the apostles, Rev. iii. 14, —18. Lastly, in this question it is of importance to know that the doctrine of the proper Ebionites concerning the mere humanity of Christ was deemed heretical by the church in the days of Irenæus, who wrote his books against heresies in the year 176 or 177. For in the list which he hath given of heretics, lib. 1. he places the *Ebionites* between the Cerinthians and the Nicolaitans, both of them acknowledged heretics. And in his third book he refutes, by testimonies from the Scriptures, the opinion of those who affirmed that Christ was a mere man engendered of Joseph, which was precisely the opinion of the proper Ebionites. Now if the Ebionæan doctrine concerning the person of Christ was esteemed by the church heretical so early as in the time of Irenæus, it could neither be the doctrine of the apostles nor of the first Christians. Upon the whole, the argument of the Socinians to prove that both the apostles and the first Christians were Unitarians, taken from the members of the church of Jerusalem being called *Ebionites* by the ancients, is by no means conclusive.

Besides the heretics above mentioned, there was a third sort who troubled the church in the apostle's days, named *Nicolaitans*, Rev. ii. 15. These, the ancient Christian writers called *Gnostics*; because, misunderstanding our Lord's words, John xvii. 3. "This is the life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent," they affirmed that nothing was necessary to eternal life, but the *knowledge* of the true God and of his Son Jesus Christ. With them, therefore, *knowledge* was the highest, and indeed the only Christian virtue; and therefore, whoever possessed the knowledge of God and of Christ, was sure of salvation, whatever his character and actions might be.—Farther, because the apostle Paul, in his epistles, had taught the doctrine of justification by faith without works of law, these heretics affirmed, that Christ had set men free from the obligation of the law of God as a rule of life; consequently that in the gospel dispensation believers being under no law whatever, they sinned not by any thing they did, however contrary it might be to the laws, whether of God or of men. According to them, the only thing incumbent on believers, in order to their obtaining eternal life, was to *abide in Christ*: by which they meant, abiding in the knowledge and profession of the gospel. This impious doctrine, the Nicolaitans anxiously propagated, for the purpose of alluring wicked men to become their disciples, that they might draw money from them, which they spent in gratifying their lusts. Accordingly our Lord, in his epistle to the church of Pergamos, Rev. ii. 14. represents the Nicolaitans as "holding the doctrine of Balaam, who, (as Peter expresses it, 2 Pet. ii.

ii. 15. *loving the hire of unrighteousness*) taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit whoredom."—Farther, because these ungodly teachers, whilst they inculcated the most immoral doctrines, pretended to be inspired, our Lord gave them the name of *Jezabel*, Ahab's wife, who, being addicted to sorcery and divination, was a great favourer of the prophets of Baal. Perhaps also the Nicolaitans, to gain the reputation of inspired teachers, imitated the prophets of Baal in their extasies.—Our Lord's condemnation of the doctrines and practices of these impostors, we have in the following passage, Rev. ii. 20. "Thou sufferest that woman Jezabel, who calleth herself a prophetess, to teach, and to deceive my servants to commit whoredom, and to eat things sacrificed to idols."—Concerning this class of false teachers, it is proper to remark, that their error did not consist in denying the essential difference between moral good and evil, but in affirming, that Christ having purchased for his people an absolute freedom from the laws both of God and men, they were not bound by any rules of morality, but were at liberty to do what they pleased; so that being incapable of sinning, they were not subject to punishment. This doctrine leading its abettors to all manner of licentiousness, our Lord had good reason to say of the Nicolaitans, Rev. ii. 6. that *he hated their deeds:* and also *their doctrine*, ver. 15.

The licentious doctrines and abominable practices of the Nicolaitans, being adapted to the corrupt inclinations of the wicked, were eagerly embraced by many, in the latter part of the apostle John's days. He therefore judged it necessary in this epistle, to condemn these doctrines and practices, in the plainest and strongest terms. See chap. i. 8—10. ii. 1—3. iii. 4.—For a more particular account of the Gnostics, taken from Mosheim, see pref. to the Coloss. sect. 2 paragr. 3. from the end.

Sect. IV. *Of the Time when, and the Place where, John wrote his First Epistle.*

Grotius, Hammond, Whitby, and Benson, think John wrote his first epistle before the destruction of Jerusalem. Benson fixes it to A. D. 68. answering to the 14th year of the emperor Nero, not long before the destruction of Jerusalem. This opinion he founds on chap. ii. 18. where the apostle says, "Young children it is the last hour;" by which Benson understands, the last hour of the duration of the Jewish church and state. But Lampe, who supposed this epistle was written after the destruction of Jerusalem, thought the apostle might say, *It is the last hour*, not only before, but after Jerusalem was destroyed.—Wall in his note on these words, after mentioning that Grotius

Grotius and Hammond interpreted them of the time immediately preceding the destruction of Jerusalem, which happened, A. D. 69. adds, "Nor are St John's words like those of any one "who was foretelling that event, but rather of one who was "speaking of the present state of the Christian religion."—The commentators who suppose this epistle was written before Jerusalem was destroyed, appeal likewise in support of their opinion to chap. ii. 13. "Fathers, I write to you, because ye have known him from the beginning." For this, they think, could be said only to persons who had seen and conversed with Christ; of which description there might be many alive at the time Jerusalem was destroyed.

Other commentators assign a much later date to this epistle.—Mill and Le Clerc place it A. D. 91. or 92.—Basnage A. D. 98.—Beausobre and L'Enfant in the end of the first century, when John was very old: on which account, they think, he called himself in his second and third epistles, *The Elder*.—Du Pin was of the same opinion.—Whitston thought this and the other two epistles, were written A. D. 81. or 82.—Lampe places the first epistle after the Jewish war was ended, and before the apostle's exile into Patmos.—Lardner also places it after the Jewish war, A. D. 80. or later.

My opinion is, that John wrote his first epistle before the destruction of Jerusalem. 1. Because the expression, *It is the last hour*, may more naturally be understood of the last hour of the duration of the Jewish state, than of any later period; especially since the apostle adds, "And as ye have heard that the antichrist cometh, so now there are many antichrists; whence we know that it is the last hour:" plainly alluding to our Lord's prediction concerning the false teachers, who were to arise before the destruction of Jerusalem.—2. The expression, *Ye have known him from the beginning*, applies better to the disciples, immediately before Jerusalem was destroyed, than to the few who may have been alive at the late date assigned to this epistle. For thirty five years after our Lord's ascension, when Jerusalem was destroyed, there may have been many living, who had seen and conversed with him, during his ministry on earth. Whereas in the year 98, or even in 92, there could not be many alive who were of that description.

In proof however of the late date of John's first epistle, it is alleged, that the heretics who are said by the ancient fathers to have propagated the errors and practised the vices condemned in it, did not arise till after the destruction of Jerusalem. But, though it were true, that Basilides, Cerinthus and the rest, who are mentioned by the fathers as holding the errors, and following the vicious practices, condemned in this epistle, did not arise till after Jerusalem was destroyed, the errors and vices, for which they

they were infamous, certainly existed in the church before that catastrophe. For James speaks of them as prevalent in his time. See the preface to his epistle, sect. 4. And John represents the false teachers whom he terms *antichrists*, as the very persons who were foretold by Christ to arise before Jerusalem was overthrown, 1 John ii. 18. I am, therefore, of opinion, that Basilides and the rest were mentioned by the fathers, not because they were the authors of the heresies ascribed to them, but because they propagated them with great industry and success.

As we do not know the precise time when, so neither do we know, with any certainty, the place where John wrote his first epistle. Grotius thought it was written in Patmos, during the apostle's exile there, which he places before the destruction of Jerusalem. But if it was written before that event, which I think is the truth, it is more reasonable to suppose, that it was penned in Judea, about the time the apostle observed the encompassing of Jerusalem with armies, and the other signs of its approaching destruction foretold by his master; which led him to conclude that the last hour of the Jewish state was come, and to write this letter, to prevent the Christians in Judea from being seduced by the false Christs and false teachers, who, according to our Lord's prediction, had arisen. If I am right in this conjecture, the persons addressed in the second chapter, under the denomination of *little children*, *young men*, *and fathers*, were the Christians of different standings in the church, who were living in Judea and the neighbouring countries at that time, for whose salvation the apostle had the most anxious concern: especially as he speaks of the persons he calls *fathers* as having seen Christ. However, they were not the only persons for whom this epistle was intended. It was written for the benefit of Christians in general, to preserve them in the truth, and to prevent them from following the vicious practices of the false teachers, who had then arisen, or who might afterward arise. But of these things, more in the following section, where the opinions, both of the ancients and moderns, concerning the persons to whom John's first epistle was written, shall be explained.

In this question, it is of some importance to observe, that if John wrote his first epistle in Judea, about the time of the destruction of Jerusalem, and delivered it to the Christians living in that country, as I suppose he did, it will account for its being universally received as his, in the first age, notwithstanding it appeared without any inscription, and did not bear his name in any part of it. For as he lived among the people for whom it was more immediately intended, and delivered it to some of them personally, they must all have known it to be his.—Besides, after he settled at Ephesus, he had frequent opportunities,

during

during his long abode there, to acknowledge that epistle as his in the presence of persons who inquired concerning its authenticity, and who no doubt reported his acknowledgment to others. Thus the testimony of the brethren in Judea, to whom this epistle was originally delivered, joined with the apostle's own acknowledgment, published in Asia by the Christians there, could not fail to establish its authenticity, in such a manner as to occasion its being universally received as his, before the apostle's decease.—But the second and third epistles of John being written in the latter part of his life, he did not survive long enough, to establish their authenticity universally, by his own acknowledgment. Besides, being written to private individuals, we may suppose they remained some time concealed in their possession, and did not come abroad so as to occasion much inquiry concerning them, whilst the apostle was alive.—This, I suppose, was the reason that the second and third epistles of John, were doubted of by many in the early ages; whilst the first was received universally as his, immediately on its publication.

Sect. V. *Of the Persons for whose Use the First Epistle of John was written.*

Lardner, Can. vol. 3. p. 273. saith of this epistle, "As the "writer does not at the beginning prefix his name, nor any "where else mention it in the epistle; so neither does he de- "scribe, or characterize the persons to whom he writes, by the "name of their city or country, or any such thing."

Augustine, Cassiodorius, and Bede, inform us, that the first epistle of John was anciently called, *the epistle to the Parthians*: as if it had been written to the Jewish believers in the country of Parthia; which Estius saith lay between the Tigris and the Indies. For in that country, as Josephus informs us, Antiq. lib. xxiii. c. 12. there were many Jews, of whom, it is probable, some were converted to Christianity. For Luke, speaking of the Jews, who came to Jerusalem to worship at the feast of Pentecost, which immediately followed our Lord's ascension, and who heard the apostles preach after the Holy Ghost had fallen on them, mentions first of all, *Parthians*.

Estius, following the tradition preserved by Augustine, was of opinion, that as Peter wrote his epistle to the strangers of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, so John wrote his first epistle to the strangers of the dispersion in Parthia, and the neighbouring countries; and to persons of all ages in these countries, as he himself testifies, chap. ii. 13, 14. 18. because he had a concern for the salvation of all.

Whiston, in his commentary on John's epistles, saith, "None "of

" of these three epistles of St John were written to the Par-
" thians, as some later Latin writers have supposed; but rather
" to the Christians or churches of Asia near Ephesus." This opinion he supports, " by the perfect silence of all true anti-
" quity, as to St John's ever preaching in Parthia; and from
" the account which we have in Eusebius from Origen, that
" Parthia was St Thomas' province, and Asia St John's; as also
" from the account in the Recognitions, ix. 29. That Thomas
" really preached the gospel in Parthia, without a syllable of
" St John thereto relating. All which," says he, " makes it
" plain, that this pretended direction of any of St John's epi-
" stles to the Parthians stands on no good authority at all. And
" it is not improbable, that the occasion of this error, was bare-
" ly a false reading in some ancient manuscripts, where πρὸς
" Παρθους, *to the Parthians*, was read for Παρθενους, *to the virgins*:
" which latter inscription might easily be applied to the first
" epistle. For as it is chiefly addressed to young Christians,
" yet uncorrupted both as to fleshly and to spiritual fornication,
" such as in St John's revelations are called παρθενοι, *virgins*; so
" was the second epistle anciently affirmed by some to be writ-
" ten *to the virgins*; as we learn from Clement of Alexandria
" in Cassiodorius," that is, as Lardner observes, from Clement's Adumbrations on the Catholic epistles, translated by order of Cassiodorius. But as L'Enfant hath remarked, there is nothing in the second epistle which suits virgins more than other Christians.

Oecumenius, in his comment upon the last verse of this epistle, says it was written to the whole church in general. And in the proem to his commentary upon the second epistle, he calls the first a catholic epistle, and says, " That epistle is not writ-
" ten to a certain person, nor to the churches of one or more
" places, as the blessed Peter's to the Jews in their dispersion;
" nor as James before him to the twelve tribes of the Jewish
" people. But he writes to all the faithful in general, whether
" assembled together, or not; for which reason there is no in-
" scription to that epistle, as there is to the other two."—" To
" me, therefore," said Lardner, " it seems that this epistle was
" designed for the churches of Asia under St John's inspection,
" and for all other Christians into whose hands it should come."
—Lampe says, " We easily admit that Jewish believers are
" specially regarded in this epistle. Nevertheless, we think that
" St John directed it to all believers of his time in general;
" forasmuch as there appears not in it any expression of limi-
" tation."---Nevertheless, chap. ii. 2. " He is the propitiation for our sins, and not for ours only, but even for those of the whole world," seems to intimate, that this epistle was intended chiefly, though not exclusively, for the Jewish believers in Judea

dea and the neighbouring countries. To this opinion Oecumenius likewise inclines; for in his note on chap. ii. 2. he thus writes, "This John said, either because he wrote to Jews, and "intended to shew that the benefit of repentance was not re- "strained to them, but extended to Gentiles also; or else that "the promise was not made to the men of that time only, but "likewise to all in future times."

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

IT is remarkable, that the apostle begins this epistle with a confutation of those corrupt teachers, whom he afterwards calls *antichrists*, but who were named by the ancient fathers *Docetæ*, because, as was observed, pref. sect. 3. they affirmed that Christ had not come in the flesh, and that the things which were related concerning him by the evangelists, were not really done and suffered by him, but were transacted in appearance only. For he assures us, that the evangelists and apostles testified to the world, nothing concerning the life of the Word in the flesh, but what they had heard with their ears, and seen with their eyes, and handled with their hands; founding their attestation on the evidence of their own senses, ver. 1.—So that the apostles, who accompanied the Word during his abode on earth, bare witness to his life in the flesh, as it was plainly manifested to their senses, ver. 2.—And, that they declared these incontestible facts to the world, that all who received them, might have fellowship with the apostles, through their believing the truth. This he told them, would be a great honour to them, because the apostle's fellowship was with the Father of the universe, and with his Son Jesus Christ, ver. 3.—John mentioned the honourableness of being in the fellowship of the Father and of his Son Jesus, because the heathens boasted to the believing Jews and Gentiles, of the honour which they derived from their fellowship in the Eleusinian and other mysteries. But these were far inferior to the Christian fellowship in this respect, that the heathen gods, the supposed heads of the heathen fellowships, were mere non-entities, 1 Cor. viii. 4. Or if any of them were real beings they had no power in the affairs of the world. Whereas the Father and his Son Jesus Christ, the heads of the Christian fellowship, governed the whole affairs of the universe without controul. These things

concerning the heads of the Christian fellowship, the apostle told them he wrote, that their joy in being members of such an honourable and powerfully protected fellowship, might be complete, ver. 4.—Further, that the believing Jews and Gentiles might know the advantages also which they enjoyed in the Christian fellowship, he told them, This is the message which we apostles have received from Christ, and which we declare to you, the initiated into our fellowship, That God is light, and in him is no darkness at all; He is goodness and truth, without any mixture of evil or error. Wherefore, the discoveries made in the gospel, to the initiated into the Christian fellowship, concerning the nature and perfections of God, were very different from, and far superior to the boasted discoveries made to the initiated in the heathen mysteries, who were made to believe that their gods practised every sort of vice, and that their votaries worshipped them acceptably by imitating them in their vices, ver. 5.—To shew that the character and manners of the initiated into the fellowship of God, were of a very different nature from those of the initiated into the heathen fellowships, the apostle declared, That if any one pretended to be a member of the fellowship of God, who lived in wickedness, he lied, and was no member of the fellowship of God, who is infinitely holy, and admits none but the holy into his fellowship, ver. 6.—In the mean time, to encourage the disciples of Christ, to imitate the head of their fellowship, in his moral perfections, the apostle assured them, That if they walked in holiness as God is holy, they would certainly have fellowship with God, and the blood of Jesus Christ his Son, would procure them pardon for all such sins as they might fall into, not presumptuously, but through human infirmity. Such is the nature of the Christian fellowship, and such its unspeakable advantages, ver. 7.

To his account of the motives offered in the gospel, to the members of the fellowship of God to live in holiness after the example of God, the apostle subjoined an express condemnation of the corrupt doctrine of the Nicolaitans, described, pref. sect. 3. toward the close. For he declared, That whosoever saith he hath no sin to be cleansed from, deceiveth himself, and the true Christian doctrine is not in him, ver. 8.—He, therefore, advised every one to confess his sins to God, who, agreeably to his promise published in the gospel, and to his own righteousness, will cleanse penitent sinners from the pollution and punishment of all their sins, ver. 9.—Farther he declared, if any one affirmeth that he hath no sin to be cleansed from, he strives to make God a liar, who, as the apostle observes in the beginning of the next chapter, hath sent his Son to be a propitiation for the sins of the world, ver. 10.

NEW

NEW TRANSLATION.

CHAP. I. 1 That which was from the beginning,[1] which we have heard, which we have seen with our eyes, which we have *contemplated*,[2] and our hands have handled[3] *concerning the living word.*[4]

COMMENTARY.

1 *That which was from the beginning* of the gospel, *which we* apostles *have heard* with our ears, *which we have seen with our eyes, which we have contemplated* at leisure and with the greatest attention, *and our hands have handled pertaining to the* really *living word.*

Ver. 1.—1. *That which was from the beginning.* As the apostle is here describing, not *the word* simply, but *the living Word*, the Son of God made flesh, he doth not say, εν αρχη, *in the beginning*, as he doth, John i. 1. but απ' αρχης, *from the beginning*; a phrase used in other passages, to denote the beginning of the gospel. See John xv. 27. Acts xxvi. 4. 1 John ii. 7. 24. iii. 11. 2 epistle, ver. 5, 6.—*That which was from the beginning*, which the apostles heard and saw, and contemplated and handled, was *the life of the Word in the flesh*, together with his doing and suffering all the things related of him in the gospel; namely his baptism, the descent of the Holy Ghost on him at his baptism, his temptation of the devil in the wilderness, his preaching, his miracles, his transfiguration, his agony in the garden, his trial and condemnation by the Jewish council, his death on the cross, his resurrection from the dead. Also the eye-witnesses conversing with him, and handling his body after his resurrection, his eating and drinking with them at different times, and his ascending into heaven in a shining cloud, while they looked on.

2. *Which we have seen with our eyes, which we have contemplated.* The expression ὁ ἑωρακαμεν, *which we have seen*, is different from ὁ ἐθεασαμεθα. For the latter, as distinguished from the former, denotes the apostle's beholding attentively and considering at leisure, the life of the Word in the flesh; his words, his actions, his sufferings, and all the other particulars by which he manifested the reality of his life in the flesh. To mark this difference in the expressions, I have translated ὁ ἐθεασαμεθα, *which we have contemplated.*

3. *And our hands have handled.* In this John alludes to what Christ said to his disciples, when he appeared to them after his resurrection, Luke xxiv. 20. *Handle me and see; for a spirit hath not flesh and bones, as ye see me have.*—On many other occasions, the disciples had an opportunity of handling their master, and knowing that he had a real body. For example, when he washed their feet; when he took Peter by the hand to prevent him from sinking as he walked on the water; when the disciples gave him the loaves and fishes, and when he, after multiplying them, put them into their hands to be distributed to the multitude. John, in particular, had an opportunity of feeling Christ's body, when he leaned on his bosom, during the last passover supper, John xiii. 23.

4. *Concerning the living word.* Περι του λογου της ζωης: literally *concerning the word of life.* But the expression is an Hebraism, which, as the

2 (Και, 207.) (For the life [1] was manifested, [2] and we have seen IT, and bear witness, and *declare to* you *that life which IS eternal*, which was with the Father, [3] and was manifested *to* us.)

2 *For the life* of the Word, or Son of God in the flesh, *was manifested* to the senses of all who conversed with him. *And we* apostles, who accompanied him during his abode on earth, *have seen it, and bear witness, and declare to you that life which is eternal, which the Word possessed with the Father, and* which *was manifested to us* at his baptism, transfiguration, and resurrection.

the context sheweth, ought to be translated, *concerning the living word.* See Ess. iv. 18.---The sentiment in this clause, John hath expressed more fully in his gospel, chap. i. 4. where speaking of the Word he saith, *In him was life, and the life*, namely of the Word, *was the light of men.* And ver. 14. *The Word was made flesh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth.* The heresy which the apostle condemned in this and the following verse, is mentioned, 2 epistle, ver. 7. *Many deceivers are entered into the world, who do not confess Jesus Christ did come in the flesh.* See Preface to 1 John, Sect. 3. paragr. 2. Also 1 John iv. 3. note 1. In opposition to that pernicious doctrine, which overturned the gospel entirely, John solemnly affirmed, That what he and his brethren apostles published to the world concerning the real manifestation of the Word or Son of God in the flesh, and concerning his actions and sufferings in the flesh, all actually happened. That having heard him speak, and seen him die, and handled him both before his death and after his resurrection, they could not be mistaken in believing that he really appeared in the flesh.

Ver. 2.---1. *The life.* By this expression Benson understands *Christ* himself *the author* of eternal *life*, chap. v. 11. But as the apostle adds *that they had seen the life*, I rather think he means the life of the Word in the flesh.

2. *Was manifested.* Εφανερωθη. This word is applied, not only to our Lord's appearing in the flesh, but to his second appearing at the end of the world, chap. ii. 28. See note 2. on that verse, and 1 Pet. i. 7. note 2.

3. *And declare to you that life which is eternal, which was with the Father and was manifested to us.* By *the life which is eternal, which was manifested to the apostles*, some understand that immortal life of blessedness which was brought to light, and promised in the gospel to believers. But as that life is said to have been with the Father, it must mean, either *the eternal life*, or existence of the Father himself, or of some other person. Now since the eternal existence of the Father could not be manifested to the apostles by revelation, which presupposes the existence of God, *the life which is eternal* must be that which the Word, or Son, possessed with the Father before the world was; and which was manifested to the apostles at our Lord's baptism and transfiguration, when, by a voice from heaven, God declared him his

3 That which we have seen and heard [1] *we declare to* you, [2] that ye also may have fellowship [1] with us: and our fellowship (δε) *truly* is with the

3 I say, *that which we* apostles *have* actually *seen and heard*, pertaining to the appearing of the Word in the flesh, *we declare to you* as absolutely certain, *that*, by believing our testimony, *ye also may enter into our*

his beloved Son: It was manifested likewise by God's raising Jesus from the dead.---That this ver. 2. is a parenthesis, is evident from the repetition of the words of the first verse, in the beginning of the third.

Ver. 3.---1. *That which we have seen and heard.* John having affirmed this in the first verse, he repeats it here to shew that he and his brethren apostles were the persons to whom Christ said, Mat. xiii. 16. *Blessed are your eyes for they see, and your ears for they hear.*---Further, because the apostles by hearing and seeing had the fullest assurance of the things which they testified concerning their master, John told the elders of the Jews, Acts iv. 20. *We cannot but speak the things which we have seen and heard;* namely the doctrine, miracles, resurrection, and ascension of their master, and his return to judge the world.

2. *We declare to you.* As I am of the opinion of those who think John wrote his gospel a considerable time before the destruction of Jerusalem, I suppose he here alluded to his own gospel, in which he had related the particulars, whereby the Word was proved to have been made flesh.

3. *That ye also may have κοινωνιαν fellowship with us.* In scripture, κοινωνια signifies both the communication of something to others, and the participation of something with others: *A joint participation.* In the former sense it is used, 2 Cor. ix. 13. where it is translated, *distribution.* In the latter sense it is used, 1 Cor. x. 16. *Is it not κοινωνια the joint participation of the blood of Christ?* The Greeks likewise, as Chandler informs us, in his note on Ephes. v. 11. used the word κοινωνια, to denote a participation in their religious rites and mysteries, and in the benefits supposed to be procured by them.---Κοινωνια also signifies *A fellowship*, or company of men joined together by some common bond, for the purpose of obtaining certain advantages by means of their union. Among the heathens there were a variety of such fellowships, called by the Latins *Sodalitia.* And because many of them were instituted for celebrating the mysteries, or secret worship of their gods, the particular god in honour of whom the fellowship was instituted, was considered as the head of it, and the author of the benefits which the associated expected to derive from their fellowship in his worship.—In this sense, the word *fellowship*, is with great propriety applied to the disciples of Christ united, by their common faith, into one society or church for worshipping the only true God, through the mediation of his Son Jesus Christ, and for receiving from him through the same mediation, the great blessings of protection and direction in the present life, and of pardon and eternal happiness in the life to come.—Agreeably to this account of the Christian fellowship the apostle in this 3d verse contrasts the

Father, and with his Son Jesus Christ. [4]

fellowship; and our fellowship truly is with the Father of the universe, *and with his Son Jesus Christ*; consequently it is a more honourable and a more powerfully protected society, than any of the heathen fellowships.

the heads thereof with the heads of the heathen fellowships: *Truly our fellowship is with the Father, and with his Son Jesus Christ.* The heads of the Christian fellowship are the great Father of the universe, and his Son Jesus Christ, who governs the world under him. Whereas the heads of the heathen fellowships, were mere non-entities. Or if any of them were real beings, they had no power in human affairs: consequently their votaries could derive, neither protection, nor any blessing whatever from them.—Farther, in verse 5. the apostle contrasts the knowledge of the nature and perfections of the true God, communicated in the gospel to the members of the Christian fellowship, with the knowledge of the pretended heathen divinities, communicated in their mysteries to the initiated. *This is the message we have received from him and declare to you, that God is light, and in him is no darkness at all.* He possesses every possible perfection, and is absolutely free from evil. Whereas the heathen gods, according to the representation given of them in their mysteries, were polluted with every kind of vice.—Next, in verse 6. he contrasts the character and manners of the members of the fellowship of the true God, with the character and manners of the initiated into the fellowships of the heathen gods. No person could be in the fellowship of the Father who habitually practised any wickedness. Whereas, to be in the fellowship of the heathen gods, it was necessary to imitate them in their characters and vices.---In verse 7. the apostle contrasts the benefits which the members of the fellowship of God, who imitate him in his moral qualities, receive from him, with the benefits which the votaries of the heathen gods receive from them. The former are the objects of God's love and care, and are cleansed both from the power and from the punishment of their sins through the blood of Christ: Whereas the latter receive neither of these blessings from their gods; nor indeed any benefit whatever.

Before this note is concluded, it may be proper to observe, that κοινωνια *fellowship*, is used by the apostle Paul likewise, to denote that intercourse which the members of a fellowship or society have with each other, 2 Cor. vi. 14. *Now what* κοινωνια (fellowship) *intercourse hath light with darkness?*

4. *And our fellowship truly is with the Father, and with his Son Jesus Christ.---Fellowship with the Father and the Son*, means our being members of that religious community, of which the Father and Son are the heads; and our sharing in all the benefits which the members of that community derive from the Father and the Son, on account of their relation to them, as votaries or worshippers.---Paul likewise hath mentioned this fellowship, under the denomination of the fellowship of Christ. 1 Cor. i. 9. *Faithful is God, by whom ye have been called into the fellowship of his Son Jesus Christ our Lord.*

Ver. 4,

4 And these things *we* [1] *write to* you, that your joy may be *complete.*

4 *These things* concerning our fellowship with the Father and the Son, *we write to you* who have entered into our fellowship, *that your joy*, on account of the great honour and safety which ye have obtained therein, *may be complete.*

5 (Και, 224.) *Moreover, this* is the message [1] which we have heard *from* him, and declare *to* you, [2] that

5 *Moreover*, to shew you the advantage of being members of our fellowship, *this is the message which we* apostles *have heard from the living*

Ver. 4. *These things we write.* Estius saith, the apostle useth the plural *we*, because the things which he wrote were perfectly consonant to the doctrine of his brethren apostles.

Ver. 5.—1. *This is the message.* Here the common reading is, επαγγελια, *the promise.* But our translators have justly followed the reading of above thirty MSS. and several ancient versions, which have here αγγελια *the message.* Or they have supposed, that επαγγελια may be translated *a message.* For it is plain, that the apostle is not speaking of *a promise*, but of *a message.*

2. *Which we have received from him, and declare to you.* The initiated into the heathen fellowships gloried in their mysteries, or hidden doctrines, as the only effectual means of purifying the soul from ignorance and error. But the real tendency of these mysteries was to corrupt the minds of the initiated, with false notions of the objects of their worship, and of the duties of morality: for which reason they were always communicated under the seal of the greatest secresy. See pref. to Ephesians, sect. 7. paragr. 4. The Christian mysteries, or doctrines, being of a very different nature, and having a real tendency to enlighten the soul, the apostles published them to all mankind: particularly that great doctrine concerning the nature of God, which was delivered to them by Christ as a message from God himself, namely, *That God is light*, He is righteousness, goodness and truth; *and in him is no darkness at all*, no ignorance, nor error, nor evil of *any* kind. See the following note 3. Moreover, he is the source of all the knowledge, truth, and goodness existing in the universe. This important doctrine, having been delivered by the living Word, as a message from God himself to the apostles, their declaration of it was thereby rendered more solemn and certain.---Thus it appears, that while the minds of the heathens were utterly corrupted by the representations given of their gods in the mysteries, the initiated in the fellowship of Christ, had in their mysteries, that is in the preaching of the word and in the sacraments, the highest ideas given them of the holiness and other perfections of God; and were taught to aspire after the greatest sanctity of manners, by imitating him.

This message concerning God, so solemnly declared by the apostle, may have been designed likewise as a condemnation of the impure doctrines and practices of the Nicolaitans, and other heretics, who in the first

God is light, [3] and in him is no darkness at all.

6 If we say, [1] (Οτι, 260.) *Certainly* we have fellowship with him, (και, 211.) *although we* walk in darkness, we lie, and do not the truth.

7 But if we walk in the light, as he is in the light, [1] we have fellow-

Word, and which we *declare to you, that God,* the Father of the universe and head of our fellowship, *is possessed of all moral perfection, and in him is no evil* nor error *at all.*

6 Wherefore, *if we say, Certainly we have fellowship with God,* (ver. 3. note 3.) *although we practise wickedness, we lie and do not the truth;* we do not act agreeably to the true doctrine of the gospel, nor to the true nature of the fellowship which we pretend to have with God.

7 *But if we practise holiness, after the example of God* the head of our fellowship, *who is infinitely pure,* he

first age, endeavoured to seduce the faithful to commit idolatry, lewdness, and other impurities.

3. *That God is light, and in him is no darkness at all.* Light being the purest of all material substances, and that which, by means of the eye, conveys to the mind pleasures more grateful, and more various, than those communicated by the other senses, it is fitly used, metaphorically, to denote knowledge and virtue. Wherefore, when we are told that God is *light*, it signifies not only that he is infinite in knowledge, and possessed of all moral perfection, without the least mixture of evil, but that the contemplation of his nature and perfections is as pleasant to the minds of his rational creatures, as light is to the eye.---On the other hand, *darkness* admitting all manner of mixtures, and concealing every thing from our view, and being extremely unpleasant as well as hurtful, is used with propriety to denote *ignorance, error,* and *moral evil* or vice, which of all things are the most destructive of our rational nature. Hence the devils, the most immoral beings in the universe, and the greatest promoters of ignorance and wickedness, are styled, Ephes. vi. 12. *The rulers of the darkness of this world*: and their kingdom is called, Luke xxii. 53. and Col. i. 13. *The power of darkness:* And the idolatrous heathen their subjects, who were converted to Christianity, are said, Ephes. v. 8. to have *been formerly darkness, but now light in the Lord.* So likewise the Jews converted to Christ, are called, Col. i. 12. *Saints in the light.*---Bengelius thinks the apostle, by calling God *light*, means to tell us, that God is to the eye of the mind what light is to the eye of the body.---Estius in his note on this verse says, the Manicheans held that God is a light visible to the bodily eye, and that Christ is the visible sun which we behold.

Ver. 6. *If we say.* This is an expression repeatedly used by John, the meaning of which according to Bengelius is, If we endeavour to persuade ourselves and others.

Ver. 7.---1. *But if we walk in the light, as he is in the light.* The apostle doth not say, *as he walketh in the light*, but *as he is in the light*, to shew that God is essentially and perfectly holy.

2.

ship with one another,[2] and the blood of Jesus Christ his Son cleanseth us from all sin.[3]

8 If we say (see ver. 6. note) that we have no sin,[1] we deceive ourselves, and the truth is not in us.

and *we have fellowship with one another;* he by bestowing and we by receiving happiness. *And the blood of Jesus Christ his Son*, shed as an atonement, *will deliver us from the punishment of all our sins.*

8 *If we say*, with the Nicolaitans, *that we have no sin to be cleansed from*, being allowed under the gospel to do what we list, *we deceive ourselves, and the true doctrine of God is not in us.*

2. *We have fellowship with one another.* As the apostle is speaking here, not of the fellowship which Christians have with each other, but with the Father and with his Son Jesus Christ, *fellowship* μετ' αλληλων *with one another*, must mean *fellowship* or intercourse between the head and the members of the community. This fellowship consists in the Father's bestowing blessings on us through the mediation of Christ; and in our receiving these blessings from the Father and the Son with thankfulness.—In some MSS. the reading here is, μετ' αυτου, *with him.* But it makes no alteration in the sense.

3. *And the blood of Jesus Christ his Son cleanseth us from all sin.* As the apostle in this passage represents our being cleansed from all sin as the effect of our walking in the light, it is evident that by our being cleansed from all sin, he doth not mean our being delivered from the power but from the punishment of sin: a blessing which hath been procured by the blood or death of Christ as a propitiatory sacrifice. Accordingly Christ's blood is said, Heb. ix. 14. to cleanse the conscience of sinners from dead works; that is, from those fears which always accompany the consciousness of having done works which deserve eternal death. Our actual deliverance however from punishment is not accomplished in the present life; but it is promised in the gospel to all who walk in the light; and that is sufficient.—But there is *a cleansing from all sin*, in another sense, which is begun in the present life by the blood of Christ, who having died to procure us the influences of the Spirit for sanctifying our natures, may be truly said to cleanse us from all sin by his blood. Of this cleansing the apostle does not speak in this verse, as was observed above: But he speaks of it ver. 9.

Ver. 8. *If we say that we have no sin, we deceive ourselves.* This the apostle declared in opposition to the Nicolaitans and Simonians, who corruptly fancying that under the gospel dispensation no action whatever was forbidden, argued that they did not sin by any thing they were pleased to do.---As the *cleansing of men from all sin*, mentioned in the preceding verse, doth not mean that believers are pardoned and rendered perfectly holy in the present life, but only that the pardon of all their sins is attainable, and that the sanctification of their nature is begun and only gradually carrying on, the apostle without contradicting himself, might affirm that whosoever saith he hath no sin, deceiveth himself. For, through the infirmity of human nature and the strength of temptation, the holiest sometimes fall into sin; but they quickly

9 If we confess our sins, he is faithful and just (ινα αφη) *so that he can forgive* sins *to us*, and cleanse us from all unrighteousness. (See ver. 7. note 3.)

9 The doctrine of the Nicolaitans that believers have no sin to be pardoned, doth not afford men more comfort than the true doctrine of the gospel; which is, *If we confess our sins* to God with a firm resolution to forsake them, *he is faithful* to his promise, *and just* to his Son whom he sent to save sinners; *so that he can forgive sins to us and cleanse us from all unrighteousness* by his Spirit.

10 If we say that we have not sinned, we make (Ess. iv. 1.) him a liar, and his word is not in us.

10 *If*, with the Nicolaitans, *we say that we have not sinned* by any thing we have done, because all actions are free to us, *we* endeavour to *make God a liar*, who by appointing his Son to die as a propitiation, and by promising to pardon us on account of that propitiation, hath declared that we are sinners; *consequently his word is not in us.*

recover themselves by repentance: So that they do not continue in sin. ---This text with chap. iii. 3. overthrows the Pelagian notion, that good men may live without sin: and that many good men have actually so lived.

Ver. 9. *If we confess our sins, he is faithful and just, so that he can forgive.* Here the apostle shews what is necessary on our part for obtaining pardon through the blood of Christ. We must confess our sins to God. He mentions confession; not as if it were the only thing necessary; but because it is the first step towards repentance and reformation; and because, if it is sincere, it will be followed with reformation, without which no sinner will be pardoned, if space of amendment is allowed to him.

CHAPTER II.

View and Illustration of the Doctrines and Precepts contained in this Chapter.

THE apostle, in the preceding chapter, having mentioned the honour which believers derive from being members of the fellowship of God and of his Son Jesus Christ; also having shewed the obligation which lieth on all the members of that honourable fellowship, to imitate God and Christ in their holiness, and described the benefits to be obtained by being in that fellowship,

ship, particularly the great benefit of being cleansed from their sins through the blood of Christ; he, in the beginning of this chapter, declared that he wrote these things to them, not to encourage them to sin, but to prevent them from sinning. Yet if any one happened to sin, through surprise, or strong temptation, or weakness of understanding, he was not to despair of pardon, provided he repented, and did not continue in his sin; because we have an advocate with the Father, Jesus Christ the just one, ver. 1.—who is the propitiation appointed of God, for the sins of the Jews, and not for theirs only, but for the sins of the whole world; so that penitents of all ages and nations, may expect pardon through the merit of his death, ver. 2.—Next it appears that the Nicolaitans, who like the Jews, (Rom. ii. 17.—20.) were great admirers of knowledge, not only inferred from Christ's words, John xvii. 3. *This is life eternal*, &c. that the only thing necessary to one's obtaining eternal life, was to possess the knowledge of the true God and of Jesus Christ, but affirmed, that the person who possessed this knowledge, was under no obligation to obey God's commandments. For in opposition to these impious tenets, John declared, that it is only by the keeping of God's commandments, that any man can know that he knoweth God aright; consequently, that this is the only right knowledge of God which leadeth men to a holy life, ver. 3.—Wherefore, if any one affirmeth that he knoweth God, and doth not keep his commandments, he is a liar, and the true knowledge of God is not in him, ver. 4.—Farther, it seemeth to have been a doctrine of the Nicolaitans, that the enjoying of sensual pleasures without restraint, was a proper expression of their love and gratitude to God, for his having freed them, under the gospel, from the obligations of morality. For the apostle, in opposition to that impious doctrine, declared, that whosoever keepeth God's injunction to obey Christ's precepts, in that man, the love and gratitude which he oweth to God is carried to perfection; and that such a person may thereby know, that he is in the fellowship of God, ver. 5.—And with respect to fellowship with Christ, the apostle declared, that he who saith he abideth in fellowship with Christ, ought to live in the holy manner, in which Christ lived while he was on earth, ver. 6.

Next, the apostle told his disciples, that in enjoining them to obey Christ's precepts, he wrote no new commandment, but an old commandment given by Moses in the law, who ordered the Israelites to hearken to the prophet, whom God was to raise up from among their brethren, like to him, ver. 7.—But he wrote a new commandment, when he enjoined them to walk even as Christ walked; because it implied, that they were to lay down their lives for one another, (chap. iii. 16.) as Christ laid down his life for them, ver. 8.—And, because some of the Jews, like the initiated

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in the heathen mysteries, thought themselves enlightened persons, notwithstanding they were void of love to the rest of mankind, and even hated them, the apostle told them, that the person who thought himself enlightened, and yet hated his brother, was still in darkness, notwithstanding he called himself a Christian, ver. 9.—But he who loveth his brother, in such a manner as to do him every good office in his power, is in the light; he is a truly enlightened person, and there is nothing in him to occasion his falling into sin, ver. 10.—Then, to impress his disciples the more strongly, with a sense of the obligation they were laid under by the light to love one another, the apostle repeated the sentiment which he had delivered in ver. 9th, that he who hateth his brother is in the darkness of ignorance, and doth not know whither that conduct will lead him, because the darkness of ignorance hath blinded the eyes of his understanding, ver. 11.

Having finished these subjects, John told all the brethren in general, that he was going to write a precept which he knew would be agreeable to them, because their sins were to be forgiven through Christ, ver. 12.—Accordingly, first of all addressing such of them as were of long standing in the church, whom on that account he called *fathers*, he said he would write to them the precept of which he spake, because they had known Christ from the beginning, consequently they would know that what he should write to them was Christ's precept. Then turning his discourse to those who were in the vigour of the Christian life, whom therefore he called *young men*, he observed, that his precept would not be difficult to them, because they had already overcome the wicked one, the devil, by resisting his strongest temptations. And with respect to the newly converted, whom he termed *young children*, what he was going to write would, he believed, be approved by them, because they were acquainted with the will of the Father, ver. 13.—However, before he wrote the precept of which he spake, he told the fathers, that he had written to them the precept of walking as Christ walked, because they had known Christ from the beginning. The same precept he had written to the young men, because they were strong in the Christian virtues through the doctrine of God abiding in them, and because they had already overcome the wicked one, ver. 14.—Having thus roused the attention of the old, the middle aged, and the young, John told them his precept was, not to be in love with the men and manners of the world, neither with the things which the men of the world pursue: because, if any one loveth the world much, the love of the Father is not in him, ver. 15.—Besides, the evil affections towards the things of the world, which subsist in the minds of idolaters and unbelievers, do not proceed from the Father, as wicked men falsely suppose, who

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on that account fancy they may safely gratify them; but they are raised in them, by the things of the world, ver. 16.—Further, though wicked men propose to make themselves happy, by the unrestrained enjoyment of the things which are in the world, they delude themselves. For the world, together with the things which it contains, and the lusts which are gratified by these things, passeth away; they are all of a short duration. But he who doth the will of God by not indulging worldly lusts, shall abide in happiness through all eternity, ver. 17.

At the time John wrote this letter, the Christians in Judea and in the neighbouring countries, were greatly harassed by the unbelieving Jews, in the tumults which they excited immediately before their last war with the Romans. Wherefore, to comfort more especially the newly converted under these sufferings, he assured them that it was the last hour of the duration of the Jewish state; so that the power of their persecutors would soon be broken: And to prove that it was the last hour, he put them in mind that Christ, in his prophecy concerning the destruction of Jerusalem, had mentioned the appearing of many false prophets, as a sign of the impending ruin. Wherefore, since many false teachers, whom the apostle called *antichrists*, because they were opposers of Christ, (ver. 22.) were then going about deceiving many, they might from that circumstance know it was the last hour of the Jewish commonwealth, ver. 18.—These false teachers, the apostle observed, had gone out from them, having been once in the Christian church; but they were not of the number of the teachers, who were commissioned and inspired by Christ. For if they had been of that number, they would have remained with the apostles. But they were permitted to depart from the society of the apostles, that they might be known to be impostors who taught false doctrine, ver. 19.—However, as many of the disciples had the gift of discerning spirits, and could judge with certainty both of teachers and of their doctrine, there was the less occasion to caution them to beware of these deceivers, ver. 20.—The apostle, therefore, added, I have not written to you, because ye know not the truth concerning the life of the Word in the flesh, but because ye know it, and know also that the false teachers affirm an abominable lie in direct contradiction to the truth, when they say Christ did not come in the flesh, neither did any of the things related of him, ver. 21.—Who then, said he, is the liar, or false prophet foretold to arise before the destruction of Jerusalem, but he who denieth that Jesus is the Christ come in the flesh. They are antichrists, who deny the Father's testimony, that he hath sent his Son in the flesh, and the Son's testimony that he actually came in the flesh, ver. 22.—Whosoever denieth Jesus to be the Son of God come in the flesh, doth not acknowledge

acknowledge the Father's testimony, delivered at the baptism and transfiguration of Jesus, ver. 23.—Therefore, said the apostle, let the belief of the Father's testimony concerning his Son, which ye have heard from the beginning, abide in you, that ye may abide in the fellowship of the Son and of the Father, and thereby obtain eternal life, ver. 24.—For this is the promise which the Son hath made in the Father's name, to them who abide in his fellowship; namely, that they shall obtain eternal life, ver. 25.

In apology for his writing with such earnestness, against the teachers who endeavoured to deceive them, he told them he had written these things to them, ver. 26.—notwithstanding he knew they possessed the gift of discerning spirits, and had no need that any one should teach them, unless it was to confirm them in the belief of what they were taught by their own gifts. Wherefore, said he, as your own gifts have taught you that these teachers are antichrists, reject their doctrine, and hold fast the truth concerning Christ, ver. 27.—I say, little children, by holding the truth concerning the Son, and practising holiness, abide in his fellowship, that when he appears to judge the world, we may have confidence of your being accepted, and may not be put to shame by the errors and vices of our disciples, ver. 28.—This excellent discourse, the apostle concluded by saying to them, if ye have a just idea of the righteousness of God, ye will know that every one who resembles God by working righteousness, is begotten of him; he is a child of God, ver. 29.

NEW TRANSLATION.	COMMENTARY.
CHAP. II. 1 My little children[1] these things *I write to* you, that (ιν αμαρτητε, 2d aorist subjunct.) ye *may not sin.*[2]	1 *My dear children, These things I write to you* concerning the faithfulness and righteousness of God in the forgiveness of sins, not to encourage you to sin, but *that ye may not sin*;

Ver. 1.—1. *My little children.* The word τεκνια, being the diminutive of τεκνα, is a tender and affectionate appellation, denoting, as Lardner observes, paternal authority, love and concern, which in the character of an apostle, John might have used in any period of his life; but in this epistle it seems to imply, together with apostolical authority, advanced age.

2. *These things I write to you, that ye may not sin.* Having told them, chap. i. 10. that no man is without sin, it is plain, that by *their not sinning*, the apostle meant, either their not sinning habitually, or their not sinning wilfully.—He wrote the things contained in the preceding chapter to prevent them from sinning, because the consideration that God is faithful to forgive our sins, and to cleanse us from them, suggested chap. i. 9. must have a powerful influence on every good man, to make him solicitous to avoid sin, as far as human infirmity will permit.

(Και, 211.) *Yet* if any *one hath sinned*, we have an advocate [3] with the Father, Jesus Christ the *just one*.[4]

2 And he is a propitiation [1] (περι, 280.) for our sins, and not for ours only, but *even* for THOSE of the whole world.[2]

the consideration of the mercy of God being a strong incitement to avoid sin. Psal. cxxx. 4. *Yet if any one hath sinned*, and hath repented of his sin, let him not despair: We *have an advocate* abiding *with the Father, Jesus Christ the just one*, or Messiah.

2 *And* the merit of his death is so great, that *he is a propitiation for our sins* who have embraced the gospel, *and not for ours only, but even for the sins of the whole world* of penitents who forsake their sins.

3. *We have an advocate with the Father.* Some critics observe that Παρακλητος, *Advocate*, here answereth to *Patronus*, *Patron*, among the Latins. Doddridge thinks the import of this appellation may be illustrated by the custom of tributary states, who were wont to have certain eminent persons residing in the courts of the princes to whom they were tributaries, who negociated their affairs, vindicated their rights, and promoted their interests with the reigning powers.---Concerning the intercession of Christ for his people, see Rom. viii. 34. note 3. Heb. vii. 25.

4. *Jesus Christ the just one.* Δικαιον. This appellation is given to our Lord as the Messiah, in different places of the New Testament, to denote either that he was *just* or *righteous*, in calling himself *the Christ*, and *the Son of God*, (See James v. 6. note 1.) or that he was absolutely free from sin.---It is introduced in this place, to make us sensible of *the dignity* of our advocate, and of *the efficacy* of his intercession on our behalf, founded on the merit of his death.

Ver. 2.---1. *And he is a propitiation for our sins.* The word Ἱλασμος, is no where found in the New Testament but in this passage, and in chap. iv. 10. But it occurs often in the LXX. translation of the Old Testament, where it signifies, *a sacrifice of atonement*. Thus Levit. vi. 6, 7. Numb. v. 8. Κριος ἱλασμυ, is *a ram for a sin-offering*. And Ezek. xliv. 27. προσφερειν Ἱλασμον is *to offer a sin-offering*.---In considering the death of Christ as a sacrifice for sin, John, like the other apostles, followed his master, who in the institution of his supper, directed his disciples to consider it, as designed to bring to their remembrance his blood *shed for the many, for the remission of sins*.

2. *And not for ours only, but even for those of the whole world.* Some commentators by *the whole world*, understand the whole world of the elect. But no where else in Scripture doth *the world* signify the elect. This appellation is given, either to the wicked of the world, (1 John ii. 16. note 1.) or to mankind in general: in which latter sense John uses it here, to shew that Christ is a propitiation, not for the sins of the Jews only, but also for the sins of all mankind. See Oecumenius's excellent gloss on this verse, Pref. to this epistle, Sect. 5. at the end. Farther, as the first clause of the verse, *He is the propitiation for our sins*, must be understood only of the sins of those Jews who were penitent and

3 And *by this we know* that we *have known* him, [1] if we keep his commandments.

3 *And*, since without repentance and reformation no one can be pardoned, *by this we know* most certainly, *that we have known God aright*; have a right knowledge of his goodness; *if we keep his commandments.*

4 He *who* saith (chap. i. 6. note) I *have known* him, and *doth not keep* his commandments, is a liar, [1] and the truth is not in *this man.*

4 *He who saith I have known God, and doth not keep his commandments, is a liar* in so speaking; *and the true knowledge of God is not in this man*; for, by his works, he denieth that God is righteous and good.

5 But *whosoever* keepeth his word, [1] *truly in this man* the love of God [2] *is* perfected. *By this we*

5 *But whosoever keepeth God's injunction,* Matt. xvii. 5. to obey his Son's precepts, *truly on such a person, the love which he bears to God is ren-*

and whose advocate Christ was, so the second clause, *And not for ours only, but even for those of the whole world*, must be understood only of the sins of those throughout the whole world from first to last, who, having repented of their sins, attained to a virtuous manner of living.---For the sense in which Christ died for all, see 2 Cor. v. 15. note 1.

Ver. 3. *By this we know that we have known him*, &c. As the apostle is reasoning here against the Nicolaitans and Gnostics, who affirmed that the only thing necessary to eternal life was the knowledge of the true God, (Pref. Sect. 3.) the relative *Him* in this clause, doth not denote *Jesus Christ*, the immediate antecedent, but *God*, whose mercy in forgiving men's sins was mentioned, chap. i. 9.---The apostle doth not deny the excellency of the knowledge of the true God, nor its efficacy in procuring eternal life: He only affirms that the right knowledge of God necessarily leads to the keeping his commandments: And therefore that the keeping of God's commandments is the only sure mark by which we can know that we have known him aright.

Ver. 4. *He who saith I have known him, and doth not keep his commandments, is a liar.* The Nicolaitans and Gnostics, notwithstanding they lived in an habitual course of the most criminal sensual indulgences, boasted that they were the objects of God's love, and sure of obtaining eternal life, merely because they possessed the knowledge of the true God, and of his mercy in forgiving men's sins. In this boasting, the apostle declared them liars, either because they spake what they knew to be false; or at least what was in itself most false.

Ver. 5.---1. *Whosoever keepeth his word.* Here, *his word*, does not signify *God's commandments in general*, but one commandment in particular, namely that which God gave at our Lord's transfiguration, and which is mentioned ver. 7. under the character of *an old commandment*; being the commandment which God delivered to the Israelites by Moses, to hearken to the prophet whom God was to raise up from among their brethren, like to Moses. See however ver. 7. note.

2. *Truly in that man the love of God is perfected.* The love of God of

know that we are in him.[1]

6 He *who* saith he abideth in him,[1] ought himself also[2] so to walk even as he walked.[3]

dered complete. By this we know assuredly, *that we are in* the fellowship of *God*, and of his Son Jesus Christ.

6 *He who saith he abideth in* the fellowship of *Christ ought himself also so to walk, even as he walked* when he was in the world: that being a much better proof of one's abiding in Christ, than a nominal profession.

of which the apostle speaks, is not God's love to us, but our love to God: Which, when we keep his commandment to obey his Son in all things, is carried to its greatest perfection. Hence Christ said to his disciples, John xiv. 21. *He who hath my commandments and keepeth them, he it is who loveth me.* And 1 John v. 3. *This is the love of God, that we keep his commandments.*

3. *By this we know that we are in him.* To *be in Christ*, is to be a member of that society, fellowship, or church, of which Christ is the head, and to enjoy all the blessings peculiar to that society; and in particular, to be the object of Christ's love, see ver. 6. note 1. This is called chap. i. 3. A *having fellowship with the Father, and with his Son Jesus Christ.* Beza thinks the expression denotes one's union with Christ by affection and interest; because the force of love is such, that the parties are often in each other's thoughts.---Some enthusiasts fancy, that to *be in Christ*, means a personal union with him by a mixture of substances; an error, which hath led enthusiasts into many extravagances.---See ver. 9. note 1.

Ver. 6.---1. *He who saith he abideth in him.* This phrase which so often occurs in John's writings, is founded on our Lord's discourse, John xv. 1,---10. and particularly on ver. 10. *If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.* Wherefore to *be in Christ*, is to *be the object of Christ's* love, and to *abide in Christ*, is to continue in his love, by keeping his commandments. See chap. iv. 15. note 2.---It seems the false teachers boasted of their abiding in Christ, merely through the power of knowledge. But to overturn that pernicious doctrine, our apostle appealed to Christ himself, who, in the words just now quoted, declared the keeping of his commandments to be the only method of procuring his love, and abiding in it.---Though the phrase *abide in Christ*, be taken from the similitude of the vine and its branches, mentioned John xv. 4. which are substantially united, it does not signify a personal union with Christ, as was hinted, ver. 5. note 3. But that union of sentiment, affection and will, which subsists between him and all his real disciples, the members of his fellowship.

2. *Ought himself also.* The word *also* implies, that besides a person's saying that he abideth in Christ, he ought likewise to walk, or behave, as Christ behaved while on earth.

3. *So to walk, even as he walked.* He ought to abstain from sin, chap. iii. 8. and follow Christ's example in piety, temperance, justice, benevolence, disinterestedness, and charity to the poor. More particularly,

. 7 Brethren, I *do not write* a new commandment *to* you, but an old commandment ' which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

7 *Brethren, I do not write a new commandment to you*, when I tell you that, by complying with God's injunction to hear his Son, the love of God is perfected in you: *But* I write *an old commandment* delivered by Moses, Deut. xviii. 15. *which ye* likewise *had from the beginning. The old commandment is the word* God uttered at Christ's baptism and transfiguration, ordering men to obey him; *which* word *ye have heard* us declare *from the beginning.*

8 (Παλιν, 268.) *On the other hand*, I write *to* you a new commandment, '

8 *On the other hand*, when I exhort you to walk as Christ walked, *I write to you a new commandment*,

cularly, he ought to carry his imitation of Christ's benevolence, so far as to lay down his life for the brethren, when called by God to do so, chap. iii. 16.---While Christ lived on earth, he was subject to all the trials, and temptations, and sufferings, to which men are exposed. These he bare with admirable patience and fortitude. His behaviour therefore under sufferings, is a pattern which his disciples ought also to imitate.

Ver. 7. *But an old commandment.* Because the apostle affirmeth, that in saying, ver. 5. *Whosoever keepeth his word*, &c. he did not write a new commandment, but an old commandment which they had heard from the beginning, in explaining ver. 5. I supposed *his word*, to mean God's command to the Israelites, Deut. xviii. 15. to hearken to the prophet he was to raise up to them, like to Moses; which commandment was certainly an old commandment, though it was renewed by a voice from heaven at Christ's baptism and transfiguration.---However, if the reader is of opinion that *His word*, ver. 5. is *Christ's word*, or *precepts in general*, it makes not the least alteration in the sense of the passage.---The voice from the excellent glory, by which, at our Lord's transfiguration, God declared him *his beloved Son*, and commanded the disciples to hearken to him, Moses and Elijah being present, was an authentic and clear attestation, that Jesus is the prophet of whom Moses spake in the law. This miraculous attestation, and divine command to mankind to hearken to Jesus, being frequently repeated by the apostles, and referred to in their sermons and conversations, (2 Pet. i. 17.) John had good reason to call it *a commandment, which they had heard from the beginning.*

Ver. 8.---1. *On the other hand, I write to you a new commandment.* The *old* commandment is that mentioned, ver. 5. that *we keep God's word*, or command delivered by Moses, Deut. xviii. 15. which in reality was a command to us to obey all Christ's precepts.---The *new commandment* of which the apostle speaks, is that contained in ver. 6. That Christ's disciples *ought to walk even as he walked:* and in particular,

That

which is true (ιν, 168.) *concerning* him and *concerning you.* [2] *For* the darkness *is passing away*, and the *light which is true* now shineth.[1]

which is true concerning him seeing he laid down his life for men, *and concerning you*, who ought to imitate him. *For the* former *darkness* of heathenism and Judaism *is passing away, and the light* of Christ's doctrine and example, *which is* the *true* light, now shineth, and teacheth you to lay down your lives for the brethren after his example.

9 He *who* saith he is in *this* light, [1] (και, 211.) and *yet* hateth his brother, is in *the* darkness *until* now.

9 *He who saith he is in the* true *light and yet hateth his brother, is in the darkness* of ignorance and wickedness *until now*, whatever his pretensions may be.

That as Christ laid down his life for his people, they ought to lay down their lives for one another, chap. iii. 16. Thus to walk as Christ walked, John, with great propriety, termed *a new commandment*, because, notwithstanding the precept *to love* one another was strongly enjoined in the law of Moses, consequently was not a new commandment, the precept to love one another *as Christ loved us*, is certainly a new commandment, and is so termed by Christ himself, John xiii. 34. *A new commandment I give to you, that ye love one another; as I have loved you, that ye also love one another.* This new commandment, being included in the precept ver. 6. of *walking even as Christ walked*, the apostle called that precept *a new commandment*, and thus explained it, chap. iii. 16. *He laid down his life for us, therefore we ought to lay down our lives for the brethren.*

2. *Which is true concerning him and concerning you.* Αληθες being in the neuter gender, cannot be construed with εντολη, *commandment*, which is feminine. We must therefore supply πραγμα, or some such general word expressive of the subject of the command. See Ess. iv. 21.---By saying, that the thing enjoined in the new commandment, was true concerning the persons to whom the apostle wrote, he perhaps meant, that some of them had already hazarded their lives in assisting their brethren.

3. *For the darkness is passing away, and the light which is true now shineth.* By the darkness which was passing away, we may understand, not only the darkness of heathenism, but the darkness of the Mosaic dispensation, together with the corrupt doctrines and practices of the Jews under that dispensation: and particularly, the impious notion that they were commanded in the law to hate the Gentiles, Math. v. 43. This darkness παραγεται was gradually passing away, by means of the shining of the light which was true, that is, by the publication of Christ's doctrine and example in the gospel.---The Mosaic law, with its obscure types, was likewise ready to vanish in consequence of the destruction of Jerusalem, and the dispersion of the Jewish nation, which were soon to happen.

Ver. 9. *He who saith he is in the light.* The apostle had declared, chap.

10 He *who* loveth his brother abideth in *this* light, and there is *no stumbling block* (w, 163.) *to* him.[1]

11 But he *who* hateth his brother, is in *the* darkness,[1] and walketh in *that* darkness, and *doth not know* whither he

10 *He who loved his brother, abideth in the true light*; He is truly enlightened with the doctrine and example of Christ; *and there is nothing to him to occasion his falling into sin.*

11 *But he who hateth his brother, is* still *in the darkness* of error and wickedness, *and walketh in that darkness, and doth not know the miserable end of such a course of life. For the*

chap. i. 5. *That God is light*, and chap. i. 7. That *if we walk in the light, we have fellowship with him.* And ver. 8. of this chapter, That *the light which is true now shineth*, namely by the preaching of the gospel. From these things he justly inferred in this verse, That *he who saith he is in the light;* that is, in the fellowship of God, and well instructed in the doctrines of the gospel, *and yet hateth his brother, is in the darkness till now:* He is still in ignorance and wickedness, and is no member of the fellowship of God, notwithstanding his loud pretensions to illumination.

Ver. 10. *He who loveth his brother abideth in the light, and there is no stumbling block to him.* This is an allusion to Christ's words, John xi. 9. *If any one walk in the day he doth not stumble, because he seeth the light of this world. But if any one walk in the night he stumbleth, because there is no light to him.*---The apostle, by comparing *benevolence* to the light of day, hath beautifully illustrated its efficacy in directing men's actions. By expelling ill-will, pride, anger, immoderate selfishness, and all other evil-passions which are occasions of sin, love removes every stumbling-block lying in one's way, and enables him to do his duty to his neighbour with ease and pleasure.---Schismatics and heretics, on pretence of having attained to a greater knowledge of the truth, and a greater purity of conduct than others, think themselves authorized to hate and persecute those who differ from them in opinion and practice. But these persons, being void of the dispositions of the really illuminated, are not in the light, but stumble, or sin in their treatment of their brethren.---In the same manner, They who are severe in censuring the faults of others, or who aggravate them, and refuse to forgive them, being destitute of love, are not in the light, but are still in the darkness of ignorance and error; as the apostle remarks in the following verse.

Ver. 11. *But he who hateth his brother is in the darkness, and walketh in that darkness.* By representing a malevolent person as involved in the darkness of night, the apostle strongly expresseth the pernicious nature of malevolence. It blinds a man's reason to such a degree, that he doth not see what is right; it extinguisheth every virtuous inclination which would lead him to do what is right, and putteth him wholly under the power of anger and revenge: So that in this darkness he is in danger, not only of stumbling, but of destroying himself, *not knowing whither he goeth.*

Ver.

goeth, because *the* darkness hath blinded his eyes.

12 Little children, ' I write *to* you, *because sins* are forgiven you (δια, 112.) on *account of* his name. (Ess. iv. 51.)

13 Fathers, ' I write *to* you, because ye have known (τον, 72.) *him* ' *from* the beginning. Young men, I write *to* you, because ye have overcome

darkness hath blinded his eyes, the eyes of his understanding.

12 *Dear children, I write to you* the precept which I shall mention immediately, (ver. 15,) *because sins shall be forgiven you on account of Christ* at the judgment, if ye repent and forsake your sins.

13 *Old Christians, I write to you* what follows, ver. 15. because ye *have known Christ ;* his doctrine, and precepts, and manner of life ; *from the beginning*, and must know that what I am going to write, is his

Ver. 12. *Little children.* Because this appellation is used, ver. 1. to denote Christians of all ages and characters, Beza supposeth that John here addressed the whole body of Christ's disciples, as their common instructer, (see ver. 1. note 1.) whom he afterwards divided into three classes. In support of Beza's opinion, it may be observed, 1. That the word, by which in the distribution, the apostle expresses *young Christians* is Παιδια and not Τεκνια. 2. That the reason which John assigns for writing to those whom he calls τεκνια, *little children ;* namely, that *sins were forgiven them through Christ*, is applicable to the whole body of believers ; and was a strong reason for such of them as John addressed, to obey his precept, *not to love the world*, &c.---Nevertheless if the reading of ver. 13. to be mentioned in note 3. on that verse, is admitted, τεκνια here will signify the same class of Christians, with those designed by παιδια, ver. 13. And on that supposition the three classes, into which the whole body of the disciples was distributed by John, will have been twice addressed by him.

Ver. 13.---1. *Fathers I have written to you.* John gave the appellation of *fathers* to those who are called by the other apostles Πρεσβυτεροι, *seniores*, *elders*, on account of their long standing in the Christian faith. The persons who were written to under this denomination, seem to have been of the number of the eye-witnesses, who generally had the office of elders conferred on them.---In this part of his letter, the apostle distributes the whole body of Christians into three classes, according to their different standings in the faith and proficiency in the knowledge of the gospel : namely Πατερες *fathers*, Νεανισκοι *young men* and Παιδια *young children*.---*Fathers*, were the most ancient believers who had made the greatest progress in knowledge and virtue. *Young men*, were those in the greatest vigour of the spiritual life, and who were considered by the apostle as soldiers fighting under Christ, against the powers of darkness. *Young children* were the newly converted, who being under a course of instruction, were called in the first age *Catechumens.*

2. *Because ye have known him from the beginning.* So I translate τον απ'

the wicked one. Young children, [3] I write *to* you, because ye have known the Father.

14 Fathers, I have written *to* you, because ye have known *him from* the beginning. Young men, I have written to you, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *which* are in the world. [1] If any *one* love the world, the love of the Father is not in him.

precept. *Vigorous Christians, I write to you* the following precept, *because ye have* already *overcome the wicked one*, having resisted his strongest temptations to apostasy. *New converts, I write to you* the same precept, *because*, though ye have not seen Christ, *ye have known the Father:* Ye have known his willingness and power to strengthen you.

14 *Old Christians, I have written to you* to walk even as Christ walked, ver. 6. by loving your brethren as he loved you, ver. 8. *because ye have known him from the beginning*, and have been deeply affected with the knowledge of his love. *Vigorous Christians, I have written* the same precept to you, *because ye are strong* in all the Christian virtues *through the word of God abiding in you, and ye have* already *overcome the devil.*

15 What I write to you all is this: *Do not love the* persons and practices of the men of the *world; neither the things which are in the world. If any one love the world;* if he enters into friendship with idolaters and infidels, and is fond of the things which they pursue; *the love of the Father is not in him.*

απ' αρχης; because the article is often put for the pronouns Ος and αυτος, see Ess. iv. 72. also because the apostle is speaking of Jesus Christ, mentioned ver. 6.---If the reader does not admit this use of the article, he may consider the expression as elliptical, and may supply it in this manner; *because ye have known* τον Ιησουν απ' αρχης *Jesus from the beginning:* have known his disengagement from the world, and his contempt of its riches, honours, and pleasures.

3. *Young children, I write to you.* Several MSS. together with the Syriac version and some copies of the Vulgate, read here, εγραψα, *I have written.*---This reading, if it were well supported, might be preferred to the common reading, for the reason mentioned in the note on ver. 12.

Ver. 15. *Love not the world, neither the things which are in the world.* As the apostle distinguishes *the world*, from *the things which are in the world*, it is probable that by *the world*, he means the wicked men of the world, and by *the things which are in the world*, the bad principles, and corrupt

16 For all that is in the world, [1] the lust of the flesh, [2] and the lust of the eyes, [3] and the pride of life, [4] is not of the Father, but is of the world. [5]

16 *For whatever evil affection subsists in idolaters and unbelievers*; namely, *the lust of the flesh* after sensual pleasures; *and the lust of the eyes* after magnificence in houses, equipage, and dress; *and the pride of life* founded on titles, offices, and riches; *is not of the Father, but is of the world*: These evil affections are not produced in us by the Father, but by the things of the world exciting them in us.

corrupt dispositions belonging to the men of the world. These, if they are the objects of admiration and love, have a powerful influence to seduce both the old and the young from the imitation of Christ, and to extinguish brotherly love, or benevolent dispositions in the mind. See ver. 16. note 1.

Ver. 16.---1. *For all that is in the world.* Here, as in the preceding verse, *the world*, signifies *the men of the world.* In this sense our Lord likewise used the word, *world*, John xv. 19. *If ye were of the world, the world would love his own: But because ye are not of the world, therefore the world hateth you.* So likewise St Paul, Rom. xii. 2. *Be not conformed to this world:* And our apostle, chap. v. 19. *The whole world lieth under the wicked one.*---Hence the evil one is called, John xii. 31. *The prince of this world.* And Ephes. ii. 2. *The spirit who now inwardly worketh in the children of disobedience.*---Wherefore, in the passage under consideration, *the world* is that collection of idolaters, unbelievers, and wicked men, which compose the great bulk of the inhabitants of the world. Whereas, if by *the world*, we understand *the earth*, and by *the things which are in the world*, the productions whether of nature, or of art, with which the earth is stored, it would not be true, that *all which is in the world, is not of the Father, but is of the world.* Besides, from what follows, it is evident that John is not speaking of the earth, but of the men of the world, whose lusts he describes.

2. *The lust of the flesh.* This, as distinguished from *the lust of the eye, and the pride of life*, denotes those fleshly appetites, which are gratified by the intemperate use of women, and wine, and meats.

3. *The lust of the eye.* According to Lightfoot, this is *covetousness*, called Matt. vi. 23. *an evil eye.* But I rather think the apostle means, an inordinate passion for magnificence in houses, furniture, equipage and dress, which because it is gratified by the eye, may fitly be called, *the lust of the eye.*

4. *And the pride of life.* Ἡ ἀλαζονεια του βιου, literally *Jactantia vitæ, the boasting of life.* John means all the things pertaining to this life, of which the men of the world boast, and by which their pride is gratified; such as titles, offices, lands, noble birth, honourable relations, and the rest, whose efficacy to puff up men with pride and to make them insolent, is not of God.

5.

17 *Now* the world passeth away, and the lust thereof. But he *who* doth the will of God, abideth for ever.

18 *Young* children, it is the last *hour*. [1] And as ye have heard that *the* antichrist *cometh*, [2] (και, 212.) *so* now *there are* many antichrists, [3] *whence* we know that it is the last *hour*.

17 *Now, the wicked* men of the *world shall perish, and* the objects of *their lust* in like manner. *But he who doth the will of God* by mortifying his worldly lusts, *shall live* happily *for ever*.

18 *Young children*, be not terrified by the rage of the unbelieving Jews: *It is the last hour* of the Jewish commonwealth. *And as ye have heard that the antichrist*, who denieth the appearing of Christ in the flesh, chap. iv. 3. *cometh* before the destruction of Jerusalem, *so now there are many* such *antichrists; from which we know that it is the last hour* of the Jewish state.

5. *Is not of the Father, but is of the world.* These inordinate lusts, do not, as wicked men pretend in excuse for their indulging them, proceed from the Father, but from the things of the world exciting the lusts and passions of wicked men, who are at no pains to restrain them. The Father hath stored this earth with objects suited to the natural desires which he hath implanted in men's minds; and the enjoyment of these objects is innocent, provided they are used in moderation. But inordinate desires, called by the apostle *lusts*, and their power to tempt men, proceed from the wicked themselves, through indulging their lusts without restraint; see James i. 13, 14.---Or, the meaning of the phrase, αλλα εκ του κοσμου εστι, may be, that the lusts mentioned, are not excited in us by the Father, but by the ruler of the darkness of this world.---The apostle mentions, the lust of the flesh, the lust of the eye, and the pride of life, because these inordinate affections, are the source of the greatest part of the wickedness which exists among men.

Ver. 18.---1. *Young children, it is the last hour*, namely of the duration of the Jewish church and state: God will soon destroy the Jewish commonwealth; so that the power of your persecutors will speedily be broken.---Some, by *the last hour*, understand the last hour of the world. But, that none of the apostles fancied the end of the present mundane system was at hand, when they wrote their epistles, see proved in the 3d sect. of the preface to 2 Thessalonians.

2. *And as ye have heard that the antichrist cometh.* The word Αντιχριστος, *antichrist*, is no where found but in John's first and second epistles. It may have two meanings. For, if the preposition αντι, in αντιχριστος, denotes, *in place of*, the name will signify one who puts himself in the place of Christ: consequently *antichrist* is a false Christ. But if the preposition denotes *opposition*, *antichrist* is one who opposeth Christ.---The persons to whom this epistle was written, had heard of the coming of *antichrist*, in both senses of the name. For the first sort of antichrists

19 They went (ἐξ ἡμων) *away* from us, ' but they were not (ἐξ ἡμων) of us. For, if they had been of us, they would *have abode* with us; but THEY WENT *AWAY*, that they might be made manifest, that they were not all of us.

19 *These* antichrists, though they once professed themselves Christian teachers, *went away from us* on the pretence that Jesus is not the Christ. *But they were not inspired like us; for if they had been inspired like us, they would have abode with us. But they were permitted to apostatize, that they might be made manifest, that they were not inspired like us;* and that their doctrine is false.

20 (Και, 205.) But ye have an unction ' from the

20 *But* there is little occasion to put you on your guard against these

christs were foretold by our Lord, Math. xxiv. 5. *Many shall come in my name, saying I am Christ, and shall deceive many.* The second sort were foretold, Math. xxiv. 11. *Many false prophets will arise, and deceive many.* From what John hath written, ver. 22. of this chapter, and chap. iv. 3. and 2 Epist. ver. 7. I am inclined to think that by *antichrist*, he means those false prophets, or teachers, who were foretold by our Lord to arise about the time of the destruction of Jerusalem, and who were now gone abroad. Some of these denied the humanity of Jesus Christ, others of them denied his divinity: and as both sorts opposed Christ, by denying the redemption of the world through his death, I suppose it is of them chiefly that John speaks in his epistles.---When the apostle mentions these false teachers collectively, he calls them, *the antichrist* in the singular number, as St Paul called the false teachers collectively, of whom he prophesied, 2 Thess. ii. 3. *The man of sin.* But when John speaks of these teachers as individuals, he calls them *many antichrists* in the plural number.

3. *So now there are many antichrists.* The preterite tense γεγονασι, is used here to signify, not only the existence of many antichrists at that time, but also that there had been many antichrists, who were gone off the stage.

Ver. 19. *They went away from us.* Hence it is one of the marks of antichrist, that he had been once in the Christian church, and a teacher by profession, but had left it or apostatized.

Ver. 20.---1. *But ye have an unction.* Under the law, persons called to offices, to the execution of which singular endowments were requisite, were anointed with perfumed oils, in token of God's conferring these endowments on them. In allusion to that ancient rite, John calls the communication of the spiritual gifts to the primitive Christians, especially the gift of discerning spirits, *an unction*, because it was an endowment bestowed by God, for preventing the faithful from being deceived by false teachers, who to gain the greater credit to their erroneous doctrine, falsely pretended to be inspired. Wherefore the apostle, knowing that many of the brethren to whom he wrote possessed the gift of discerning spirits, appealed to that gift as enabling them to detect the antichrists, or false teachers who were gone abroad; and exhorted them, chap. iv. 1. *not to believe every spirit, but to try the*

Holy *SPIRIT*, [2] (chap. iii. 24.) *and know* all things.

21 I have not written [1] *to* you because ye know not the truth, but because ye know it, and that no lie [2] is of the truth.

22 Who is *the liar*, [1] but he *who* denieth that Jesus is the Christ? He is *the* antichrist, *who* denieth the Father and the Son. [2]

deceivers; *ye have an unction from the holy Spirit, whereby ye* can *know whether a teacher is really inspired*, and whether his doctrine is true or false.

21 *I have not written to you, because ye know not the truth* concerning the life of the Word in the flesh; *but because ye know it, and* know likewise *that none of the lies* propagated by the false teachers concerning Christ, *is any* part *of the gospel.*

22 *Who is the false prophet* foretold to come before the destruction of Jerusalem, *but he who denieth that Jesus is the Christ* or Son of God? *He*, certainly *is the antichrist, who denieth the Father's testimony* concerning his Son, chap. v. 6. *and the Son's testimony* concerning himself, John x. 36.

spirits whether they be of God, because many false prophets were gone forth into the world.—See ver. 27. note, for a confutation of the pretensions of modern fanatics to inspiration, founded on the apostle's exhortation to try the spirits, and on his affirmation that the persons to whom he wrote, had an unction from the Holy Ghost, and knew all things.

2. *From the Holy Spirit.* So I supply and translate the clause απο τϑ ἁγιϑ *from the holy.*—Beza thinks that our Lord was meant here, because he is called, Acts iii. 14. *The holy One, and the just.* But as Jesus himself is said to have been anointed with the Holy Ghost, Acts x. 38. I think the word πνευματος may be supplied here.

Ver. 21.—1. *I have not written to you.* Beza saith, the aorist εγραψα may be translated in the past time, because, when the brethren, to whom his letter was sent, read it, the writing of it would be past. But I rather think the apostle refers to what he had written in the preceding part of his letter, concerning the life of the Word in the flesh.

2 *Because ye know it, and that no lie is of the truth. Lie*, here means a doctrine contrary to that taught by the apostles, which being the true doctrine, its contrary must be false or *a lie.* Or, it may be called *a lie*, because the teachers who propagated such doctrines, knew them to be false, especially the doctrines which the antichrists propagated, concerning the person and actions of Christ. They, therefore, in particular, are called, *the liar*, ver. 22.

Ver. 22.—1. *Who is the liar, but he who denieth that Jesus is the Christ?* What is meant by denying *that Jesus is the Christ*, see explained, chap. iv. 2. note, and ver. 3. note 1.

2.

23 Whosoever denieth the Son, *doth not acknowledge* the Father. [1]

24 Therefore, let *what* ye have heard from the beginning abide in you. If *what ye* have heard from the beginning *abide* in you, ye also shall *abide* in the Son, and in the Father.

25 (Και, 207.) *For* this is the promise *which* he hath promised *to* us, EVEN *the life which IS eternal.* [1]

23 *Whosoever denieth* Jesus to be *the Son* of God, *doth not acknowledge the Father*, who, at his baptism and transfiguration, declared him his Son.

24 *Therefore, let what ye have heard* us preach *from the beginning*, concerning the Word's being made flesh, *abide in you. If what ye have heard from the beginning* concerning that matter, *abide in you, ye also shall abide in* the fellowship of *the Son and of the Father*, chap. i. 3.

25 And great will be your felicity in that fellowship. *For this is the promise which the Father hath promised to us* by his Son, *even a life* of happiness in heaven, *which will be eternal.*

2. *He is the antichrist, who denieth the Father and the Son.* Estius saith, the opinion of Irenæus is probable, who understood John as speaking here of the false teachers of his own time, who denied Christ to be the Son of God, and God to be the Father of Christ. See Pref. to 1 John, Sect. 3.

Ver. 23. *Whosoever denieth the Son, doth not acknowledge the Father.* The expression in the original ὑδε τον πατερα εχει, *doth not hold the Father*, is elliptical. We have it in its complete form, Rom. i. 28. *As they did not approve* τον Θεον εχειν εν επιγνωσει *of holding God with acknowledgment*, that is *of acknowledging God.* See note 2. on that verse, Wherefore, ὑδε εχει in this passage it rightly translated, *doth not acknowledge:* as is plain likewise from this, that *acknowledging*, here, is the opposite to *denying*, in the preceding clause. Accordingly in the Syriac it is, *neque in patrem credit, doth not believe on the Father.*

In our English Bible the following words, *But he that acknowledgeth the Son, hath the Father also*, are printed in Italic letters, to shew that they are not in the common Greek copies. Beza however hath inserted them in his edition of the Greek Testament, on the authority of four ancient MSS. and of the Syriac and Vulgate versions. See Mill on this verse, who mentions a number of MSS. which have this clause. Estius reckoned it genuine; as did Doddridge: But I have omitted it, because it is wanting in the common edition of the Greek Testament from which my translation is made.

Ver. 25. *This is the promise which he hath promised to us, even the life which is eternal.* Την ζωην being in the accusative case, and standing in oppsition with ην, it is governed as ην is, by επηγγειλατο.—This promise John hath recorded in his gospel, chap. xvii. 1. *Glorify thy Son, that thy Son also may glorify thee.* 2. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*—From these words, so solemnly pronounced by Christ in an address to his

26 These things [1] I *have* written *to* you concerning them *who deceive* you, (Ess. iv. 1.)

27 (και, 211.) *although the unction* which ye have received *from* him (ver. 20.) abideth in you, and ye *have no need* that any *one should* teach you, [1] (αλλα, 80.) *unless* as the same unction teacheth you *concerning* all things, and is truth, and is no lie. (και, 208.) *Wherefore, as* it hath taught you, (μενειτε, 13.) *abide* in him.

26 *These things I have written to you, concerning the antichrists who* endeavour to *deceive you*, that ye may shun all familiar intercourse with them.

27 *Although* I know that *the gift of discerning spirits, which ye have received from the Holy Ghost, remaineth in you, and* that *ye have no need that any one should teach you*, how to judge of these deceivers and their doctrines, *unless* to exhort you to judge of them, *as the same gift teacheth you concerning all things, and is a real, not a feigned gift. Wherefore as it hath taught you* that these teachers are antichrists, reject their doctrine, *and abide in* the truth concerning *him.*

his Father, we learn that the great end of his coming into the world was to glorify his Father, by procuring through his own death eternal life for all good men, and by bestowing it on them after the judgment. See chap. v. 10. note 1.

Ver. 26. *These things I have written to you*, namely the things beginning ver. 18.

Ver. 27. *And ye have no need that any one should teach you.* Here two things claim the reader's attention. 1. That when John said to his disciples, *ye have no need that any one should teach you*, his meaning was, that they had no need to be taught how to distinguish pretenders to inspiration, from those who were really inspired. This the connexion sheweth plainly.---2. That the persons who had no need of this kind of teaching, were those only who had an unction from the Holy Spirit. Wherefore, as it appears from 1 Cor. xii. 10. that the discerning of spirits was a gift bestowed, not on believers in general, but on some individuals only, it is evident that when the apostle said, *ye have an unction from the Holy Spirit*, his discourse was directed, only to such as possessed the gift of discerning spirits: consequently he did not mean, that Christians in general had no need of being taught the doctrines of the gospel in the ordinary method; but that those who had received the unction from the Holy Ghost, needed nothing but to be directed or exhorted to judge of teachers pretending to inspiration, and of their doctrine, according as the unction which abode in them led them to judge, because that unction being a real gift, if they followed its suggestions, they would judge truly concerning all things; that is, concerning teachers and their doctrines.---From these things it is plain, that the Quakers and other fanatics, who from what is said in this and in the preceding 20th verse, infer that all believers have still an unction or inspiration from the Holy Ghost, and hold that that inspiration is superior to the scriptures,

28 (Και νυν, 208.) Now, *therefore*, little children, [1] abide in him, that when he shall appear,[2] we may have confidence, and *may not be put to shame by* him at his coming. (See 2 John, ver. 8.)

29 (Εαν) If ye know that he is righteous, ye know that every one [1]

28 *Now therefore, my dear children, abide in the doctrine and precepts of Christ, that when he shall appear* to judge the world, *we* your teachers *may have confidence* concerning your acceptance, *and may not be put to shame by him at his coming*, on account of your errors and vices.

29 *If ye know that God is righteous* in the commandments which he hath given to mankind, *ye* will also *know*,

scriptures, are in a most dangerous error, as they dignify the production of their own distempered brain, with the name of *revelations of the Spirit*.---They likewise err greatly from the truth, who on pretence that the inspiration of the Spirit is continued to believers in every age, contend that the outward ministry of the word, by pastors and teachers set apart to the office, and even the scriptures themselves, are unnecessary in the church. Holding such principles, is it any wonder that these enthusiasts and fanatics, have fallen into the grossest extravagances, and licentiousness?

Ver. 28.---1. *Now therefore little children.* The adverb νυν, is used here as an interjection of beseeching.---The word Τεκνια, *little children*, comprehends the whole body of the disciples to whom this epistle was written, and whom John had before divided into three classes. See ver. 12. note, and ver. 13. note 1.

2. *That when he shall appear.* Φανερωθη, being the term by which Christ's appearing in the flesh was expressed, chap. i. 2. note 2. when applied to Christ's second coming, it signifies that he shall then be the object of men's senses by means of his body, as he was at his first coming. See 1 Pet. i. 7. note 2.

Ver. 29.---1. *Every one who worketh righteousness, hath been begotten.* This is the literal signification of γεγεννηται, from γεινω *genero, gigno, I beget*. Accordingly, our translators have so rendered the word, chap. v. 18.---Besides, *born of God*, is an idea no where else found in scripture.

To understand the true import of the high titles, which in the New Testament are given to the disciples of Christ; namely *the begotten of God*, as here; *the sons of God*, and *children of God*, as in the next chapter; *the heirs of God*, Rom. viii. 17.; *the elect of God; the adopted of God; saints; a royal priesthood; an holy nation; a peculiar people*, 1 Pet. ii. 9. the following observations may be of use.---1. That these high titles were anciently given to the Israelites as a nation, because they were separated from the rest of mankind to be God's visible church, for the purpose of preserving the knowledge and worship of him in the world, as the only true God. This appears from God's own words, Exod. xix. 3. *Tell the children of Israel; 4. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people.*

—6.

who worketh righteousness, (chap. iii. 7. note 2.) *hath been begotten* of him. [2]

that every one who worketh righteousness, hath been begotten of him. He is a son of God by partaking of his nature, and shall obtain that eternal life, which God hath promised to his children, ver. 25.

---6. *And ye shall be unto me a kingdom of priests, and an holy nation.*---Deut. xiv. 1. *Ye are the children of the Lord your God.*---2. *For thou art an holy people to the Lord thy God.*---2. In particular, *the title of God's Son, even his first born*, was given to the whole Israelitish nation by God himself, Exod. iv. 22. chiefly because they were the descendants of Isaac, who was supernaturally begotten by Abraham through the power which accompanied the promise, Gen. xviii. 10. *Lo Sarah shall have a Son.* So St Paul informs us, Rom. ix. 7. *Neither because they are the seed of Abraham are they all children*, nemely of God, *But in Isaac shall a seed be to thee.* 8. *That is, the children of the flesh, these are not the children of God. But the children of the promise are counted for seed.* The apostle's meaning is, That Ishmael and his posterity, whom Abraham procreated by his own natural strength, being children of the flesh, were not the children of God; that is, they were not made the visible church and people of God. But Isaac and his descendants, whom Abraham procreated through the strength which accompanied the promise, *Lo Sarah shall have a son*, being more properly procreated by God than by Abraham, were the children of God; that is, were made the visible church and people of God, because by their supernatural generation and their title to inherit Canaan, they were a fit image of the Catholic invisible church of God, consisting of believers of all ages and nations, who being regenerated by the Spirit of God are the true children of God, and heirs of the heavenly country of which Canaan was the type.---3. As the promise, *Lo Sarah shall have a son*, which was given to Abraham when he was an hundred years old and Sarah was ninety, implied that that son was to be supernaturally procreated, so the promise given to Abraham, Gen. xvii. 5. *A Father of many nations I have constituted thee*, implied that the many nations of believers, who by this promise were given to Abraham for seed, were to be generated by the operation of the Spirit of God producing in them faith and obedience, similar to the faith and obedience for which Abraham was constituted the father of all believers.---This higher generation, by which believers have the moral nature of God communicated to them, is excellently described, John i. 12. *As many as received him, to them gave he power to become the sons of God, even to them who believe on his name.* 13. Οι εγεννηθησαν *which were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God:* that is, men become the true sons of God, not by their being naturally descended from this or that father, nor by their being called the sons of God by men like themselves, but by God's bestowing on them that high appellation on account of their faith and holiness.---4. If the Israelites, of whom the ancient visible church and people of God was composed, were all called *the sons of God*, because Isaac from whom they descended was supernaturally begotten

gotten by the power of God, certainly believers of all ages and nations, of whom the invisible Catholic church and people of God is composed, may with much greater propriety be called *the sons of God*, since they are begotten of God, and possess the moral nature of God. This catholic invisible church of God, is not limited to any one race of men, nor to any one age or country of the world. It hath subsisted from the beginning, and is scattered over the whole earth. But after the general judgment, the members of this widely extended church will be gathered together and carried by Christ in a body, into the heavenly country their promised inheritance, of which Canaan, the inheritance of Abraham's natural seed by Isaac, was the emblem and pledge.

Thus it appears that the high titles above mentioned; namely, *the sons of God, the children of God, the elect of God, the adoption of sons, the election, saints, a holy nation, a royal priesthood, and a peculiar people*, were anciently given to the Israelites as a nation, merely on account of their being the visible church and people of God, without any regard to the personal character of the individuals of whom that nation was composed.---Also, it appears that under the gospel the same high titles were bestowed on whole churches, merely on account of their profession of Christianity, without any regard to the personal character of the individuals who composed these churches. But these high titles, with some others of greater importance, such as, *the begotten of God, the heirs of God, the adoption*, were given in an appropriated sense to individuals likewise, on account of their faith and holiness. When given to whole churches, these titles imported nothing more but that the society to which they were given was a church of Christ; and that the individuals of which that society was composed were entitled to all the privileges belonging to the visible church and people of God. But when appropriated to individuals, these titles implied that the persons to whom they were given were really partakers of the nature of God by possessing his moral qualities, and that they were the objects of his paternal love, and heirs of his felicity.---Wherefore, in reading the scriptures, by attending to the different foundations of these titles, and by considering whether they are applied to churches or to individuals, we shall easily understand their true import. Thus when St Paul, writing to the Thessalonians, saith 1 Thess. i. 4. *Knowing brethren, beloved of God, your election*, he could not mean *their election to eternal life*, since many of them were living disorderly, 2 Thess. iii. 11. but their election to be the visible church and people of God, under the gospel dispensation. Whereas when John saith in the verse before us, *Every one who doth righteousness hath been begotten of God*, by restricting the title to individuals of a specific character, he teaches us that the persons of whom he speaks are the sons of God in the highest sense, and heirs of eternal life. Accordingly, in the following chapter, he assures us that such *shall see God*.

2. *Begotten of him.* Εξ αυτου. The relative αυτος, stands here not for *Christ*, though he be spoken of in the verse immediately preceding; but for *God*, of whom it is said *that he is righteous*. For no where in scripture, is Christ said to beget believers; nor is he ever called their father. These things are attributed to God only, or to the Spirit, as his agent. Accordingly, in the first verse of the following chapter, the apostle extols the love of the Father in making believers his sons.---

That

That the relative often stands for a person or thing, not mentioned before, see proved, Ess. iv. 64.

Because in the following chapter the apostle describes the great honours and privileges of believers as the sons of God, Cajetan and Estius were of opinion, that that chapter should have begun with this 29th verse.

CHAPTER III.

View and Illustration of the Matters contained in this Chapter.

THE apostle, in the last verse of the preceding chapter, having declared that every one who worketh righteousness hath been begotten of God and is his son, begins this chapter with an exclamation, expressive of his high admiration of the love of God in calling those who work righteousness his children, although they are not acknowledged to be such by the men of the world, because wicked men have no just notion of the character of God, ver. 1.—Then, to explain the ground of his admiration, he described the dignity and happiness, to which the children of God will be raised, at the appearing of Christ to judge the world. They shall be like Christ, because they shall see him as he is, and shall live with him forever, ver. 2.—Now this being the greatest honour and felicity of which mankind are capable, every one who hath the hope of seeing Christ, and of becoming like him, and of living with him for ever, is careful to purify himself from evil affections and wicked actions, as Christ is pure, that he may be qualified to associate with Christ, ver. 3.—This naturally led the apostle to condemn a second time, the impious doctrine of the Nicolaitans and Simonians, who affirmed, that every action being free to those who have the knowledge of God, such will not be punished for their actions, however vicious they may have been. See chap. i. 8. note. For in opposition to these heretics, the apostle declared, that whoever worketh sin shall certainly be punished; because sin being a transgression of the law of God, without doubt God will support the authority of his law, by punishing severely the transgressors of it, ver. 4.—Besides, that he will punish obstinate sinners, God hath shewed by sending his Son to take away the punishment of sin from those only who repent. For since the Son of God was free from sin himself, he would not die to procure for his disciples a liberty of sinning, ver. 5.—From this it follows, that whosoever abideth in the fellowship of Christ, and is the object of his love, doth not sin habitually. Whosoever sinneth habitually, though he may have seen Christ in the flesh,

flesh, hath not seen him in his true character, neither hath known his will, ver. 6.—Wherefore, my beloved children, let no teacher deceive you, by affirming that the speculative belief of the gospel, will make you righteous in the sight of God. He alone who habitually worketh righteousness, is righteous in the sight of God, and will be accepted with him; even as Christ himself was righteous, by keeping his Father's commandments, and abode in his love, ver. 7.—He who worketh sin, instead of being a child of God, is a child of the devil: For the devil hath sinned from the beginning of the world. Now the evil nature of sin, and its hatefulness to God, may be known from this, that the Son of God was manifested in the flesh to destroy the works of the devil; namely sin, and all the miseries which flow from sin, ver. 8.

Having described the character of the children of the devil, together with the evil nature of their works, the apostle explained the character of the children of God, and taught the faithful how to distinguish them from the children of the devil. Whosoever is begotten of God doth not sin habitually, because God's seed, the doctrine of the gospel, abideth and operateth in him constantly. Such a person cannot sin habitually, for this very reason that he is begotten of God, ver. 9.—By this sure mark, therefore, the children of God, and the children of the devil are distinguished. Whosoever doth not practise righteousness habitually is not begotten of God, neither he who doth not love his brother so as both to do him good, and to abstain from injuring him, ver. 10. —And to impress them strongly with a sense of the obligation which lay on them, as the disciples of Christ, thus to love their brethren, John put them in mind, that the message which the apostles brought from Christ, and delivered to them from the very first, was, that they should love one another, ver. 11.—and not behave like persons begotten of the wicked one, as Cain was who slew his brother from envy and hatred, because his own works were evil, and his brother's good, ver. 12.—Having this example of the hatred which the wicked bear to the righteous, recorded in the Scripture, the faithful were not to wonder that the wicked hated them. It hath been the lot of the righteous from the beginning of the world, to be hated and persecuted of the wicked, ver. 13.—And to animate them to bear these evils courageously, he told them, if they loved their brethren, they might know certainly that they had passed from death to life; they were sure of eternal happiness hereafter. Whereas the person who loveth not his brother, remaineth under the condemnation of death, ver. 14.—because every one who hateth his brother, is a man slayer, like Cain; and unless he repenteth, he is incapable of eternal life, ver. 15.—Farther to prevent them from thinking that the only operation of love, is to restrain one

from injuring his brother, the apostle told them, that as by this we have known the great love of Christ to us, that he laid down his life for us, we ought to shew our love to our brethren, by laying down our lives for them when called in providence to do so, ver. 16.—Whosoever, therefore, hath this world's goods, and seeth his brother in necessitous circumstances, and yet doth not give him somewhat to relieve him, such a hard-hearted person hath no love to God, ver. 17.—From this consideration, the apostle affectionately exhorted his disciples, not to put off their needy brethren with good words only, but to shew the reality of their love to them, by relieving their necessities, and even by doing them acts of beneficence, as occasions required, ver. 18.—For by such a conduct alone they would know themselves to be of the fellowship of the true God, and would have confidence in his presence as his acceptable worshippers, ver. 19.—But if our own conscience condemneth us, as wanting in love both to God and man, because we refuse to relieve our needy brethren in their distress, certainly God, who is a more perfect and impartial Judge than our conscience, and knoweth all things, will much more condemn us, ver. 20.—Whereas, if our conscience doth not condemn us as deficient in love to our needy brethren, we may have confidence with God that we are accepted of him, and are the objects of his love, ver. 21.—And whatever we ask, agreeably to his will, we shall receive; because by relieving our brethren in their straits, we keep his commandments, and do those things which are pleasing to him, ver. 22.—For this is his commandment, that we should believe on the name of Jesus Christ as his Son, and that we should love one another, as he gave commandment to us by his Son, ver. 23.—Now, he who keepeth God's commandments, abideth in his fellowship, and God abideth in him, as the principle of his spiritual life and strength. And by this we know that God abideth in us, even by the gifts of the Spirit which he hath given us, ver. 24.

NEW TRANSLATION.

CHAP. III. 1 Behold *how great* [1] *love* the Father hath bestowed *on* us, that we should be called the *children of* God! [2] For *this reason*

COMMENTARY.

1 *Behold how great love the Father hath bestowed on us* Jews and Gentiles, who work righteousness, chap. ii. 29. *that we should be declared the children of God!* Those who pretend to be the sons of the heathen gods, are

Ver. 1.---1. *Behold how great love.* Ποταπην, signifies both, *how great*, and *of what kind.* Accordingly Estius translates it here, *Quantum et qualem.*

2. *That we should be called the children of God.* Since God effectually makes us what he calls us, by calling believers *his children*, he certainly

the world *doth not know us*, because (οὐκ ἔγνω, 2d aorist.) it *doth not know* him.

2 Beloved, now *we are* the *children* of God; (καὶ, 205.) *but* it doth not yet appear what we shall be. *However* we know that (ἐὰν, 124.) when he[1] shall appear, we shall be like him;[2] for we shall see him as he is.[3]

readily acknowledged as such by idolaters. But *for this reason, the* idolatrous *world doth not acknowledge us* as the sons of the true God, *because it doth not acknowledge him.*

2 *Beloved*, though despised and persecuted by the world, even *now we are the children of God. But it doth not yet appear how glorious*, both in body and mind, *we* the children of God *shall be. However we know, that when Christ shall appear* to judge the world, ch. ii. 28. *we shall become like him*, (Philip. iii. 21.) *for we shall see him as he is*, and be for ever with him.

tainly maketh them his children, and entitleth them to all the honours and privileges of his children.---The apostle having declared in the last verse of the preceding chapter, that all who work righteousness are *the begotten sons of God*, he naturally thought of the great honours and advantages which belong to the begotten, or true sons of God. But, being dazzled with the grandeur of his own conceptions, and unable to express them in their whole extent, he cries out, *Behold how great love the Father hath bestowed on us, that we should be called the children of God!* One particular, however, he mentions in the following verse, which may serve to give us some notion of the felicity of the children of God; namely, that when Christ shall appear to reward every one according to his works, the children of God shall be *like him.*

Ver. 2.---1. *We know that* (Ἐαν φανερωθῃ, the subjunctive for the future) *when he shall appear.* I have followed our English translators in supplying the pronoun *He* before the words, *shall appear*, to prevent the reader from taking φανερωθῃ impersonally, as Benson hath done, who translates the clause *when it shall appear.*---In this passage, the apostle evidently speaks of Christ's appearing to judge the world. For no where in Scripture, is God said *to appear*, so as to be the object of men's sight. John iv. 12. *No one hath seen God at any time.* I am therefore of opinion, that the nominative to φανερωθῃ is ὁ χριστος, *when Christ shall appear.*

2. *We shall be like him;* namely both in body and mind. For, Philip. iii. 21. *He will refashion our humbled body, in order that it may become of like form with his glorious body.* And with respect to our mind, we shall be made like him in holiness, by seeing him as he is. We shall be like him in happiness also, for according to the measure of our capacity we shall partake of all the ineffable felicity which he possesseth. In this perfection of body, and mind, and happiness, consisteth the true import of the phrase, *joint heirs with Christ.*—*Like him*, doth not import, *equality*, but *similarity* to Christ.

3. *For we shall see him as he is:* We shall behold him in the glory which

3 And every *one who* hath this hope[1] in him, purifieth himself, [2] even as he is pure.

3 *And every one who hath this hope* of seeing Christ, and of being like him, and of living with him, *is careful to purify himself* from sin, *even as he is pure* from sin, that he may be fit to live with him forever.

4 *Every one who worketh*[1] sin *worketh also the*

4 *Every one who committeth sin habitually, committeth also the trans-*

which he now enjoyeth with the Father, and shall abide with him through all eternity. For the apostle doth not speak of a transient sight of Christ, but alludes to Christ's words which he hath recorded in his gospel, John xvii. 24. *Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me.*—That the apostle is speaking of an abiding sight of Christ, is plain, because a transient view would not be a reason for our being like him. Whereas if we are to live for ever with Christ, our bodies must be fashioned like to his; since corruptible bodies, cannot inherit or enjoy the kingdom of God. And with respect to our minds, the seeing of Christ as he is, cannot be supposed effectual for making us like him, unless it is an abiding sight, which by fostering in our minds strong desires, and exciting us to continued endeavours, to become like Christ in his moral excellencies, will assuredly produce that happy effect.---At the judgment, the wicked are to have a transient sight of Christ as he is, but they will not thereby be made like him, either in body or mind.

Ver. 3.---1. *Every one who hath this hope* of seeing Christ and of being like him, *purifieth himself.* The felicity which the gospel teacheth us to expect in the world to come, is not that of a Mahometan paradise, in which animal pleasures are the chief enjoyments. The happiness of the children of God in the kingdom of their Father, will consist in being like Christ, not only in respect of his immortality, but in respect of his transcendant virtues: especially his boundless benevolence. And the joy, which will flow from the possession and exercise of virtues similar to Christ's, is so great, that no one who hopes to become like Christ in virtue and happiness, will indulge himself in the unrestrained enjoyment of sensual pleasures: but will purify himself from the immoderate desire of these pleasures, in imitation of Christ, who while on earth was dead to sensual pleasure.

2. *Purifieth himself;* namely from the lusts of the flesh, and from every sin. The apostle, as Beza observes, doth not say, *Hath purified himself, but purifieth himself;* to shew that it is a good man's constant study to purify himself, because in this life no one can attain to perfect purity. By this text, therefore, as well as by 1 John i. 8. (see the note there) those fanatics are condemned, who imagine they are able to live without sin.

Ver. 4.---1. *Every one who worketh sin;* So πας ὁ ποιων την ἁμαρτιαν should be translated: For ποιων denotes continued action. Hence it is applied to a tree's producing fruit, Matt. iii. 8. 10. and to a fountain's sending forth its water continually, James iii. 12. The meaning there-

fore

transgression of law. [2] For sin is the transgression *of law.*

5 (Και, 224.) *Moreover*, ye know that he was manifested *that he might* take away [1] our sins: And *sin is not* in him.[2]

gression of law habitually. For sin is the transgression of law, and will be severely punished, whatever the false teachers may pretend.

5 *Moreover*, ye may *know* the certainty of the punishment of sin from this, *that the Son of God was manifested* in the flesh, *that he might take away* both the power and the punishment of *our sins. And* as *sin is not in him*, he hath procured, for no one, a liberty of sinning.

fore is, he who worketh sin as one worketh in a trade or occupation. This sense of the word should be attended to, because we will not be sensible of the justness of the apostle's reasoning in this and the following part of the chapter, particularly verse 6. where he saith, whosoever abideth in him doth not sin, unless we know that he is speaking of habitual sin. See ver. 6. note 1.

2. *Worketh also the transgression of law.* Ανομια properly signifies *a want of conformity to law*, consequently might be translated *lawlessness*. Accordingly ανομοις, 1 Tim. i. 9. is translated in our Bible, *the lawless*. —The apostle's meaning is, That no one should think lightly of his sins, because every sin, even the least, being a violation of the law of God, if not repented of, will most certainly be punished.—The Nicolaitans and other heretics in the first age, fancying that knowledge sanctified the worst actions, affirmed that no man who possessed knowledge, will be punished for any action whatever. See Pref. Sect. 3. at the end. In opposition to this pernicious doctrine the apostle declared that as the malignity of sin lieth in its being a transgression of the law of God, to maintain the authority of his own government, God will most certainly punish him who worketh the transgression of law: that is, who continueth to transgress his law.

Ver. 5. *He was manifested that he might take away our sins.* In the Old Testament *To take away sin*, signifies, to procure the pardon of sin: and in this sense the phrase is used, John i. 29. *Behold the Lamb of God* (ο αιρων tollens) *who taketh away the sin of the world.* And 1 Pet. ii. 24. *Who his own self* (ανηνεγκεν, lifted up) *bare our sins in his own body on the tree.* See the note on that verse. But in this passage, John seems to affix a more enlarged meaning to the phrase, *take away our sins*, agreeably to the sense of the word αιρειν, which signifies, to lift off a load of any kind with which one is oppressed. For, by the manner in which he introduces the phrase, his meaning in it appears to be, that Christ was manifested in the flesh and died, for the purpose of taking away the power, as well as punishment of sin. This likewise is the doctrine of Paul, Tit. ii. 14. *Gave himself for us that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works.* The assured hope of pardon, which men derive from the knowledge of the atonement made for sin by the death of Christ, being a strong encouragement to sinners to repent, John on that, as on many other

6 Whosoever abideth in him (chap. ii. 6. note 1.) *doth not sin.* [1] Whosoever sinneth hath not seen him, [2] neither *hath* known him.

6 *Whosoever abideth in* the love and fellowship of *Christ, doth* not sin habitually. *Whosoever sinneth* habitually, though he may have seen Christ in the flesh, *hath not seen him* in his true character, *neither hath known his will.*

7 Little children, let no *one* deceive you: [1] He who *worketh* righteousness, is righteous, [2] even as he is righteous. (Chap. ii. 29.)

7 *Beloved disciples, let no false teacher deceive you,* by affirming that the speculative belief of the doctrines of the gospel will constitute you righteous. *He* alone *who habitually performs good works is righteous, even as God* himself *is righteous* by doing righteously.

8 He *who worketh* sin (see ver. 4. note 1.) is of the devil; for the devil

8 *He who committeth sin* habitually *is* begotten *of the devil.* (See ver. 12. note 1.) *For the devil hath sinned from*

other accounts, saith, Christ by his death hath taken away our sins; and so, like the other apostles, he hath built the necessity of holiness, on the doctrine of the atonement.

2. *And sin is not in him.* If so, our likeness to him consisteth in our ceasing from sin.

Ver. 6.---1. *Whosoever abideth in him, doth not sin.* Here οὐχ ἁμαρτάνει, signifies *doth not sin habitually;* as is plain from ver. 9. where it is said by way of explication, *whosoever is begotten of God,* ἁμαρτίαν οὐ ποιεῖ, *doth not work sin:* Doth not continue in the practice of sin. See ver. 4. note 1.

2. *Whosoever sinneth hath not seen him, neither hath known him.* Probably some of the heretical teachers condemned by the apostle in this epistle, to make their disciples believe that their opinions were derived from Christ, boasted of their having seen and conversed with him during his ministry on earth, consequently that they knew his doctrine perfectly. But the apostle assured his children, that if these teachers who avowedly continued in sin, had ever seen or conversed with Christ, they had utterly mistaken both his character and his doctrine.

Ver. 7.---1. *Let no one deceive you.* This implies that some pretenders to inspiration had endeavoured to deceive the brethren, by teaching what the apostle here condemneth. And being a solemn address to John's disciples, it shews the importance of the matter which it introduceth.

2. *He who worketh righteousness is righteous.* Ὁ ποιῶν, see ver. 4. note 1.--The apostle doth not mean, that to be righteous in the sight of God, it is necessary that one be perfectly righteous: but that to be accounted righteous by God, we must endeavour to work righteousness habitually. This kind of righteousness, consisting in sincere endeavours followed by a corresponding general practice, believers with the assistance of the Spirit of God may and do attain: but it is not a perfect

sinneth from the beginning. [1] For this purpose the Son of God was manifested, [2] that he might destroy the works of the devil. [3]

9 Whosoever *hath been begotten* of God (chap. ii. 29. note 1.) doth not *work* sin; [1] *because* his seed *abideth* in him: [2] and he cannot sin, [3] because he *hath been begotten* of God.

the beginning of the world. But *for this purpose the Son of God was manifested in the flesh, that he might destroy the works of the devil:* namely, sin and punishment, ver. 5.

9 *Whosoever hath been begotten of God*, being renewed in his nature, *doth not commit sin habitually, because God's seed* of the word *abideth in him: and he cannot sin* habitually, *because he hath been begotten of God*, and possesseth the moral qualities of his Father.

fect righteousness, otherwise their salvation would not be of grace but of debt.

Ver. 8.--1. *For the devil sinneth from the beginning*, that is *hath sinned:* For as the present tense denoteth continuation of action, it implieth what is passed of that action as well as what is present.---The devil sinned at the beginning when he entered into the body of a serpent, or assumed the appearance of a serpent, and seduced our first parents to eat the forbidden fruit. And he hath continued to sin ever since, by tempting mankind to sin.

2. *For this purpose the Son of God was manifested.* Εφανερωθη. See 1 Pet. i. 7. note 2. 1 John ii. 28. note 2. The Son of God was manifested; that is, was made the object of men's senses by being clothed with flesh. For if he had not been clothed with flesh, he could not have done and suffered what was necessary for destroying the works of the devil.

3. *That he might destroy the works of the devil.* Λυση, Demolish that horrible fabric of sin and misery, which the devil with such art, and industry, and malice, hath reared in this our world.---From this text some have argued that all moral and penal evil will at length be extirpated from the universe.

Ver. 9.---1. *Whosoever is begotten of God doth not work sin.* See ver. 4. note 1. By translating ὁ ποιει ἁμαρτιαν, *doth not work sin*, according to the true import of the phrase, the argument drawn from this text to prove the sinless perfection of the saints in the present life, is precluded.

2. *Because his seed abideth in him.* The *word of God* is called, 1 Pet. i. 23. *the incorruptible seed by which we are regenerated.* This seed is said by John to abide in those who are begotten of God, perhaps in allusion to Psal. cxix. 11. *I have hid thy word in my heart that I sin not against thee.*---Or by *the seed of God*, the apostle may mean that principle of faith which is wrought by God in the hearts of believers; and by which they are said, chap. v. 4. to obtain the victory over the world.

3. *And he cannot sin*, namely habitually, *because he hath been begotten of God.* That ου δυναται ἁμαρτανειν signifieth, *he cannot sin habitually,*

10 *By* this the children of God are *discovered*, and the children of the devil: whosoever *worketh* not righteousness, is not *BEGOTTEN* (from ver. 9.) of God, neither he *who* loveth not his brother.[1]

11 For this is the message *which ye have* heard from the beginning, that we should love one another.

12 Not *BEING BEGOTTEN*[1] of *the* wicked

10 *By this* sure mark *the children of God are discovered, and the children of the devil; whosoever doth not habitually perform good works, is not begotten of God; neither he who loveth not his brother* with a real affection. Such, instead of being begotten of God, are begotten of the devil.

11 *For this is the message* which Christ brought from his Father to mankind, and *which ye have heard* us apostles repeat *from the beginning, that we* all *should love one another:*

12 *Not being begotten of the wicked one, as Cain was, who* from envy and

is plain from the reason subjoined, *because he hath been begotten of God*. For since the apostle in the beginning of the verse had said, *whosoever hath been begotten of God,* ὁ ποιει ἁμαρτιαν *doth not work sin because his seed abideth in him*, it is evident that when he saith in this clause, ὁ δυναται ἁμαρτανειν οτι ἐκ θεῦ γεγεννηται, he uses the word ἁμαρτανειν in the sense of ποιειν ἁμαρτιαν.---That John did not mean in this verse to say of them who have been begotten of God, nor in ver. 6. of them who abide in Christ, that they never commit single acts of sin, I think is plain from chap. i. 8. where he affirms of all without exception, *If we say we have no sin we deceive ourselves, and the truth of God is not in us.*---On verses 6, 8, 9, 10. of this chapter, Jovinian and Pelagius founded their doctrine, that a good man may live without sin. But these texts, according to their true meaning, give no countenance to such a doctrine.

Ver. 10. *Neither he who loveth not his brother.* Although, in the first age, the disciples of Christ called each other *brethren*, I think the word *brother*, in this passage, signifies mankind in general, who are all *brethren* by virtue of their common nature and their descent from Adam. It is true, *the brethren*, ver. 14. are our Christian brethren. Nevertheless, since the apostle hath said in the following ver. 15. *Every one who hateth his brother is a man-slayer*, it is evident that in this discourse, the word *brother* is to be taken in its enlarged sense.---Besides, when he tells us, ver. 17. *Whosoever hath the goods of this world, and seeth his brother having need, and shutteth up his bowels from him*, we cannot suppose him to be speaking of our Christian brethren only.---See chap. iv. 7. note, where a reason is assigned for John's pressing so frequently and earnestly the love of our brethren of mankind.

Ver. 12.---1. *Not being begotten of the wicked one.* Ουκ εκ τῦ πονηρῦ, is an elliptical expression, which must be completed by supplying the word γεγεννημενος, *not having been begotten*, as is evident from ver. 9. where the phrase is in its complete form: and from ver. 10. where it is said of those who do not work righteousness, that they *are not of God*, that is, are *not begotten of God.* Besides, if wicked men are children of the devil,

one, as Cain *was*, (και, 219.) *who* slew his brother. And *on account of what did he slay* him? Because his own works were *wicked*, and his brother's righteous.

13 *Do not wonder*, my brethren, (μη, 127.) *that* the world *hateth* you.

14 We know that we have passed *away*. from death *to* life, because we love the brethren: He who loveth not HIS brother abideth in death:

15 *Everyone who* hateth his brother, is a *man-slayer*; and ye know

malice *slew his brother. And on account of what did he slay him?* Because his *own works were wicked, and his brother's righteous.* And he could not bear that his brother's sacrifice was accepted of God, while his own was rejected.

13 *Do not wonder, my brethren, that* the wicked men of *the world hate you.* To be hated by the wicked, hath been the lot of the righteous from the beginning.

14 The hatred of the wicked is not to be regarded by us; for *we know that we have passed away from* a state of *death to* a state of *life, because we love the brethren. He who loveth not his brother is in a state of condemnation.*

15 *Every one who hateth his brother, is* really *a man-slayer*, as he is in a disposition to take away his bro-

devil, ver. 10. they may with great propriety be said to have been begotten by him.---In representing wicked men as children of the devil, John hath followed his master, John viii. 44. *Ye are of your Father the devil, and the lusts of your Father ye will do.*

2. *And* (χαριν τινος supply κατα) *on account of what did he slay him?*

Ver. 14.---1. *We have passed away from death to life.* Here it is insinuated that all mankind, as sinners, are under the condemnation of death. Oblique expressions, as Doddridge observes, convey truths like this, in a manner both convincing and affecting.

2. *Because we love the brethren.* According to our apostle the surest mark by which we can know our state, is to consider whether we possess that characteristic disposition towards our brethren which the Christian religion enjoins.---The high encomium passed in this and the following verse on love to mankind, is not to be so understood, as if no virtue but benevolence were necessary to complete the Christian character. The virtues have all such a connection with each other, that they cannot subsist separately. And therefore, if one really loveth his brethren of mankind, he will not only be charitable to the poor, but he will be just in his dealings, true to his promises, faithful in all the trusts committed to him. In short, he will carefully abstain from injuring his neighbour in any respect, and will perform every duty he oweth to him, from a sincere principle of piety towards God, whereby his whole conduct will be rendered uniformly virtuous.

3. *Abideth in death.* In this expression John, I think, alludeth to our Lord's words, John iii. 18. *He who believeth not is condemned already.*

that no *man-slayer* hath eternal life [2] abiding in him.

16 *By this we have known* the love OF GOD, that (εκεινος) he laid down his life for us; [1] (και, 208.) *therefore* we ought

ther's life on every provocation. *And ye know that no man-slayer hath* the capacity of *eternal life abiding in him.*

16 *By this we have known the love of God* to us, *that his Son* by his appointment, *laid down his life for us. Therefore*, instead of hating and injuring our brethren, *we ought* after

Ver. 15.---1. *Whosoever hateth his brother is a man slayer.* So I translate ανθρωποκτονος, because a *man slayer* differs from a *murderer* in the same manner as *manslaughter* differs from *murder.* The hatred of one's brother, may be the occasion by accident of putting him to death. For he who indulgeth hatred to his brother, lays himself open to the influence of such passions as may hurry him to slay his brother. So our Lord tells us in his explication of the precept, *Thou shalt not kill*, Matth. vi. 21. For he mentions causeless anger and provoking speeches, as violations of that commandment, because they are often productive of murder.

2. *And ye know that no man-slayer hath eternal life abiding in him.* No person who cherisheth such a hatred of his brother, as either leadeth him actually to put his brother to death unjustly, or disposeth him to put him to death when accidentally enraged, hath the capacity of eternal life abiding in him. This the apostle affirmeth with the greatest truth. Because the person who is a man slayer in either of the senses just now described, being destitute not only of natural good dispositions, but of religion, he is without doubt incapable of eternal life. Nevertheless, if a man-slayer sincerely repenteth he may be pardoned.

Ver. 16.---1. *By this we know the love of God that* εκεινος *he laid down his life for us.* Εκεινος being the relative pronoun by which the Greeks expressed the remote antecedent, it stands in this passage for *the Son of God*, mentioned ver. 8. On this supposition the apostle alludes to Christ's words, John iii. 16. *God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish.*--- Many MSS. and versions read here την αγαπην without τε Θεε. This reading, Mill and others have adopted in their printed editions of the Greek New Testament, as genuine; supposing that the love of which the apostle speaks, is the love of Christ. But the reading which our translators have followed, is supported by chap. iv. 10. where the love which was manifested by sending Christ as a propitiation, is evidently God's love. Nevertheless as the common printed editions want the words τε Θεε, I have marked them in the new translation as supplied.

2. *Therefore we ought to lay down our lives for the brethren;* namely from love to God, in return for his great love in sending Christ to lay down his life for us.---Many cases may be mentioned, in which Christian benevolence requires us to hazard our lives, and even to undergo death, for the benefit of mankind. *Pulchrum est pro patria mori*, was a maxim among the heathen moralists. It is often esteemed praise-worthy

to

to lay down OUR lives for the brethren.[1]

17 *Whosoever, therefore* hath *the goods of this world*,[1] and seeth his brother *having* need, (και, 211.) *and yet* shutteth up his *bowels* from him,[2] how *abideth* the love of God[3] in him?

18 My little children, let us not love in word, *nor* in tongue ONLY,[1] but in deed and in truth.

19 (Και, 207.) *For by this* we know that we are of the truth, and shall assure our hearts[1] before him.

Christ's example, from love *to lay down our lives* for mankind; and especially *for the brethren*, when called to do so.

17 *Whosoever therefore, hath the good things of this world, and seeth his brother in need* of them, *and yet shutteth up his bowels from him*, by refusing to give him what is necessary for his present support, *how can* a sense of *the love which God shewed to us* be said *to abide in such a man?*

18 *My dear children, let us not love* our needy brethren *in word, nor in tongue only*, by giving them nothing but fair speeches; *but* let us love them *in deed and in truth*, by relieving them in their straits.

19 *For by this* behaviour alone, *we* can *know that we are of* the fellowship of *the true God, and shall assure ourselves in his presence*, that we worship him acceptably. See ver. 21.

to suffer torture, and even death, rather than divulge an important secret, the discovery of which might occasion the destruction of a confederacy for delivering one's country from slavery. Nay, the affection which subsists among near relations will lead them, at the hazard of their lives, to attend and comfort one another, when infected with the plague or other contagious distempers.

Ver. 17.---1. *Whosoever therefore hath* τον βιον τ κοσμ *the goods of this world.* The word βιος signifies, not only one's natural life, but the means of supporting that life, and even the conveniences of it; consequently, one's goods and possessions.

2. *And shutteth up his bowels from him.* In scripture *bowels* signify the affections of love and pity, Ess. iv. 34. The apostle's meaning is doth not exercise pity towards him.

3. *How abideth the love of God in him?* In the preceding verse the apostle saith, *By this we know the love of God that he* (Christ) laid down his life *for us*, and observeth that the consideration of God's love to us, should induce us so to love him, as at his call to lay down our lives for our brethren. Here he tells us, that if, so far from laying down our lives for the brethren, we refuse them, when in need, some part of our worldly goods to support their lives, the love of God can in no sense be said to abide in us.

Ver. 18. *Let us not love* in *word, nor in tongue only.* I have added the word *only*, because the apostle cannot be supposed to forbid our using affectionate speeches to our brethren in distress. But he forbiddeth us to content ourselves with these, when it is in our power to succour them with money, or food, or clothes.

Ver. 19.

20 (Ὅτι, 253. 2.) *But* if our heart condemn us, (ὅτι, 260.) *certainly* God is greater than our heart, and knoweth all things.

21 Beloved, if our heard *doth not* condemn us, *we have* (παῤῥησιαν, Heb. x. 19. note 1.) confidence (πρὸς) *with* God.

22 And *whatever* we ask, we receive [1] *from* him,

20 *But if our conscience condemneth us* as deficient in love to our needy brethren, *certainly God*, who *is a more perfect and impartial judge than our conscience, and knoweth all our actions*, will much more condemn us.

21 *Beloved*, to shew you what an excellent virtue benevolence is, I tell you a second time, (ver. 19.) that *if our conscience doth not condemn us* as deficient in love to our needy brethren, *we have confidence with God*, that we have so far performed our duty to them.

22 *And whatever* blessings *we ask*, agreeably to his will, *we shall receive;*

Ver. 19. *And shall assure our hearts.* Bengelius translates πεισομεν τας καρδιας *pacabimus, shall pacify our hearts*, that is, shall restrain our hearts or consciences from accusing us as deficient in love to God, and to our brethren.

Ver. 21. *Beloved, if our heart doth not condemn us, we have confidence with God.* If to this it be objected, that wicked men may have hardened their consciences to such a degree that they do not condemn themselves, and yet they cannot from that circumstance justly have confidence with God, the answer is, the confidence of which the apostle speaks, is not the confident expectation of salvation; for that cannot be built on our hearts not condemning us as deficient in charity to the poor; but it is confidence with God as having done our duty to the poor. This sort of confidence, men wicked in other respects may have, who perform charitable actions from the natural feelings of humanity, while in the mean time they are not truly virtuous.---Or, the objection may be removed by understanding the apostle, as speaking of men's hearts not condemning them on account of their not having performed works of charity from a right principle, namely from love to God mentioned ver. 16. and from the love of goodness itself. For in that case a man may have confidence with God, that he is of the fellowship of the truth, ver. 19. and may confidently expect salvation. This I take to be the apostle's meaning, from his adding, ver. 22. *And whatever we ask we receive from him, because we keep his commandments*, &c. Others think the apostle is speaking of men's conscience not condemning them as guilty of any habitual sin.

Ver. 22. *And whatever we ask, we receive from him;* that is, shall receive; for the present tense is often used for the future, to shew the certainty of the thing spoken of.---This general declaration must be limited by the conditions, which, in other passages of Scripture, are made necessary to our petitions being granted by God: Such as, that we ask things agreeable to his will, 1 John v. 14, 15. and that we ask them in faith, James i. 6. that is in the full persuasion of the divine wisdom and goodness;

because we keep his commandments, and *work the THINGS which* are pleasing in his sight.

23 (Και, 207.) *For* this is his commandment, that we should believe on the name of his Son Jesus Christ, and *should* love one another, as he gave commandment *to* us.

24 (Και, 204.) *Now* he *who* keepeth his commandments, *abideth* in him, and he in him:[1] and *by this* we know that he abideth in us, *EVEN* by the Spirit which he hath given *to* us.[2]

because by loving our brethren, and relieving them in their straits, *we keep his commandments, and do the things which are pleasing in his sight.*

23 *For this is God's commandment, that we should believe on Jesus Christ as his Son* sent into the world to save us, *and that we should love one another* in truth, *as Christ gave commandment to us*, chap. iv. 21.

24 *Now*, as I said concerning fellowship with Christ, chap. iii. 6. so I say concerning fellowship with God, *he who keepeth his commandments, abideth in his fellowship, and God* abideth *in him*, as the principle of his spiritual life. *By this we know that God abideth in us, even by* the gifts of *the Spirit which he hath given to us.*

goodness; and with sincerity and resignation. Such prayers they who keep the commandments of God may hope will be heard, because they keep his commandments by habitually doing the things which are pleasing to him.

Ver. 24.---1. *He who keepeth his commandments, abideth in him, and he in him.* This is an allusion to our Lord's words, John xiv. 23. *If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.* See 1 John ii. 6. note 1. The apostle's meaning is that by keeping God's commandments we obtain fellowship with the Father, as well as with his Son Jesus Christ. We have the most intimate society and friendship with the Father and the Son, and are made unspeakably happy by their love. Of this fellowship John had spoken before, chap. i. 3. note 3.

2. *By this we know that he abideth in us, even by the spirit which he hath given to us.* If John is here speaking of the apostles and other ministers of the word, who had the gifts of inspiration and miracles bestowed on them, his meaning will be, that by these miraculous gifts they were perfectly assured of their being authorized by God to preach the gospel; and that by their continuance with them, they knew God approved of their conduct as the apostles of his Son.---If John is speaking here of ordinary Christians, *the spirit which he hath given to them* denotes the ordinary influences of the Spirit renewing their nature, sanctifying their wills, and directing their actions. And his meaning will be, that by these influences producing in them a thorough renovation of their nature, and leading them to obey God's commandments habitually, they know assuredly that they are in fellowship with God, and that God

God abides with them by the influences of his Spirit, and by the communications of his love. Hence St Paul told the Romans, chap. viii. 16. *The Spirit itself beareth witness together with our spirit, that we are children of God.* See however 1 John iv. 13. where the sentiment in the verse under our consideration, is repeated in such a manner as to lead us to think the apostle is speaking of the miraculous gifts of the Spirit.

CHAPTER IV.

View and Illustration of the Precepts and Doctrines inculcated in this Chapter.

BECAUSE the Gnostics, and other heretics in the first age, to gain the greater credit to their erroneous doctrines, assumed to themselves the character and authority of inspired teachers, (pref. sect. 3. at the end), John put his disciples in mind, chap. ii. 27. that they had an unction from the holy Spirit by which they were enabled to judge with certainty, both of teachers and of their doctrine. He therefore, in this chapter, commanded the disciples in general, not to believe rashly every teacher who pretended to be inspired; and exhorted such of them as were endowed with the gift of discerning spirits, to try the inspiration by which any teacher pretended to speak, whether it was from God or from evil spirits, that after trial they might make their real character known to the church, because many false teachers and pretenders to inspiration, were gone forth into the world, ver. 1.—However, because a number of the brethren whom these teachers addressed had not themselves the gift of discerning spirits, and perhaps had not an opportunity of consulting any spiritual man who possessed that gift, the apostle, to secure them from being deceived by impostors, desired them in such cases, to consider whether the teacher who came to them pretending to be inspired held the great and fundamental doctrine, which all the teachers really inspired of God maintained, namely, *that Jesus Christ hath come in the flesh.* For if any teacher calling himself inspired, taught that doctrine, his inspiration might be acknowledged to be from God, ver. 2.—On the other hand, such inspired teachers as did not hold that doctrine, were not inspired of God, but of the devil, and were *the antichrists* or deceivers, foretold by Christ to come before the destruction of Jerusalem, ver. 3.—Moreover, to encourage such of the disciples as had not the gift of discerning spirits to try every teacher pretending to inspiration, by the marks which he had mentioned, the apostle observed that some of the brethren being rightly instructed of God had already, by applying these marks properly, detected

detected and confuted certain impostors who had come to them, ver. 4.—who being worldly men spake from worldly principles, and were listened to by those wicked men who resembled them in their corrupt maxims and practices, ver. 5.—From this, John took occasion to mention another mark, by which the disciples might distinguish teachers really inspired, from those who were not so. We apostles, said he, are proved to be from God by the miracles which we perform. Therefore every teacher who is instructed of God acknowledgeth our authority; but the teacher who is not from God rejecteth our authority. By this mark also ye may know, what teachers speak by the inspiration of the Spirit of God, and what by the inspiration of evil spirits, ver. 6

Having thus taught the brethren how to distinguish the real inspirations of the Spirit of God, both from those which were feigned and from those which came from evil spirits, the apostle in an oblique manner condemned those heretical teachers who made the whole of a Christian's duty to consist in the speculative knowledge of God without any regard to a right practice. For he enjoined mutual love on all Christians, from these considerations, that it deriveth its origin from God, and that every one who loveth his brother, and no one else, hath been begotten of God, and knoweth God, ver. 7.—Withal that his affirmation might make the deeper impression on his readers, the apostle, according to his manner, denied its contrary: He, said he, who doth not love his brother, whatever he may pretend, doth not know God; for God is love, ver. 8.—and by this manifested his love to us, even by sending his Son, the only begotten, into the world, made flesh, that we might live eternally through him, ver. 9.—Farther, the apostle observed that God greatly enhanced his love to men in sending his Son to save them, by this circumstance, that they did not love God first, but he loved them, so exceedingly, that he gave his Son to die as a propitiation for their sins, ver. 10.—And from this he inferred, that if God so loved them they ought from love and gratitude to him, to love one another, ver. 11.—Next, he told them, that although no man hath seen God at any time, because he is not an object of men's senses, yet if we love one another, God really abideth in us by virtue of his nature communicated to us; and by that great blessing, the love which he bears to us is carried to perfection, ver. 12.—Now, because the sending of Christ into the world to die a propitiation for the sins of men, was the greatest evidence of God's love to them, the apostle, to give us the fullest assurance of that fact, appealed to the miraculous gifts of the Spirit, with which he and his brethren who affirmed it to the world were endowed, as clear proofs, that in declaring that fact they were authorized by God. By this, said he, we apostles know that

that we abide in him, and he in us, that is, that we continue faithful to him in all our doctrines, and that he authorizes our preaching; namely, that he hath bestowed on us and never withdrawn from us, the gifts of his Spirit, ver. 13.—Now both before and after his resurrection, we beheld the Son of God in the flesh, and bear witness that the Father hath sent his Son a Saviour of the world; and our testimony is rendered indubitable, by the miracles which we perform, ver. 14.—From these things John drew this inference: Every teacher who confesseth and teacheth that Jesus is the Son of God sent into the world a Saviour, God abideth in him and he in God; the true doctrine of God abideth in such a teacher, and he abideth faithful to God by preaching it, ver. 15.

Having thus taught the disciples to distinguish true from false teachers by their doctrine, and by their obedience to the apostles, John also taught them to distinguish teachers by their different dispositions and actions. Having known, said he, what the Son of God did in the flesh for the salvation of the world, we apostles have attained the clearest conception and the firmest persuasion of God's great love to men, and are sensible that God is love itself. Wherefore, every teacher who habitually cherisheth love to mankind, and doth all the good in his power to others, abideth in God; he partaketh of the nature of God. And God abideth in him by the communications of his grace and love. This, likewise, is a sure mark by which ye may know a teacher who is really inspired of God, ver. 16.—For by this knowledge of the love which God bears to mankind, and of God's being himself love, which every teacher commissioned of God hath attained, the love of mankind is carried to perfection in his heart, and operates in his actions; so that such a teacher can have boldness at the judgment, because he is conscious that as God is love, so he exercised love to his brethren while he abode in this world, ver. 17.—No fear of the judgment, accompanies love to God and to mankind carried to perfection. But perfect love casts out of one's mind all fear of the judgment, which is a tormenting passion. Therefore, if any teacher, or private Christian, is afraid of the judgment, he is not perfected in love to God and to man; on which account he is greatly to blame, ver. 18.—All rightly instructed persons love God ardently, and shew their love to him by loving mankind, because, as I told you, ver. 10. he first loved us, ver. 19.—Wherefore, if any teacher saith, Certainly I love God, and yet hateth his brother, he is a liar; he is a deceiver if he is a teacher, and if in a private station he is an hypocrite. For he who loveth not his brother, whose good qualities he hath seen, cannot possibly love God who is not the object of any of his senses, and whose perfections he cannot know but by reasoning, ver. 20.—Love to mankind is an

essential

essential part of the character, not only of a teacher, but of a private Christian; for this commandment we have from Christ, that he who loveth God, love his brethren of mankind also, ver. 21.

NEW TRANSLATION.

CHAP. IV. 1 Beloved, *do not believe* every spirit,[1] but try the spirits, whether they *be from* God; because many false prophets are gone *forth* into the world,

2 *By this ye know* the Spirit of God: Every spirit that confesseth Jesus Christ *hath* come in the flesh, is *from* God.[1]

COMMENTARY.

1 *Beloved*, since some of you possess the gift of discerning spirits, *do not* rashly *believe every teacher who pretendeth to be inspired, but try those teachers*, whether *they be* really *sent from God; because many false prophets are gone forth into the world*, with an intention to draw disciples after them.

2 *By this* mark, such of *you*, as have not the gift of discerning spirits, *may know the Spirit of God* in a teacher. *Every inspired teacher, who acknowledgeth* and teacheth that *Jesus Christ* the Son of God, *hath come in the flesh, is from God.*

Ver. 1. *Beloved, Do not believe every spirit. Every spirit*, means, every teacher who pretends to be inspired by the Spirit of God, as is plain from the latter part of this verse; *many false prophets are gone forth into the world.* These false prophets are called *Antichrist*, and in the plural number *Antichrists*, 1 John ii. 18. See the 2d note on that verse.

Ver. 2. *Every spirit that confesseth Jesus Christ hath come in the flesh, is from God.* This is an exact literal translation of the original, Παν πνευμα ὁ ὁμολογει Ιησουν Χριστον εν σαρκι εληλυθοτα, εκ του Θεου εστι.---The clause, *Jesus Christ hath come in the flesh*, imports two things, First, That Jesus *is the Christ*, whose coming was foretold by the Jewish prophets. Secondly, That this great personage *hath come in the flesh.* Here, the apostle hath rightly declared that every teacher pretending to inspiration, who confesseth that Jesus is the Christ come in the flesh, is really inspired. For as Paul told the Corinthians, 1 Cor. xii. 3. *No one can declare Jesus* Κυριον *Lord*, or Christ, *but by the Holy Ghost.* See note 2. on that verse.

The Socinians contend, that to confess *Jesus Christ hath come in the flesh*, means simply, to confess that Jesus Christ is a mere man: and from this they infer, that he had no existence before he was conceived of his mother. In proof of their sense of the clause, *hath come in the flesh*, they cite, Heb. ii. 14. where the writer, speaking of our Lord, saith, *He partook of the flesh and blood of the children.* Now though it be true, that these words import nothing more but that Christ was a man like other men, I am of opinion that John's words, *hath come in the flesh*, have a more extensive meaning. For, as B. Horsley observes,

3 And every spirit that *doth not confess* Jesus Christ *hath* come in the flesh, is not *from* God.[1] And

3 *And*, by this other mark, ye may know when the Spirit of God is not in a teacher: *Every spirit* speaking in a teacher *which doth not*

the sense of a proposition ariseth, not from the meaning of a single word contained in it, but from the union of the whole into one sentence, especially if that union suggests any circumstance by which the sense of the proposition is modified. This is the case in the clause, *hath come in the flesh*. For, in common language, *hath come*, when the manner of one's coming is specified, signifies, not only that he hath come in that particular manner, but that he might have come in a different manner, if he had pleased. Accordingly John hath used the verb *to come*, in that sense, 1 John v. 6. *This is he who came by water and blood, even Jesus the Christ; not by water only, but by the water and the blood.* For his meaning plainly is, That Jesus came attested as the Christ by water and blood jointly, although he might have come attested by either of these separately; and that Jesus existed as the Christ, before he came attested by the water and the blood. The above interpretation of 1 John v. 5. being allowed, the clause *hath come in the flesh*, will signify much more than the clause, *partook of flesh and blood.* For, while it denotes the reality of Christ's humanity, it goeth farther. By insinuating that he might have come in another manner than *in the flesh*, namely, *in the form of God*, as mentioned Philip. ii. 6, 7. it signifies that Jesus Christ existed before he came in the flesh, and chose to come in that manner rather than in any other; consequently, that he is more than a mere man.---That Jesus Christ might have come in another manner than in the flesh, was the opinion of Clemens Romanus, one of the apostolical fathers mentioned Philip. iv. 3. note 3. For in his epistle to the Corinthians, cited by Horsley in his 5th letter to Priestley, he saith, *The scepter of the Majesty of God, our Lord Jesus Christ, came not in the pride of pomp and arrogance, although he had it in his power, but in humility, as the Holy Spirit spake concerning him.*---I have only to add, that if the foregoing interpretation of John's expression, *hath come in the flesh*, conveys his true meaning, the Socinians must be mistaken when they affirm, that in his first epistle, John hath neither said any thing concerning the divinity of Christ, nor censured those who asserted his mere humanity. For those teachers, who denied the humanity of Christ, being condemned by the apostle, ver. 2. in terms which imply that Christ was more than a man, he thereby, without doubt, censured those who affirmed that he was nothing but a man.

Ver. 3.---1. *Every spirit that doth not confess Jesus Christ hath come in the flesh, is not from God.* To determine whether the Socinian interpretation of the clause, *hath come in the flesh*, expresses the apostle's meaning, let that interpretation be substituted for the expression, of which it is the interpretation; and the passages under consideration will run thus; ver. 2. *Every spirit*, every teacher calling himself inspired, *who confesseth Jesus Christ hath come a mere man, is from God*, ver. 3. *And every spirit who doth not confess Jesus Christ hath come a mere man, is not from God.* Wherefore, as John is here giving marks by which true and false teachers were to be distinguished, if the Socinian sense of

the

this is that SPIRIT of *confess Jesus Christ* is the Son of
Antichrist *which* ye have God, and *hath come in the flesh, is*

the phrase *hath come in the flesh* is just, he hath made it the mark of a true teacher that he confesseth Jesus Christ is a mere man; and the mark of a false teacher that he doth not confess Jesus Christ is a mere man, but affirmeth that he is more than a mere man: Consequently by so doing John has condemned himself as a false teacher, because having declared, chap. iv. 15. v. 5. *That Jesus Christ is the Son of God*, he hath confessed that he is more than a mere man. For all the Jews, the learned doctors as well as the common people, believed the Son of God to be himself God: as is evident from John's own gospel. See this proved, 1 John v. 5. note.-- Further, the same apostle having told us in his gospel, chap. i. 14. That *the Word* (who he had said ver. 1. *was with God, and was God*) *was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father*, He hath certainly confessed that Jesus Christ is more than a mere man. For, whose glory, I pray, did the apostles behold, if it was not the glory of *the Word made flesh*, even the glory of Jesus Christ, *as of the only begotten of the Father, full of grace and truth.* Wherefore, John having confessed that Jesus is the only begotten Son of God, he cannot be supposed to have branded those teachers as deceivers, who did not confess that Jesus Christ is a mere man, but affirmed him to be more than a man; because by so doing he would have condemned himself as a false teacher. But this I think no one will admit, who believes John to have been in his right wits when he wrote this passage; far less will it be admitted by any one who believes him to have been an apostle of Christ.---Upon the whole, it must be acknowledged that the confined sense which the Socinians affix to John's expression, *Jesus Christ hath come in the flesh*, is manifestly wrong.

In the Vulgate version the first clause of this verse runs thus: *Every spirit* (qui solvit Jesum) *which dissolveth Jesus*: ὁ λυει τον Ιησουν. Socrates in his Ecclesiast. History saith this is the true reading; and affirmeth that the Nestorians changed it into the present reading. Yet, when it is considered how numerous the copies of the New Testament were, even in the first ages, it cannot be thought that any one sect of Christians could alter them all.---Besides, in this instance the Nestorians do not appear to have attempted any alteration, as in no Greek copy which hath come to our knowledge, is there any reading of this clause different from the common one, which is the reading of the Syriac version likewise. For these reasons it is now generally agreed that the reading of the Vulgate above mentioned, was a *scholium* or explanatory note written on the margin of some copy of the Vulgate, which was afterwards inserted in the text, as a more direct confutation of the error of the Cerinthian Gnostics concerning the person of Christ, than the reading in the Greek copies.

John had good reason to affirm, that every teacher pretending to inspiration who did not confess Jesus Christ hath come in the flesh, was an impostor. For Psal. ii. 7. The Messiah or Christ is called by God, *his Son*, and *his King whom he would set on his holy hill Zion.* And Psal. cx. 4. God with an oath constituted him *a Priest after the order of Melchisedec.*

heard that it *cometh and now is in* the world already. [2]

4 Ye are of God, little children, and have overcome them: (ὅτι) because greater is he *who* IS (ἐν, 162.) *with* you, than he *who* IS *with* the world. [1]

5 They are of the world, therefore they speak *from* the world, and the world (κόσμου, 45.) *hearkeneth* to them. [1]

not from God, but from the devil. *And this is that spirit which speaketh in* the false prophet *Antichrist, which ye have heard that it cometh, and now is in the world already.*

4 *Ye are* taught *of God, little children, and have detected* and confuted *these false prophets; because more wise and powerful is God, who is present with you* and instructeth you, *than the devil who is present with*, and instigateth *the false prophets who are* now *in the world.*

5 *These false teachers belong to the wicked world, therefore they speak from worldly principles; and the* wicked part of the *world listeneth to them* with pleasure.

Melchizedec. And, in other passages of the Jewish Scriptures, it was foretold that he was to be the son of Abraham and of David: all which implied that *the Christ*, or Son of God, was to be made flesh. Wherefore, *every spirit* or teacher pretending to inspiration, who denied that Jesus Christ had come in the flesh, was by that denial demonstrated to be an impostor: for, as it is expressed, 1 John ii. 22. *He denied the Father*, that is, denied the testimony which the Father had borne to his Son Jesus Christ, not only in the ancient oracles, but also by a voice from heaven, first at his baptism, and after that at his transfiguration, and last of all by raising him from the dead.---Who the false teachers were who did not confess Jesus Christ had come in the flesh, and thereby denied the Father, see chap. ii. 18. note 2.

2. *This is that spirit of Antichrist which ye have heard that it cometh, and now is in the world already.* From this, as well as from chap. ii. 18. it appears that Antichrist is not any particular person, nor any particular succession of persons in the church, but a general name for all false teachers in every age, who disseminate doctrines contrary to those taught by the apostles: especially if these doctrines have a tendency to derogate from Christ's character and actions as the Saviour of the world.

Ver. 4. *Greater is he who is with you, than he who is with the world.* The issue of the divine government will be, that truth and virtue shall finally be victorious over error and wickedness, because God the patron of truth and virtue possesseth far greater power and wisdom, than the evil spirits who promote error and wickedness.

Ver. 5. *And the world hearkened to them.* Lest the faithful should be discouraged by the success which false teachers oftentimes have in spreading their errors, the apostle observes that their success arises generally from their accommodating their doctrines to the prejudices and evil inclinations

6 We are of God. [1] He *who* knoweth God, [2] *hearkeneth to us*. [3] He *who* is not of God, *hearkeneth not to* us. *By this we know* the spirit of truth, and the spirit of error.

6 *We* apostles *belong to God*, as is evident from the miraculous powers he hath conferred on us. *The teacher who is acquainted with* the will of *God hearkeneth to us*; he acknowledgeth our authority. *The teacher who doth not belong to God, hearkeneth not to us. By this* mark also *we know* the teachers who are inspired by *the Spirit of God, and by the spirit of the devil.*

7 Beloved, let us love one another: [1] For love is *from* God. And every one *who* loveth *hath been begotten* of God, and knoweth God.

7 *Beloved*, let us not imitate the false teachers in neglecting the offices of love, on pretence that knowledge is the only thing necessary to the children of God: But *let us love one another; for love is from God, and every one who loveth* his brother, *hath been begotten of God, and knoweth God.*

clinations of the world. Wherefore, from the prevalence of any doctrine, no argument can be drawn in favour of its truth.

Ver. 6.---1. *We are of God.* The apostle having appealed chap. iii. 24. to the miraculous gifts of the Holy Spirit, which God at the first bestowed on the apostles, and still continued with them as proofs of his abiding with them; also in the beginning of chap. iv. having insinuated that the doctrine which they taught was given them by the inspiration of the Spirit; He in this verse, expressly asserted that he and his brethren were commissioned by God to teach the world; and that all Christians were bound to acknowledge their authority and receive their doctrine; and that if any teacher did not acknowledge their authority, it was a proof that he did not belong to God.

2. *He who knoweth God.* By the great pains which the apostle takes here and in ver. 7, 8. and chap. ii. 3, 4. to shew who the persons are who know God, it is probable he had the Gnostics and other false teachers of the first age in his eye, who by placing the whole of Christianity in the speculative knowledge of God, encouraged their disciples in all manner of licentiousness.

3. *Hearkeneth to us.* This mark, by which John directed his disciples to judge of teachers, is not to be understood of their hearkening to the apostles personally, but of their receiving their doctrine with that submission which was due to persons inspired by the Spirit of God. Wherefore though the apostles be all dead, yet as they still speak in their divinely inspired writings, John in this passage declares that their writings are the test by which the disciples of Christ, since the decease of the apostles, are to judge both of teachers and of their doctrine.

Ver. 7. *Beloved let us love one another.* The frequency and earnestness with which the apostle in this epistle, inculcated the love of our brethren

8 He *who doth not love doth not know* God: [1] for God is love. [2] (See ver. 16.)

9 *By* this the love of God (w, 163) *to us* was manifested, [1] *that* God sent *forth his Son, the only begotten*, into the world, that we might live through him.

8 *He who doth not love* his brother, *doth not know God* aright, whatever he may pretend. *For God is love*, without any mixture of malevolence.

9 *By this the love of God to us* sinners *was manifested, that God sent forth his Son, the only begotten, into the world* made flesh, *that we might live through his doctrine, example, and death.*

brethren of mankind, is very remarkable. The greatest part of the present chapter and of chap. iii. is employed in pressing that duty. See also chap. ii. 10. We may therefore believe, that some in the first age professed themselves the disciples of Christ, who were deficient in love. Possibly they were Jewish converts, who by the rites of their law having been cut off from all familiar intercourse with heathens, considered them as unclean persons who were hated of God. And therefore, instead of regarding them with any degree of esteem, they despised and hated them as enemies; and thought themselves warranted by their law in so doing. This I think appears from our Lord's words, Math. v. 43. *Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.* Wherefore, it is not improbable that some of the Jewish converts, retaining their ancient prejudices, considered it still as their duty to hate the heathens. And some of them who pretended to be teachers, no doubt taught their disciples the same lesson; and perhaps extended it to those who did not agree with them in their religious opinions, see chap. iv. 20. note. But this doctrine being contrary to the doctrine of Christ, John was at great pains to condemn it.

Ver. 8.---1. *He who doth not love, doth not know God.* See ver. 6. note 2. The love of which the apostle speaks, is *the love of benevolence*, as is plain from the reason subjoined, *God is love.* He who doth not love his neighbour with the love of benevolence, *doth not know God.* He hath no just knowledge of the character of God, whose benevolence extends to all, even to the evil and unthankful, and who in this ought to be imitated by all who know him.

2. *For God is love:* that is, according to Estius, God is essentially love; even as he is properly and essentially power, wisdom, and goodness. But it doth not appear that the apostle meant to declare what the essence of God is, but only to teach us that God greatly delights in the exercise of benevolence, and perhaps that his other perfections are exerted for accomplishing his benevolent purposes.---The declaration in this verse, and in verse 16. *that God is love*, being made by inspiration, must afford us the greatest consolation, as it assureth us that all God's dealings with us proceed from love, and in the end will assuredly issue in our happiness, unless we refuse to co-operate with him.

Ver. 9. *By this the love of God to us was manifested, that God sent,* &c.

10 *In this* is love, not that we loved God, but that he loved us, and sent *forth* his Son TO BE a propitiation for our sins.

10 *In this is* the highest *love; not that we loved God* first, (ver. 19.) *but that he loved us, and sent forth his Son* into our world made flesh, *to die as a propitiation for our sins.* See chap. ii. 2. note 1.

11 Beloved, if God so loved us, we *also* ought to love one another.

11 *Beloved, if God so loved us* whilst we were sinners, (Rom. v. 8.) *we also ought*, in imitation of God and from gratitude to him, *to love one another*, though sinners.

12 No *one* hath seen God at any time. [1] If we love one another, God *abideth* in us, and his love (*v.* 163.) *to* us is *made perfect.*

12 *No one hath seen God at any time.* Yet, from what his Son hath taught us, we know that *if we love one another*, the nature of God *abideth in us, and his love to us is carried to perfection;* he loves us greatly, because we partake of his nature.

13 *By this we know* that we *abide* in him, and he in us, because he hath given us THE GIFTS of his Spirit. [1]

13 *By this, we* apostles, *know that we continue faithful to him* in all our doctrines, *and that he authorizes our actings* as apostles, *because he hath bestowed on us the gifts of his Spirit*, and still continueth them with us.

&c. This is an allusion to our Lord's words, John iii. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* Christ is called God's *only begotten Son*, to distinguish him from all others, who in Scripture are called *the sons of God;* and to heighten our idea of God's love to us, in giving a person of such dignity, and so beloved of God, to die for us.---It is supposed, that by giving Christ the title of *God's only begotten Son* in this passage, the apostle intended to overturn the error of Ebion and Cerinthus, who affirmed that Christ was not God's Son by nature, but that, like other good men, he was honoured with the title of God's Son on account of his virtues: in which opinion these heresiarchs have been followed by some in modern times. They, however, who hold this opinion, ought to shew a reason why the epithet of *the only begotten*, is appropriated to Christ.

Ver. 12. *No one hath seen God at any time.* It is difficult to discover the connexion of these words, either with what goes before, or with what follows. But, as they are the words of the Baptist, recorded, John i. 18. if the apostle intended that his readers should take into their view what the Baptist added, namely, *The only begotten Son, who is in the bosom of the Father, he hath declared him*, his meaning probably was this: Though no one hath any knowledge of God by his senses, yet from what the only begotten Son hath declared concerning him, we know that *if we love one another God abideth in us*, the divine nature

abideth

14 *Now* (τεθεαμεθα) we have *beheld and bear witness* that the Father hath sent *forth HIS* Son TO BE the Saviour of the world.

15 Whosoever *will* confess that Jesus is the Son of God, [r] God *abideth* in him, and he in God. [2]

16 And we have known and believed the love *which* God hath to us. God is love; (see ver. 8. note 2.) (και, 208.) *Wherefore* he who *abideth* in love, *abideth* in God, and God in him. (See ver. 15. note 2.)

14 *Now we have beheld* with our eyes what the Son of God in the flesh, did and suffered for the salvation of sinners; *and* therefore *we bear witness, that the Father hath sent forth his Son to be the Saviour of the world.*

15 *Wherefore, every teacher who acknowledgeth, and teacheth, that Jesus is the Son of God* sent forth in the flesh to save the world, *God authorizes his doctrine, and he abideth faithful to God.*

16 *And* having seen what the Son did for the salvation of the world, (ver. 14.) *we* apostles *have known, and believed, the* great *love which God bears to mankind. God is love. Wherefore, he who abideth in love* to his neighbour, *abideth in God, and God in him.* He partaketh of the nature of God, and God is present with him by his grace and love.

abideth in us, *and*, on that account, *God's love to us is made perfect;* he loveth us most affectionately.

Ver. 13. *By this we know that we abide in him, and he in us, because he hath given us the gifts of his Spirit.* Because the expression εκ τε πνευματος αυτε δεδωκεν is elliptical, I have completed it in the translation, by supplying the words *the gifts*. By possessing the gifts of the Spirit, the apostles knew that they *abode in God*, that is, continued faithful to him in the execution of their office: *and* by the same gifts, they demonstrated to the world *that God was with them*, and authorized their doctrine. Accordingly it is added in the next verse, *Now we have beheld, and bear witness that the Father hath sent forth his Son* namely in the flesh, *to be the Saviour of the world:* intimating that the gifts of the Spirit were given to the apostles, to enable them to prove the truth of their testimony concerning the Father's sending his Son in the flesh to be the Saviour of the world. See chap. iii. 24. note 2.

Ver. 15.---1. *Whosoever will confess that Jesus is the Son of God.* For the meaning of this, see ver. 2. note.---Some commentators by *confessing that Jesus is the Son of God*, understand an outward profession of faith in the gospel. But, notwithstanding that profession of one's faith in the first age, exposed him to persecution, I hardly think the apostle on that account would say of such a person, that *God abode in him and he in God.* See Rom. x. 10. note 2.

2. *God abideth in him, and he in God.* See chap. ii. 6. note 1.---The expressions *God abideth in him, and he in God*, occur often in this epistle, and must be understood differently according to the characters of the persons

17 *By this the* love is *perfected* (μεθ' 241.) *in us, so that we can have* boldness in the day of judgment, [1] because as he is, so *we are* in this world. [2]

17 *By this* knowledge of God's great love to us, and by its operation on our hearts, *the love* which we bear to our neighbour, (ver. 12.) *is carried to such perfection in us, that we can have boldness in the day of judgment, because as he is* benevolent, *so we are* benevolent *in this world.*

18 *Fear is not* in love; but perfect love [1] casteth out fear: [2] because fear hath torment. (Δι. 106.) *Wherefore,* he *who* feareth is not *perfected* in love.

18 *Fear* of the judgment *never accompanies love.* But *perfect love* to God and man *casteth out* of one's mind all *fear* of the judgment; *because* such *fear occasioneth* a *torment,* which no one who truly loves God and man, and who thereby knoweth that he hath passed from death to life, hath any cause to suffer. *Wherefore, he who feareth* the judgment, *is not perfected in love.*

persons to whom they are applied. If spoken of teachers, as in ver. 13. 15. of this chapter, and perhaps in chap. ii. 27, 28. their meaning is, that these teachers are faithful to God in teaching the true doctrines of the gospel, and are assisted and beloved of God. But if spoken of private persons, as in chap. ii. 5, 6. iii. 6. 24. iv. 16. they mean one's abiding in the belief of the doctrines, and in the practice of the precepts of the gospel, and his enjoying the love of God.

Ver. 17.---1. *So that we can have boldness in the day of judgment.* The persons of whom the apostle speaks may well have boldness in the day of judgment, because by loving God and their neighbour, being the children of God, they will not be condemned by their Judge.

2. *Because as he is, so we are in this world.* Καθως εκεινος εστι. The verb in this clause being of the present tense, the relative *he* must be understood of God, who is represented ver. 11. as the object of our imitation in his love to mankind. If the reader is of opinion that Christ is meant, and that the words, *in this world,* stand connected not only with the words *we are,* but with the words *he is,* the translation must run, *as he was, so we are in this world.* According to this translation likewise, the sentiment expressed is perfectly just.

Ver. 18.---1. *Perfect love.* The love which the apostle calls *perfect,* is love to mankind cherished from a regard to the will of God, and exercised habitually, as opportunity offereth, in the disinterested manner in which God exerciseth his love to us. This love, though not perfect in its degree or measure, may be called *perfect,* because it proceeds from a right principle, and operates habitually in leading the person in whose heart it lodgeth, to do to his neighbour all the good offices in his power.

2. *Casteth out fear.* As the apostle speaks in the preceding verse, of one's having boldness in the day of judgment, *fear,* in this verse, certainly

19 We love him, because he first loved us. (See chap. iii. 16.)

19 *We* being rightly instructed *love God* exceedingly, *because he first loved us;* and our love to God we shew by loving our brethren.

20 If *any one* say, (ὅτι, 260.) *Certainly* I love God, (καὶ, 211.) *and yet hate* [1] his brother, he is a liar: For he *who* loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

20 Let no one deceive you concerning the love men owe to God. *If any one say, Certainly I love God, and yet hateth his brother, he is a liar;* he is a deceiver if he is a teacher; or, if he is a private person, he is an hypocrite. *For he who loveth not his brother, whose good qualities* and various distresses *he hath seen, how can he love God, whose excellencies are not the object of his senses,* but are discovered imperfectly by reasoning from his works.

21 (Καὶ, 224.) *Moreover,* this commandment *we have* from him, That he who loveth God, love his brother also.

21 *Moreover,* love to mankind is inseparable from love to God: for *this commandment we have received from Christ,* John xiii. 34. xv. 12. 1 John iii. 11. *That every one who loveth God, love his brother also* with the love of benevolence, although he be a sinner, or even an enemy.

tainly means *fear of the judgment,* that is fear of being condemned at the judgment. This fear, perfect or strong love to mankind casteth out of a man's mind; because, as the apostle declared, chap. iii. 14. *We know that we have passed away from death to life, because we love the brethren.*---It is a great recommendation of any quality, that it renders a man a child of God, ver. 7. and gives him such an entire assurance of God's love, as banisheth from his mind all fears with respect to his happiness in a future state. This love to our brethren effectually doth; and therefore it ought to be carefully cherished.---Some interpreters give a different explication of this verse as follows: "There is no fear of what "one may lose or suffer by loving his brother perfectly: but perfect love "casteth out all such fear; for such fear hath torment in it. Where-"fore he who thus fears what he may lose or suffer by loving his bro-"ther, is not perfected in love." But as this interpretation doth not shew, how the torment which is in fear, is a reason for its being cast out by perfect love, as the interpretation in the commentary doth, I think it should not be admitted.

Ver. 20. *And yet hate his brother.* Here the apostle, if I mistake not, glances at the character of some of the heretical teachers, mentioned ver. 7. note, who being Jewish converts, had brought with them into the Christian church that malevolent spirit, which in Judaism they had cherished towards the heathens, and perhaps considered it as an expression of their love to God, to hate and persecute all who were not of

their

their way of thinking in religious matters. The same spirit hath too much prevailed in the zealots of modern times. But, thanks be to God, this antichristian spirit is gradually passing away.

CHAPTER V.

View and Illustration of the Sentiments, Discoveries, and Precepts, contained in this Chapter.

THE apostle in the preceding chapter, having, from various considerations, inculcated the love of mankind in general, and even of enemies, goeth on in this, to speak of the obligation we are under to love in a more particular manner, all who are the sincere disciples of Christ. And first, to shew that such are worthy of being loved, he declares, that every one who believeth Jesus is the Christ, is begotten of God. He possesseth the nature of God, and thereby is more truly a Son of God, than any Jew who claims that high relation, merely on account of his descent from Abraham, John viii. 39. Next, to shew the obligation all who love God are under to love the disciples of Christ, he observes that every one who loveth God the begetter, will love also the begotten of him; he will love good men because they resemble God in his moral qualities, ver. 1.—Then, that they might judge with certainty of their own character, he told them, the best method of knowing, whether from love to God they really loved the children of God, was to consider, whether from love to God they performed to his children, what he commands them to perform, ver. 2.—For, said he, this is the natural expression of our love to God, that we keep his commandments. And his commandments are not burdensome to the children of God, because they are agreeable to their inclinations, ver. 3.—And because by the power of their faith, they are able to overcome all the temptations which the world lays in their way, to induce them to break the commandments of God, ver. 4.

But that we may know who the children of God are who overcome the world, and what their faith is by which they obtain that victory, the person who overcometh the world by the power of faith, is he who believeth that Jesus is the Son of God, sent into the world to bestow eternal life on all who believe, ver. 5.—And such a person's faith in Jesus as the Son of God, is well founded: For he was demonstrated to be the Son of God, by the water and the bood, even Jesus the Christ was proved to be God's Son, not by the water alone, but by the water and the blood. For at his baptism with water, Jesus was declared to be God's Son by a voice from heaven. The same was declared by

the

the shedding of his blood, that is by his death; for by his resurrection from the dead, God demonstrated him to be his Son. Now it is the Spirit who, by the water and the blood, beareth witness to Jesus as the Son of God. For by descending on him in a visible shape at his baptism, he pointed him out to the baptist (John i. 32, 33.) and to the surrounding multitude, as the person concerning whom the voice from heaven spake. In like manner, the Spirit bare witness to Jesus as the Son of God, by the blood; for it was the Spirit who raised him from the dead, ver. 6.

The apostle, having thus declared how Jesus came into the world, attested as the Son of God by the water and the blood, proceeds to inform us, that there are three in heaven and three on earth, who are continually witnessing something concerning Jesus, which he does not explain, till ver. 11. where he tells us that the facts which they attest, are, that God hath given us eternal life, and that this life is through his Son. Now the three in heaven who bear witness to these important facts, are the Father, the Word and the Holy Spirit, ver. 7.—And the three on earth who bear witness to the same facts, are the Spirit, and the water and the blood. All these witnesses, the apostle tells us, agree in one and the same testimony, ver. 8.—And because they attest these facts by the appointment of God, he calls the joint testimony of the three in heaven and of the three on earth, the witness of God; and observes, that if we receive the testimony of men, and without hesitation rely on it, even in the most important matters, the witness of God is of much greater force to establish what he attesteth concerning his Son, ver. 9. —especially as he who believeth on the Son of God, hath the thing witnessed by God begun in himself, whereas he who doth not believe God's witness concerning his Son, endeavours to make God a liar, ver. 10.—To this account of the witnesses in heaven and on earth, and of the credibility of their testimony, the apostle, at length subjoins a declaration of the important facts to which they bear witness; namely, that God will bestow eternal life on believers, and that this life is to be bestowed on them through his Son, ver. 11.—Then repeats what he had hinted, ver. 10. That he who acknowledgeth Jesus to be the Son of God, hath the eternal life which God hath promised to bestow through his Son, assured to him by the graces and virtues which his faith produces in him; whereas he who doth not acknowledge Jesus as the Son of God, hath no assurance of eternal life, ver. 12.—Lastly, the apostle told them who believed on the name of the Son of God, that he had written these things to them concerning the coming of Jesus into the world attested to be the Son of God by the water and the blood, and concerning the three in heaven and the three on earth, who are

continually

continually bearing witness to Jesus, and concerning the facts which they attest, namely, that God hath promised to give believers eternal life through his Son, that they might be assured of obtaining eternal life through him, and that they might continue to believe on his name, ver. 13.

John had told them, chap. iv. 17. that if they imitated God in his benevolence, it would give them boldness in the day of judgment. Here he assured them, that even in the present life they who believe on Jesus have this boldness with the Father, that if they pray to him for any thing according to his will he hearkeneth to them, ver. 14.—and granteth them what they ask, because they are the disciples of his Son, ver. 15.—This assurance the apostle gave to the spiritual men in particular, and perhaps it was applicable to them only, telling them, That if any of them found a brother labouring under a bodily disease, inflicted on him for some sin he had committed, and if from the signs of repentance which the sick shewed, the spiritual man had reason to think his sin was not to be punished with bodily death, he might on account of his faith in God's promise, ask his recovery, if moved to do so by an impulse of the Spirit. And God, in answer to his prayer, would grant a miraculous recovery to such a sick person, the temporal punishment of whose sin was not a disease to end in death. At the same time, by observing that there was a sin unto death, for the removing of the punishment of which, he did not direct any spiritual man to pray, he insinuated that they were to pray for a miraculous recovery to the sick sinner, only in the case of his having repented of the sin for which he was punished, ver. 16.—And to shew this more clearly, he added, though every unrighteous action, especially those by which our neighbour is injured, is sin, there is a great difference in sins, according as they are repented of or obstinately continued in. For there is a sin not unto death, from the punishment of which the sinner may be delivered, because he hath repented, ver. 17.—However, to prevent them from falling into mistakes in judging what sins were unto death and what not, he told them, that no one who hath been begotten of God sinneth habitually, because such a person keepeth himself from the dominion of the devil. By making this observation, the apostle, I think, insinuated to the spiritual men, that the persons for whose recovery by miracle they were to pray, were to be not habitual sinners, but the begotten of God, whose sins were of infirmity, of ignorance, or of surprise; and of which they knew that the sinner had repented, ver. 18.—He added, That by keeping themselves from the dominion of the devil, they would know that they were begotten of God; as by the wickedness which then prevailed among infidels and idolaters, they knew that the whole of them were lying under the dominion of the devil,

devil, ver. 19.—But they knew also that the Son of God had come, and had given them understanding to acknowledge the true God; so that they were under the dominion of the true God, by being under his Son Jesus Christ, ver. 20.—He therefore, intreated them to keep themselves from idols, because by worshipping idols, they withdrew themselves from their subjection to the true God, and put themselves under the power of the devil, ver. 21.

Concerning the spiritual men's praying for the recovery of sick sinners, and the sinner, being restored to health miraculously in consequence of such prayers, of which the apostle speaks in this chapter, it is proper to observe, that the infliction of diseases in punishment of gross irregularities, and the removing of them by miracle at the intercession of the spiritual men, like all the other miraculous powers, was intended to render the Christian societies venerable in the eyes of the heathens, by shewing that God was actually among the Christians, 1 Cor. xiv. 25. and to inspire the heathens with the desire of becoming members of a community which was honoured with such extraordinary privileges.

NEW TRANSLATION.	COMMENTARY.
CHAP. V. 1 *Every one who* believeth that Jesus is the Christ [1] *hath been begotten* [2] of God: and every one *who* loveth *the begetter, loveth also the begotten* of him. [3]	1 *Every one who believeth that Jesus is the Christ*, and abideth in his fellowship and doctrine, *hath been begotten of God;* he is more truly a Son of God, than if he were descended from Abraham. *And every one who loveth* God *the begetter, loveth also the begotten of him:* Loveth all who bear his image.

Ver. 1.---1. *Every one who believeth that Jesus is the Christ.* This is not to be understood of a mere speculative belief, but of such a firm persuasion as influenceth the person who is possessed of it, to obey Jesus implicitly, from a sense of his authority as the Christ, or Son of God sent into the world to save mankind.

2. *Hath been begotten of God.* See chap. ii. 29. note 1. where this translation of γεγεννηται, is supported.---The unbelieving Jews thought themselves the children of God, because they were descended from Abraham by Isaac, and possessed the knowledge of the true God: and some even of the believing Jews built their title to that high honour on the same foundation. But the apostle assured both, that God having attested Jesus to be the Christ, the only thing under the gospel dispensation which made men his children, was their believing on Jesus as the Christ or Son of God; and their loving the children of God.

3. *Every one who loveth the begetter, loveth also the begotten of him.* The apostle knowing that all the children of God love him as their Father, declareth it to be a characteristical mark of the children of God, that

2 By this we know that we love the children of God, when we love God, and keep his commandments. [1]

3 For this is the love of God, that we keep his commandments: and his commandments are not *burdensome*, [1]

4 (ὁτι, 254.) *because all* [1] *that is begotten* of God, overcometh the world. And this is the victory *which* overcometh the

2 *By this we know that we love the children of God* in a proper manner, *when we love God, and* from love to him *obey his commandments*; especially his commandment to love one another.

3 *For this is the* natural expression of our *love to God, that we keep his commandments; which is not a burdensome thing* to the begotten of God; because his commandments are agreeable to their inclinations, and

4 *Because all that is begotten of God, overcometh* the temptations which *the world* layeth in their way, to induce them to break God's commandments. *And this victory over the world, we*

that they love all their brethren because they bear the image of their Father.

Ver. 2. *By this we know that we love the children of God, when we love God and keep his commandments.* Grotius, to render the apostle's reasoning clear, thinks the original should be construed and translated in the following manner. Εν τυτω γινωσκομεν ὁτι τον Θεον αγαπωμεν ὁταν αγαπωμεν τα τεκνα τυ Θευ και τας εντολας αυτυ τηρωμεν; *By this we know that we love God, when we love the children of God, and keep his commandments.* But, not to mention that this construction is forced, it represents the apostle as giving a mark by which we may know when we love God; whereas his intention is to shew, how we may know when we love the children of God in a right manner. Now this was necessary to be shewed, since men may love the children of God because they are their relations, or because they are engaged in the same pursuits with themselves, or because they are mutually united by some common bond of friendship. But love proceeding from these considerations, is not the love of the children of God which he requireth. By what mark then can we know that our love to the children of God is of the right sort? Why, saith the apostle, *by this we may know that we love the children of God* in a right manner, *when we love God*, and from that excellent principle *keep his commandments*, especially his commandment to love his children because they bear his image. True Christian love, therefore, is that which proceeds from love to God, from a regard to his will; and which leadeth us to obey all his commandments.

Ver. 3. *And his commandments are not burdensome* or difficult to his children. This must be understood of the commandments of God in ordinary cases. For his commandment to suffer the loss of liberty, the spoiling of goods, torture, and death, in times of persecution, must be excepted.---To a good man in ordinary circumstances, the keeping of God's commandments is easy, being the delight of his soul.

Ver. 4. --1. *All that is begotten of God, overcometh the world.* John useth

world, EVEN our faith. [2]

5 Who is *it* that overcometh the world, but he *who* believeth that Jesus is the Son of God? [1]

the begotten of God *obtain through* the influence of *our faith.*

5 That ye may know *who it is that overcometh the* temptations of the *world*, and what the faith is by which that victory is obtained, *he* is one *who believeth that Jesus is the Son of God.*

useth πᾶν, the neuter gender, to comprehend all sorts of persons; males and females, old and young, Jews and Gentiles, freemen and slaves.

2. *And this is the victory which overcometh the world, even our faith.* Our faith, is the cause of our victory over the world. The power of faith in enabling men to overcome the temptations laid in their way, by the things of the world, and by the wicked men of the world, is finely illustrated by examples, Heb. xi. which shew, that before the coming of Christ, the children of God by believing the things which he discovered to them, whether by the light of natural reason, or by particular revelations, resisted the greatest temptations, sustained the bitterest sufferings, and performed the most difficult acts of obedience, and thereby obtained a great and lasting fame.---But now that Christ hath come, and made the gospel revelation in person and by his apostles, the faith of the children of God by which they overcome the world, hath for its object, all the doctrines and promises contained in that revelation, and particularly the great doctrine which is the foundation of all the rest, namely that Jesus is the Son of God and Saviour of the world, as the apostle observes in the following ver. 5.

Ver. 5. *Who is it that overcometh the world, but he who believeth that Jesus is the Son of God?* That the Jews universally believed their *Messiah*, or Christ, was to be the Son of God, appears from the following passages of Scripture, Matth. xvi. 16. *Simon Peter answered and said, Thou art the Christ the Son of the living God.*---Luke iv. 41. *Devils also came out of many, crying out and saying, Thou art Christ the Son of God.* ---John xx. 31. *These are written, that we might believe that Jesus is the Christ the Son of God.*---Acts ix. 20. *He preached Christ in the synagogues, that he is the Son of God.*---Farther, that the Jews universally believed *the Son of God to be God*, appears from John v. 17. *Jesus answered them, My Father worketh hitherto, and I work.* 18. *Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.*---John x. 33. *The Jews answered him saying, for a good work we stone thee not, but for blasphemy, and because that thou being a man, makest thyself God.*--- Matth. xxvi. 63. *The high priest said to him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.* 64. *Jesus saith to him, thou hast said.* 65. *Then the high priest rent his clothes saying, he hath spoken blasphemy.---Behold now ye have heard his blasphemy.* 66. *What think ye? They answered and said, he is guilty of death.* The high priest, and council composed of men of the highest rank and learning among the Jews, equally with the common people believed that the Christ was the Son of God, and that the Son of God

is

6 This is he *who* came (διὰ, 113.) by water and blood, EVEN Jesus *the* Christ: ' not (ἐν) by *the*

6 We have good reason to believe that Jesus is the Son of God: *For this is he who was proved to be* the Son of God *by his baptism and death:*

is himself God, otherwise they could not have reckoned Jesus a blasphemer, for calling himself Christ the Son of God.—From these indisputable facts it is evident, that the modern Socinians contradict the gospel history in two of its essential articles, when they affirm that the first Jewish Christians, before their conversion, had no idea that their Messiah was to come down from heaven, having never been taught to expect any other than a man like themselves. Next, since John hath so frequently declared, and in what followeth the verse under consideration, hath proved that Jesus is *the Christ*, and *the Son of God*, the same Socinians must be mistaken when they affirm that in this epistle John is silent concerning the divinity of Christ, and hath not in any part of it censured those who deny it. See chap. iv. 3. note 1.

Ver. 6. *This is he who came by water and blood, even Jesus the Christ.* The coming of Jesus the Christ, here spoken of, is his coming into public life, attested, or proved to be the Christ and Son of God.—Jesus came thus attested, first by means of his baptism in water; secondly, by means of his blood or death, followed by his resurrection.—The proof by water is mentioned before the proof by blood, because his baptism was prior to his death.—Concerning Christ's baptism, let it be remarked that it was not the baptism of *repentance*. For Jesus had no sin to be repented of, 1 Pet. ii. 22. But it was *the baptism of righteousness*, Matt. iii. 14, 15. that is, a baptism by which his righteousness, in calling himself Christ the Son of God, was manifested to the surrounding multitude. So the Baptist himself declared, John i. 31. *That he should be made manifest to Israel, therefore I am come baptizing with water.* He was sent to baptize the people with water, that being gathered together they might hear and see Jesus proved to be the Son of God. Accordingly when Jesus was baptized, coming up out of the water, Matth. iii. 17. *Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.* This miraculous attestation, Jesus himself called a greater witness of his being the Son of God, than the witness which John bare to him. And this witness being borne to him in the hearing of the multitude after his baptism, our apostle had good reason to say, *This is he who came* attested as the Son of God *by means of water*. And it was with great propriety, that Jesus began his ministry immediately after receiving this miraculous attestation. See note 2.—But Jesus came attested by *blood* also; that is, he was attested to be Christ the Son of God by means of his death. For, 1. In his sufferings and death all the ancient prophecies concerning the sufferings of the Christ were fulfilled.—2. During his trial, Jesus expressly called himself *Christ the Son of the blessed* God, before the Jewish council, and before Pontius Pilate. This is called, 1 Tim. vi. 13. his *witnessing a good confession*; and for

water only, but by *the* water and *the* blood. And it is the Spirit *who witnessed;* [2] (ὅτι, 254.) because the Spirit is truth. [3] (See the illustration of this verse.)

even Jesus the Christ; not by his baptism only, when he was declared God's Son by a voice from heaven, but also *by his death*, when the same thing was demonstrated by his resurrection from the dead: *And it is the Spirit who* was employed to bear *witness* by these miracles; *because the Spirit is a true witness:* He can neither deceive, nor be deceived.

7 (Ὅτι, 261.) *Farther,* [1] there are three

7 *Farther, there are three who bear witness in heaven; the Father, the*

that confession he was put to death as a blasphemer.—3. During his sufferings and death, God bare witness to him as his Son, by the three hours darkness, the earthquake, the rending of the rocks, and the splitting of the veil of the temple.—4. Jesus being put to death for calling himself Christ the Son of God, his resurrection from the dead was an infallible proof of his being the Son of God. For if he had falsely claimed that high title, God never would have raised him from the dead.—On all these accounts, therefore, our apostle had good reason to affirm, that Jesus came attested as the Son of God, by blood, as well as by water.

2. *And it is the Spirit who witnessed;* namely, by the water and the blood. The Spirit bare witness to Jesus by means of the water; for after Jesus came out of the water in which he was baptized, the heavens were opened, and the Holy Ghost was seen descending in a bodily shape and lighting upon him, whilst he prayed. By this miracle the Spirit pointed him out to all present, as the person of whom the voice from heaven spake. Accordingly, John Baptist told the Jews, that Jesus was pointed out to him as the Christ by that witness of the Spirit, John i. 32. *And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.* 33. *And I knew him not; but he that sent me to baptize with water, the same said to me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.*—It is the Spirit likewise, who witnessed that Jesus is the Son of God by means of the blood. For it was the Spirit who raised Jesus from the dead, and thereby gave him that great attestation of his being the Son of God. So St Peter affirmeth, 1 Pet. iii. 18. Hence he is said by St Paul, 1 Tim. iii. 16. to have been *justified by the Spirit.*

3. *Because the Spirit is truth*; that is, *the Spirit is true*: for in the Hebrew tongue, substantive nouns were often used for their corresponding adjectives. See Ess. iv. 17.—The apostle's meaning is, that the Spirit was employed to bear witness to Jesus as God's Son, by means or on occasion of the water and the blood, because he is a witness who can neither deceive nor be deceived.

Ver. 7.—1. *For there are three*, &c. In modern times, the authenticity

who bear witness [3] in heaven; the Father, [3] *Word, or the Son himself, and the Holy Spirit; and these three are one,*

thenticity of this verse hath been the subject of much controversy. The arguments on both sides of the question, taken from ancient Greek MSS and versions, and from quotations made by the Fathers, and from printed editions, have been stated with the greatest fidelity and accuracy by Mill in his long note at the end of John's first epistle, where he observes, that this verse is wanting in all the ancient Greek MSS of the New Testament which have come down to us, except a few which shall be mentioned immediately. It is wanting likewise in the first Syriac, and other ancient versions, particularly the Coptic, Arabic, and Ethiopic, and in many of the present Latin MSS.—With respect to quotations from the Fathers, Mill acknowledges, that few of the Greek writers who lived before the council of Nice have cited this verse. The same he observes concerning those who, after that council, wrote in defence of the Trinity against the Arians and other heretics, which he thinks shews that this verse was not in their copies.

The only proofs, therefore, of the authenticity of the verse under consideration, are, 1. Some of the most ancient and most correct *Vatican* Greek copies (for others of them want this verse) from which the Spanish divines formed the Complutensian edition of the Greek Testament, and with which they were furnished by Pope Leo X. but especially the one which Mill thus describes, Proleg. No. 1090. *Insignis ille præ cæteris Codex eximiæ vetustatis, spectatæque fidei, quem tanquam Archetypum Complutensibus nostris tradidit Leo decimus, quemque proinde secutos eos ait Erasmus.*—2. A Greek copy, called by Erasmus *Codex Britannicus*, on the authority of which he inserted this verse in his edition Anno 1522. but which he had omitted in his two former editions This is supposed to be a MS. at present in the Trinity College library, Dublin, in which this verse is found with the omission of the word ἁγιῳ before πνευματος. It likewise wants the last clause of ver. 8. namely, και οι τρεις εις το εν εισιν.—Concerning this MS. Porson in his letters to Travis, page 107, says, *It is certainly not earlier than the 12th century.*—3. All Stephen's MSS. being seven in number, which contain the Catholic epistles, have this verse; only they want the words εν ουρανω. But Wetstein says, he himself examined five of the seven of Stephen's MSS. which all omit from the words, εν τω ουρανω, to the words εν τη γη.—4. The Vulgate version, in most of the MS. copies and printed editions of which it is found, with some variations.—5. The testimony of Tertullian, who, according to Hammond, Bull, Mill and others, alludes to this verse, Praxeam, c. 25. and who lived in an age in which, he saith, Præscript. c. 30. the *authenticæ literæ* of the apostles were read in the churches. By *authenticæ literæ* Mill understands, either the autographs of the apostles, which the churches to whom they were written had carefully preserved; or, correct transcripts taken from these autographs. Also the testimony of Cyprian, who flourished about the middle of the third century, and who,

the Word, [4] and the Holy *Spirit*, [5] and these three are one [6].

these three are one, in respect of the unity of their testimony.

in his epistle to Jubajanus expressly cites the latter clause of this verse.—The objections which have been raised against the testimonies of Tertullian and Cyprian, Mill hath mentioned and answered in his long note at the end of 1 John v. which see in page 582. of Kuster's edition.—6. The testimony of many Greek and Latin fathers in subsequent ages, who have cited the last clause of this verse; and some of whom have appealed to the Arians themselves as acknowledging its authenticity.—Lastly, the Complutensian edition, Anno 1515, had this seventh verse exactly as it is in the present printed copies, with this difference only, that instead of και ουτοι οι τρεις εν εισι, it hath substituted the last clause of ver. 8. και οι τρεις εις το εν εισι, and hath omitted it in that verse.—These arguments appeared to Mill of such weight, that after balancing them against the opposite arguments, he gave it as his decided opinion, that in whatever manner this verse disappeared, it was undoubtedly in St John's autograph, and in some of the copies which were transcribed from it.

Many modern critics, however, of greater note are of a different opinion. Wherefore, instead of passing any judgment on a matter which hath been so much contested, I shall only observe, 1. That this verse properly interpreted, instead of disturbing the sense of the verses with which it is joined, rather renders it more connected and complete; as shall be shewn in the course of the notes.—2. That in verse 9. *the witness of God* is supposed to have been before appealed to; *If we receive the witness of men, the witness of God is greater.* And yet, if verse 7. is excluded, the witness of God is no where mentioned by the apostle.—3. That in the opinion of Beza, Calvin, and other orthodox commentators, the last clause of verse 7. hath no relation to the unity of the divine essence, see note 6. If so, the Trinitarians, on the one hand, need not contend for the authenticity of this verse, in the view of supporting their doctrine; nor the Arians, on the other, strive to have it excluded from the text, as opposing their tenets.—4. That the doctrine which the Trinitarians affirm to be asserted in this verse, is contained in other places of scripture. So Wall saith. Benson, likewise, in his dissertation written to prove this verse not genuine, saith, "If it were genuine there could nothing be proved thereby, but what may be proved from other texts of scripture."—But of these things every reader will judge for himself.

2. *Who bear witness.* Hammond translates οτι in the beginning of this verse *Quemadmodum*, and και in the beginning of ver 8. *Ita*: *As there are three who bear witness in heaven,—So there are three who bear witness on earth.* But this signification of οτι is uncommon.—Here οτι is a simple conjunction, as every one will acknowledge who perceives that the sentiment which it introduces is no reason for what is asserted in ver. 6. I have therefore translated it by the word *father*, to intimate that a new subject is brought in, which

8 (Και) And there are three *who* bear witness

8 *And, there are three who bear witness on earth* to the truth I am

which is carried on to ver. 11.—Μαρτυρουντες in this verse, and μαρτυρων in ver. 6. being the participle both of the present and of the imperfect of the indicative, the former, as the participle of the present tense, denotes the continued witnessing of the three in heaven and of the three on earth; but the latter, as the participle of the imperfect tense, signifies, that the witnessing of the Spirit, first by water, and next by the blood, (ver. 6.) are actions passed and finished.—Because the apostle hath not told us, ver. 7. and 8. what the things are, to which the three in heaven and the three on earth bear witness, some suppose it to be the fact mentioned ver. 5. namely, *That Jesus is the Son of God.* But the intelligent reader, who attends to the connection of the apostle's discourse, will be sensible that the declaration of the things witnessed, is suspended to ver. 11. and that they are there said to be, *That God hath given to us eternal life, and* that *this life is through his Son;* which are facts entirely different from the one which the Spirit is said, ver. 5. to have witnessed by *the water and the blood;* that is, by the miracles which accompanied our Lord's baptism and death.

3. *The Father.* The Father is here represented as continually witnessing in heaven that he hath given us eternal life through his Son, because on his Son's return from the earth, by placing him at his own right hand, he invested him with the government of the universe, for the purpose of destroying the enemies of mankind; and that, by his sentence as Judge, he might acquit believers, and bestow on them eternal life. Farther, by accepting the sacrifice of his crucified body, which he came into heaven to offer, and declaring on that occasion the oath by which he had constituted him a priest for ever after the order of Melchizedec, and appointing him to minister as a priest in heaven, the true tabernacle, or habitation of the Deity, God declared the efficacy and acceptableness of the propitiation which his Son had made for the sins of the world. Wherefore, Christ's continued possession of the government of the universe by the appointment of the Father, and his remaining a priest in heaven, by the same appointment is fitly called the Father's continual witnessing in heaven, that he hath given us eternal life through his Son.

4. *The Word.* Ὁ λογος. This appellation John hath given to the Son of God, both in his gospel and in this epistle.—If the foregoing explication of the witness which the Father continually bears in heaven to the fact, that he hath given us eternal life through his Son, is admitted, it will easily be allowed, that the Son's exercising the government of the universe, for the purpose of protecting believers from their spiritual enemies, and perfecting them in holiness; and his officiating continually for the purpose of opening heaven to their prayers now, and to their persons after the general judgment, may with equal propriety be called, the continual witnessing of the

Word

on earth, the Spirit, [x] and the water, [z] and the going to mention, ver. 11. *The spirit, and the water, and the blood. And*

Word in heaven, to the truth that the Father hath given us eternal life through his Son.

5. *And the Holy Spirit.* As the Son of God was conceived, or made flesh, by the power of the Holy Spirit, and was raised from the dead in the human nature by the same power, his exercising in heaven the offices of King and Priest, in the human nature, which was communicated to him by the Holy Spirit, is fitly termed the Holy Spirit's continual witnessing in heaven, that God hath given us eternal life through his Son.

6. *And these three are one.* Ουτοι οι τρεις εν εισι. To understand the meaning of this passage, the substantive which agrees with the adjective εν must be known. Those who think the doctrine of the Trinity is here declared, suppose that εν, agrees with some word expressive of the divine nature. But that word can neither be ουσια, nor φυσις, nor υποστασις, because all these being feminine words, none of them can be joined with εν, which is in the neuter gender. The only word which can be joined with it, is either πραγμα, or προσωπον, or θειον. If πραγμα is fixed on, the meaning will be, *These three are one thing*, or *being*. But, since it does not follow that the Father, the Son, and the Holy Spirit are God, because they are one thing, or being, any more than it follows, that any particular man is God, because his soul, and body, and spirit, is one being, it will not serve the purpose of the Trinitarians to fix on the word πραγμα. Far less will it serve their purpose to adopt the word προσωπον; *these three are one person*: because this would destroy the distinction of persons in the Godhead. The only word therefore that remains is θειον, which being itself an adjective, the substantive πραγμα must be joined to it, thus, *These three are one divine thing*, or *Godhead*, or *God*; for so το θειον, signifies, and is translated, Acts xvii. 29. But, if this had been John's meaning, he would not have written, *these three are* εν, but, εις; leading us directly to supply the word θεος, agreeably to the common phraseology, of which St Paul hath given us a remarkable example, 1 Cor. viii. 6. *To us there is*, εις Θεος, *one God the Father.*—Besides, it was not to John's purpose to speak here of the unity of the heavenly witnesses in respect either of their nature or of their *number*. I am therefore of opinion, that when he wrote, ουτοι οι τρεις εν εισι, he meant only that they are *one* in respect of the agreement of their testimony, conformably to the use of the phrase, 1 Cor. iii. 8. where εν εισι, signifies not unity of number, but of design; Ο φυτευων δε και ο ποτιζων εν εισιν; Now *the planter and the waterer are one*: They have one end in view; namely, that the thing which they plant and water may grow to maturity. The phrase thus understood, must, both in 1 John v. 7. and in 1 Cor. iii. 8. be completed as follows: εις το εν εισι, *they agree in one thing*. Accordingly, both Beza and Calvin, by the *oneness* of the heavenly witnesses, understand, not *unity of number*, but *unity of testimony*. Beza's note on the passage is: "Ita prorsus

blood : [3] (και, οι τρεις εις το εν εισιν) and these three agree in one. [4]

these three witnesses on earth *agree in one* and the same testimony. See ver. 7. note 6.

sus consentiunt ac si unus testis essent, uti revera unum sunt, si ουσιαν, spectes. Sed de illa, ut mihi videtur, non agitur hoc in loco, quod et glossa interlinearis, quem vocant, agnoscit. Sed et Complutensis editio legit, εις το εν εισι ; id est, in unum consentiunt, uti legitur in sequenti membro."—In like manner Calvin. "Quod dicit, tres esse unum, ad essentiam non refertur, sed ad consentum potius."

Ver. 8.—1. *The Spirit.* Although in this verse, the three mentioned, ver. 6. as bearing witness, are said to bear witness a second time to Jesus, namely, *the Spirit, the water, and the blood*, it is no tautology ; because the water, the blood, and the Spirit, in ver. 8. are different from the water, the blood, and the Spirit, in ver. 6. as will appear immediately ; not to repeat what was said before, that the thing witnessed by them is indifferent. And this perhaps is the reason, that these witnesses are mentioned in a different order in the two verses.

As the Spirit inspired the apostles and evangelists with the knowledge of the gospel, and moved them to record in their writings God's promises of eternal life through his Son ; and as these writings are continually preserved and read in the churches, the Spirit by whose inspiration they were written, may with great propriety be said, by them to bear continual witness on earth to the great truth, that God hath given us eternal life through his Son.—Nor is this all : The Spirit may be said to bear witness continually to the same truth, by his ordinary influences producing in the minds of believers those dispositions, by which they become the children of God and heirs of eternal life, Rom. viii. 16. Hence they are said by our apostle, ver. 10. *to have the witness in themselves.*

2. *The water* ; that is, the rite of baptism regularly administered in the Christian church to the end of the world, witnesseth continually on earth that God hath given us eternal life through his Son. For, baptism being instituted in commemoration of Christ's resurrection, and to be an emblematical representation of our own resurrection, the continued administration of it in the name of the Father, Son, and Holy Ghost, is a solemn assurance of our obtaining eternal life through the Son. So St Paul informs us, Rom. vi. 4. *We have been buried together with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also shall walk in a new life.*

3. *And the blood.* As *the water* signifies the rite of baptism continually administered in the church, in commemoration of Christ's resurrection, and for a pledge of our own resurrection to eternal life, so *the blood*, signifies that commemoration of the shedding of the blood of Christ for the remission of sin, which is daily made in the Lord's Supper. Wherefore, as the remission of sin will be followed with the gift of eternal life, *the blood*, that is, the Lord's Supper, often celebrated through the Christian world, is a continual

witness

9 If we receive the witness of men, [1] the witness of God is greater. (Ὅτι, 261.) *Now*, this is the witness of God which he hath *witnessed concerning* his Son.

9 *If we receive the testimony of men*, as sufficient to prove even the most important facts, *the testimony of God* by the witnesses in heaven and on earth, certainly *is better and more worthy of credit* than the testimony of men. *Now this is the witness of God which he hath borne* by the witnesses in heaven and on earth, concerning his Son.

10 (He *who* believeth on the Son of God, hath

10 (But before I declare what the thing witnessed is, I must take notice,

witness on earth, that God hath given us eternal life through his Son.

4. *And these three agree in one.* They agree in testifying one and the same truth, as is plain from the account just now given of their testimony. They agree likewise with the three in heaven, who testify the same important truth.

Ver. 9.—1. *If we receive the witness of men, the witness of God is greater.* The apostle here alludes to Christ's words recorded, John viii. 17. *It is also written in your law, that the testimony of two men is true.* 18. *I am one that bear witness of myself, and the Father that sent me beareth witness of me.*

2. *The witness of God is greater.* In the 7th verse, the Father in particular is said to bear witness in heaven. But in this verse his witness is considered in conjunction with the witness, not only of the other witnesses in heaven, but of the three on earth: and the whole is termed *the witness of God*, because in witnessing, they all act in subordination to him, and agree with him in witnessing the great truth mentioned ver. 11. namely, *that he hath promised to give us eternal life through his Son.* This witness of God, John affirms, *is greater*, that is, more certain and more worthy of credit, than the witness of men, be they ever so numerous or ever so respectable for their understanding and their integrity; so that we may rely on it with the greatest assurance.

Ver. 10.—1. *He who believeth on the Son of God, hath the witness in himself.* Here, as in the next verse, *the witness*, by an usual metonymy, is put for the thing witnessed. And the thing witnessed being, *that God hath given us eternal life through his Son*, he who believeth on the Son of God, may justly be said to have eternal life, the thing witnessed, in himself, because by his faith on the Son being begotten of God, he hath, in the dispositions of God's children communicated to him, eternal life begun in him, which is both a pledge and a proof that God in due time will completely bestow on him eternal life through his Son.

2. *He who believeth not God*, that is, believeth not the witness which God bare concerning Jesus, when at his baptism he declared him his Son by a voice from heaven, and when after his death he demonstrated

the witness [1] in himself. He *who* believeth not God, [2] hath made (Ess. iv. 1.) him a liar, because he *hath not believed the witness which God hath witnessed concerning* his Son.)

that *he who believeth on the Son of God hath the thing witnessed* by God, begun *in himself*. But *he who believeth not God's witness* concerning his Son, *hath endeavoured to make him a liar, by refusing to believe the witness which God hath witnessed concerning his Son.*)

11 (Και, 204.) *Now* this is the *witness*, that God hath given to us eternal life; and this life is (εν, 167.) *through* his Son. [1] (See chap. iv. 9.)

11 *Now this is the thing* which God hath *witnessed*, by the three in heaven and the three on earth; namely, *that God will give to us who* believe *eternal life, and* that this life *is* to be bestowed on us *through his Son.*

12 (Ὁ εχων) He *who acknowledgeth* [1] the Son, hath *this life. He who acknowledgeth not* the Son of God, hath not (την, 71.) *this* life.

12 *He who acknowledgeth the Son, hath this life* begun in him, and made sure to him, by the virtues which his faith produceth in him: *He who acknowledgeth not the Son of God, hath no reason to expect this* eternal *life* which is through Christ.

demonstrated Jesus to be his Son, by raising him from the dead. The refusing to believe these testimonies, John terms, a *making*, that is, an endeavouring to make *God a liar*, or false witness.—Some MSS. and ancient versions, particularly the Vulgate, instead of τῳ Θεῳ have here τῳ υἱῳ, *He who believeth not the Son*: which Grotius and Bengelius think the true reading. But, like most of the various readings, this makes no alteration in the sense of the passage.

Ver. 11. *Now this is the witness*, (this is the thing witnessed. See ver. 10. note 1.) *that God hath given to us eternal life; and this life is through his Son.* Here I suppose the apostle had in his eye his master's words which he himself had recorded in his gospel, chap. xvii. 2. *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*—Through the apostle, in what goes before, hath spoken particularly of the three in heaven and of the three on earth who bear witness continually, he deferred mentioning till now, what it is they are witnessing; that by introducing it last of all, and after so much preparation, it might make the stronger impression on the mind of his readers.—In this, as in other passages of scripture, the preterite tense, *God hath given*, is used instead of the future, *God will give us eternal life*, to shew the certainty of our obtaining that great blessing through his Son. See Ess. iv. 10.

Ver. 12. Ὁ εχων, *He who acknowledgeth the Son hath this life.* As the word εχω is used in the sense of *acknowledging* by our apostle, chap. ii. 23. note, I am of opinion the scope of the passage directs

13 These things I *have* written *to* you *who* believe on the name of the Son of God, that ye may know that ye have eternal life; and that ye may *CONTINUE TO* believe [1] on the name of the Son of God.

13 *These things* concerning the water and the blood, and concerning the witnesses in heaven and on earth, and concerning the things which they have witnessed, *I have written to you who believe on the name of the Son of God that ye may* be certain ye shall *have eternal life* through his Son; *and that ye may* continue to *believe in the name of the Son of God.*

14 And this is the *boldness which* we have (παῤῥησίαν) *with* him, that if we ask any thing according to his will, (ακουει, 45.) he *hearkeneth to* us. [1]

14 *And this is the boldness which we have with the Father* through our believing on his Son, *that if we ask any miracle according to his will*, for his glory and the good of our sick brethren, *he lendeth a favourable ear to us.*

us to take it in that sense here. For notwithstanding εχει in the last clause of this verse is used in its ordinary signification, it is no uncommon thing in scripture, to find the same word used in different senses in the same passage.

Ver. 13. *And that ye may* πιστευητε *continue to believe.* This is the true translation of the clause: For in John's style πιστευειν often signifies, *continuing to believe*. John ii. 11. xi. 15. xx. 31.

Ver. 14. *Now this is* ἡ παῤῥησια *the boldness which we have with him, that if we ask any thing according to his will, he hearkeneth to us.* It is commonly thought that this and the following verse, is spoken of Christians in general, to assure them, that if they ask any thing necessary to their own salvation, God will grant it to them. In this sense Estius understood the apostle. See his note on these verses, where he describes the qualifications of a prayer *according to the will of God.* Nevertheless, from verses 16, 17. it is plain that the apostle is speaking, not of our asking *spiritual blessings* for ourselves, but of our asking *life for a brother who hath sinned a sin not unto death.* Others, therefore, think John, in these verses, directs Christians in general to pray for the eternal pardon of each others sins. But as no person's sins will be pardoned at the request of another, a better interpretation will be suggested, by observing that in this direction, there is an allusion to the promise which our Lord made to his apostles, and which John himself hath recorded in his gospel, chap. xiv. 12. *Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works shall he do, because I go unto my Father.* 13. *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.* 14. *If ye shall ask any thing in my name I will do it.*—Also chap. xvi. 23. *Verily, verily, I say unto you, whatsoever, ye shall ask the Father in my name, he will give it you.* 24. *Hitherto ye have asked nothing in my*

15 And if we know that he *hearkeneth to* us *CONCERNING whatever* we ask, we know that we *shall* have the petitions *which* we *have asked from* him.

16 If any *one* see his brother *sinning* ' a *sin*

15 *And if we are assured that he hearkeneth a favourable ear to us concerning what we ask*, because we are the disciples of his Son, *we have reason to believe that we* shall *have the petitions* granted, *which we have asked from him.*

16 Having this boldness with the Father through our believing on his

my name; *ask and ye shall receive, that your joy may be full.*—Now, since in the first mentioned passage, Christ promised that his apostles should do greater miracles than he himself had done, and, that whatsoever they should ask in his name, he would do it, the meaning plainly is, that whatever miracle they should ask for the confirmation of their mission as his apostles, he would do it.—In like manner, when he promised, in the second mentioned passage, that whatsoever they should ask the Father in his name, he would give it them: and then said to them, *Ask and ye shall receive, that your joy may be full*; it cannot be doubted that the things he directed them to ask of the Father, were miracles for the manifestation of his character as the Son of God, and for the successful propagation of the gospel, whereby their joy as his apostles would be rendered complete.—These declarations and promises were the foundations of *the boldness* which the persons, of whom John speaks, *had with the Father, that if they asked any thing according to his will, he would hearken to them.* That John is speaking of their boldness in asking miracles, is evident from ver. 16. where he saith, *Let him ask* God, *and he will grant to him life for those who sin not unto death.*—Tillotson being sensible that *the boldness in asking* of which John speaks, was boldness in asking miracles, supposes that this is to be understood of the apostles alone. But, that this boldness belonged also to such of the disciples as, in the first age, were endowed with the gift of healing diseases miraculously, is evident from Mark xvi. 17. *These signs shall follow them that believe*, &c. 18. *They shall lay their hands on the sick, and they shall recover.*

Ver. 16.—1. *If any one see his brother sinning a sin not unto death, let him ask God, and he will grant to him life for those who sin not unto death.* According to Benson, *the sin not unto death* of which John speaks, is any single sin which a good man commits through infirmity, or surprise. Accordingly to Doddridge, it is any sin whatever, except that which Christ himself declared unpardonable. But as no sin will be pardoned which is not sincerely repented of, the circumstance by which the sinner for whom life might be asked, is distinguished from those whom life might not be asked of God, namely, that his sin *is not a sin unto death*, implies that he hath repented of his sin. In this persuasion, the learned persons above mentioned give it as their opinion, that John here authorizes any pious person whatever, to ask of God eternal life for all penitent

not unto death, *let him* ask [2] *GOD*, and he *will grant to* him life [3] for

Son, *If any one* endowed with spiritual gifts, *is sensible that his brother hath committed a sin which is not to be*

sinners, excepting those who have sinned against the Holy Ghost; and assures him, that in answer to his prayer, God will grant to him eternal life for such sinners.—But their opinion is liable to two great objections. 1. No ordinary Christian, however pious, can know certainly whether the person, for whom he asketh life, hath sincerely repented of his sins: and yet, unless he certainly knows this, he is not warranted to ask life for him; far less to ask it with the boldness mentioned in the 14th verse.—2. Although any pious person, as an exercise of his own benevolence, may pray for eternal life to his brother, the scripture gives no one ground to think, that his asking eternal life for his brother, hath any influence in procuring that blessing for him. As little doth right reason warrant such an expectation. Nevertheless in this verse, according to Benson and Doddridge, it is expressly promised, that any one who seeth his brother sinning a sin not unto death, and asketh of God eternal life for him, shall certainly have it granted to him; as if, without such a prayer, the sinner's own repentance would not procure him that favour from the mercy of God. See note 3.—We may therefore believe, that in this passage, John speaks of persons and things, very different from those which the authors now mentioned had in their eye. What these were will appear, if we attend to the following particulars.

Because it was necessary to the successful propagation of the gospel, that its professors should in the first age be remarkably holy, God so ordered it, that the open miscarriages of individuals were often punished with visible temporal judgments. So Paul told the Corinthians, who had been guilty of great irregularities in the celebration of the Lord's Supper, 1 Cor. xi. 30. For this *cause many of you are sick, and some are dead.* These judgments being public, had no doubt a great influence in restraining the first Christians from sin.—On the other hand, to encourage those to repent who by their sins had brought on themselves mortal diseases, there were in the first age persons, who being endowed with the gift of healing diseases miraculously, (1 Cor. xii. 9.) were moved by the Holy Ghost to heal the sick, who had repented of the sins which had brought on them the diseases under which they were labouring. We may therefore believe, that when John directed *any one*, who saw his brother sinning a sin not unto death, to ask God to give him life, he did not mean any ordinary Christian, but any spiritual man who was endowed with the gift of healing diseases: and that the brother for whom the spiritual man was to ask *life*, was not every brother who had sinned, but the brother only who had been punished for his sin with some mortal disease, but who having repented of his sin, it was not a sin unto death: And that *the life* to be asked for such a brother, was not eternal life, but a miraculous

those who sin not unto death. 17 There is a sin unto death. 18 I do not *punished with bodily death*, because he hath repented, or is in a disposition to repent, *let him pray to God, and he*

culous recovery from the mortal disease under which he was labouring.

According to this view of matters, John, in the passage before us, is treating briefly of the subject concerning which James hath treated more at large, chap. v. 14. *Is any one sick among you? Let him send for the elders of the church, and let them pray over him, having anointed him with oil in the name of the Lord*: 15. *And the prayer of faith will save the sick person, and the Lord will raise him up*, (καὶ, Est. iv. 212.) *And so, although he hath committed sins, they shall be forgiven him.* 16. *Confess your faults one to another, and pray for one another that ye may be healed. The inwrought prayer of the righteous man availeth much*.—Now if John, in the passage before us, is treating of the subject which James hath handled in the above verses, The *any one, who seeth his brother sinning a sin not unto death*, of whom John speaks, was any elder of the church endowed with the gift of healing diseases miraculously; and the *asking*, prescribed by John, is what James calls *the prayer of faith*: See note 2. and the *life* to be obtained by such asking, was a miraculous recovery of the sick sinner from the mortal disease under which he was labouring; called also, the *raising him up*, namely to health, as is plain from James v. 16.

2. *Let him ask of God.* In the original, it is, *He shall ask.* But the future of the indicative is often put in scripture for the imperative.—This *asking* James hath termed, *the inwrought prayer of the righteous man*, because the elder was inwardly moved by the Holy Ghost to pray for the miraculous recovery of the sick person: Also he termed it, *the prayer of faith*, because the elder feeling himself moved by the Holy Ghost to pray, prayed in the full assurance that the Lord would raise the sick person up to health. See note 3. In this passage therefore, St John directed the spiritual men, who had the gift of healing diseases miraculously, to exercise that gift, only in behalf of those who had sincerely repented of the sins which had brought on them the diseases under which they were labouring. For the spiritual men could know with certainty the truth of the sick sinner's repentance, either by the gift of discerning spirits with which they were endowed; or if any spiritual man had not that gift, he must have known it by feeling himself inwardly moved to pray for the sick sinner's recovery.—The anointing of the sick with oil, though not mentioned by John, was fitly prescribed by James; not however on account of any efficacy which it had, as a natural remedy, to procure health for the sick, but merely as an outward sign to the sick person himself, and to those who were present, that a miracle of healing was to be wrought. For the same purpose the twelve, when sent forth by Christ to heal diseases miraculously, anointed the sick persons with oil whom they were to recover. For, although that rite is not mentioned by any of the evangelists who have

say *concerning it*, that he *should ask.* [6]

will grant, at his request, recovery to those who have not sinned to death. There is a sin which will be punished

have given an account of their commission, Mark who hath described the success with which they executed their commission tells us, chap. vi. 13. *They anointed with oil many that were sick, and healed them.*

3. *He will grant to him life.*—The *life* which was to be asked for those *who sinned not unto death*, and which God was to *grant*, could not be *eternal life*, because no where in scripture is eternal life promised to be given to any sinner, at the asking of another. Besides, right reason teaches, that eternal life should not be granted to any sinner merely because another asks it for him: nay, that the prayers of the whole world united, will not procure eternal life for an impenitent sinner.—On the other hand, if a sinner truly repents of his sin, he will assuredly obtain eternal life through the intercession of Christ, whether any of his fellow men ask it for him or not. Since then, one person's asking God to grant eternal life to another, hath no influence to procure that favour, the life which was to be asked for the person who had not sinned unto death, and which God promised to grant, must have been temporal life only; consequently, John's direction, *Let him ask God, and he will grant to him life*, is equivalent to that of James, *Let them pray over them, and the prayer of faith will save the sick, and the Lord will raise him up; and so, although he hath committed sins, they shall be forgiven him;* that is, although he hath committed sins which have occasioned him to be punished with a mortal disease, he shall be delivered from that punishment. In calling a miraculous recovery from a mortal disease which had been inflicted as the punishment of sins, *the forgiving of sins*, James hath followed his master, who called the recovery of the sick of the palsy, *the forgiving of his sins*, Matt. ix. 2—5. In like manner the Psalmist represents *the healing of all his diseases, as the forgiving of all his iniquities.*

4. *For those who sin not unto death.* Here the relative τοις, is plural, notwithstanding the antecedent αδελφον, is singular. But the number of the relative is changed, to shew that the promise was not restricted to any particular person who had not sinned unto death, but extended to all of that description. See Ess. iv. 22.—For an account of sin not unto death. See note 1. on ver. 16.

In this 16th verse the apostle, according to the Bible translation, directed any one who saw his brother sinning a sin not unto death, to ask life for him from God, at the very time he was sinning that sin; and assured him that God would at his request grant life to such a sinner. But this is evidently a great impropriety; which however will be removed by translating the clause in the past time, agreeably to the import of the word αμαρτανοντα considered as the the participle, not of the present but of the imperfect of the indicative, thus: *If any one see his brother hath sinned a sin not unto death, let*

with death, because the sinner is impenitent: *I do not say concerning it, that the spiritual man should ask* God *let him ask God*, &c. According to this translation, the prayer for life to the sinner was to be made, not while he was sinning, but after he had sinned, and had repented.—I have no doubt that the translation ought to run in the past time. Yet I have not ventured to make the alteration in the new translation.

It is now time to inform the unlearned reader, that on this 16th verse of the fifth chapter of John's First Epistle, taken in conjunction with the parallel passage transcribed from the epistle of James, note 1. the Papists have built what they call *the sacrament of extreme unction*, which the priests of their communion dispense to dying persons, by anointing them with consecrated oil, accompanied with a prayer for the pardon of their sins, and with an authoritative declaration importing that their sins are completely pardoned. But, to shew that that rite is no sacrament, and that it by no means produceth the excellent effects attributed to it by the Papists, I submit the following arguments to the intelligent reader's consideration.

1. If the anointing with oil prescribed by James, and the prayer of the elder which accompanied that anointing, be a sacrament to which the graces of pardon and salvation are really annexed, it ought not to be confined to the sick and dying, but agreeably to the nature of a sacrament, all who profess to believe the gospel have a right to partake of it. Nevertheless, by the apostolic injunction, it is appointed only for the sick; and by the practice of the Papists, it is ministered only to such of the sick as are at the point of death. Wherefore, since those who are in health are precluded from this rite, and multitudes of them die without being in a condition to receive it, it cannot be a sacrament instituted for conferring pardon and salvation on those who die in a sick bed, since those who are cut off in health are, by the apostle's injunction, excluded from these great graces: But it must have been appointed for some such purpose as that which hath been already explained.

2. This pretended sacrament being built on the passages of scripture mentioned ver. 6. note 1. it should be dispensed as directed in these passages; and being so dispensed, it should be followed with the effects there described; that is to say, it should be dispensed only to the sick, and the sick immediately on receiving it ought to have their sins pardoned, without any regard to their character and temper of mind at the time. The reason is, to the forgiving of the sins of the sick, nothing is required in the above mentioned passages, but that they be anointed with oil in the name of the Lord, and that the elder pray over them the prayer of faith; that is, pray in the full assurance that their sins shall be forgiven them.—If the Papists reply, that to the forgiveness of the sick person's sins, his repentance is necessary, the answer is, That in so far as the pardon of sin dependeth on the repentance of the sick, the prayer of the

to recover such a person by miracle.

the elder and authoritative declaration of pardon, have no influence in procuring for the sick that grace. Perhaps we shall be told, that anointing and prayer being expressly required, they are equally necessary to the pardon of the sick sinner as repentance, both being implied conditions. Be it so. But in that case, no person, who hath the sacrament of extreme unction in his power and neglects it, can be saved. This however, it is to be presumed, no charitable Papist will venture to affirm.

3. If the elder's anointing the sick with oil, and his praying over them the prayer of faith, be a sacrament, the person to whom it is dispensed, must not only receive the eternal pardon of all his sins, but he must also be immediately raised up to health by the Lord; for that grace is as expressly promised, James v. 15. to follow the anointing of the sick with oil and the praying over him, as the forgiveness of the sins which he hath committed.—To avoid this consequence, the Papists affirm, that the raising up of the sick to health is conditional, depending on its being expedient for the glory of God, and for the good of the sick person himself. But to this it is answered, as before, That to the raising up of the sick nothing is required but anointing and prayer.—Granting, however, for argument's sake, that expediency as well as repentance, is tacitly implied as the condition on which the sick are to be raised up to health, the Papists ought to shew how it hath come to pass, that, of the multitudes to whom their sacrament of unction and prayer hath been dispensed in their dying moments, so few have been raised up to health by the Lord. Hath this happened, because hitherto the Lord hath not seen it expedient to raise up many of them to health, notwithstanding that grace is as expressly promised to follow the anointing of the sick, and the elder's prayer for their recovery, as the forgiveness of their sins? Or, hath this happened, because of those, to whom their sacrament of extreme unction hath been dispensed, few have been sincere penitents? I suppose the Papists will affirm neither of these, as they would be a great dishonour to their church. And therefore, till they produce some satisfactory reason for God's not raising up the sick, now as anciently, according to his promise, after they have been anointed and prayed for by the priest, we must believe that these rites are a sacrament to which the graces of pardon and salvation are annexed.

The foregoing three arguments demonstrate, that the anointing of the sick with oil and the praying for their recovery, were not appointed as a permanent office in the church, which every priest may perform, and every professing Christian who is sick may demand, as the effectual means of procuring the plenary pardon of his sins.—These rites were peculiar to the first age, being appointed, not for procuring an eternal pardon of sins to the sick, but a miraculous recovery from some mortal disease which had been inflicted on them

as

17 All unrighteousness is sin.[1] (Και, 205.) *But* there is a sin not unto death.

17 *Every unrighteous action is sin*, and merits death; *but there are sins which*, because they are not committed presumptuously, nor continued in, *will not be punished with temporal death.*

18 We know that *whoever hath been begotten* of God *doth not sin*, (αλλα, 78.) *because HE who* is

18 *We know that whoever hath been begotten of God*, (chap. ii. 29. note.) *doth not sin* habitually, (chap. ii. 6. note 1.) *because he who is begot-*

as the temporal punishment of their sins. And no person could minister these rites with efficacy, except those who had the gift of healing diseases miraculously. The directions therefore which the apostles have given concerning these rites, were not intended for the instruction of the ministers of religion in every age, but merely to teach those who in the first age were endowed with the gift of healing diseases miraculously, in what cases and for what ends they were to exercise that gift. See the preceding note 2.

Here a saying, which Bengelius hath quoted from Whitaker, may be introduced as a fit conclusion of this important controversy. *Let them*, saith he, *anoint with oil who can procure health for the sick, and let those who cannot, abstain from the vain symbol.*

5. *There is a sin unto death.* From the account of *the sin not unto death*, given in note 1. the reader will easily perceive that *the sin unto death*, is a sin obstinately continued in, or at least not particularly repented of, the punishment of which is therefore to end in the sinner's death. This the spiritual man knowing, by his not being inwardly moved of the Holy Ghost to pray for his recovery, the apostle in the subsequent clause forbade him, in such a case, to ask it of God.

6. *I do not say concerning it, that he should ask.* Doddridge, who understands this of our praying for repentance and pardon in behalf of obstinate sinners, thinks the apostle's meaning is, *I do not say, that he should pray with a full assurance of being heard.* But as there is neither precept nor example in Scripture, authorizing us to pray for pardon to obstinate sinners, the only thing we can pray for in their behalf is, that God would grant them repentance. And if he heareth us in that request, their pardon will follow.---On this subject Doddridge's reflection is both pious and benevolent. "Let us not," saith he, "too soon pronounce the case of a sinner hopeless; but rather subject "ourselves to the trouble of some fruitless attempts to reclaim him, "than omit any thing where there may be a possibility of succeeding."

Ver. 17. *All unrighteousness is sin.* By *unrighteousness*, the apostle means, every thing by which our neighbour is injured: and by *sin*, a violation of the law of God. See chap. iii. 4.---Perhaps by making this observation here, the apostle intended to intimate to the sick sinner, that to render his repentance sincere, restitution must be made to every one whom he hath injured by his unrighteousness: in which case his sin, as the apostle adds, will not be unto death.

begotten of God (τηρει) *guardeth* himself, and *the* wicked one *doth not lay hold on him.*[1]

19 *We* know that we are *BEGOTTEN* of God.[1] (Και, 205.) *But* the whole world lieth (εν, 175.) *under the wicked one.*[2]

ten of God guardeth himself, and the devil doth not lay hold on him so as to enslave him: For such an one, when sick, ye may pray in the hope of being heard.

19 By keeping ourselves from habitual sin, *we know that we are begotten of God. But the whole world* of idolaters and infidels *lieth under the dominion of the devil.* See Col. i. 13. notes.

Ver. 18. *And the wicked one doth not hold him*, namely in subjection; for απτειν signifies *to hold fast*, as well as *to touch.* Thus John xx. 17. Μη μυ απτυ, *Hold me not; for I do not yet ascend to my Father.* Moreover, *to touch* signifies *to hurt*, John ix. 19. 2 Sam. xiv. 10. 1 Chron. xvi. 22. and even *to destroy*, Job i. 11.---The Syriac version of this clause is, *Malus, non appropinquat ei.*---The devil is called *the evil, or wicked one*, by way of eminence, because he entertains the greatest malice towards mankind, and is indefatigable in his endeavours to ruin as many of them as he can.

Ver. 19.---1. *We know that we are begotten of God.* In the original it is, we know that we are εκ τυ Θευ. But the expression being elliptical must be completed from ver. 18. by supplying γεγεννημενοι, as I have done in the translation. See chap. iii. 12. note 1.

2. *But the whole world lieth under the wicked one.* Here as in chap. ii. 16. note 1. *the world* signifies, not the material fabric of the world, but the wicked men of the world. Wherefore, *the whole world*, denotes all the idolaters, infidels, and wicked men of the world, who having made themselves the subjects of the devil, it may be said of them, that εν τω πονηρω κειται, *they lie under the wicked one;* they are under his dominion: just as it is said of believers in the next verse, that *they are* εν τω αληθινω, εν τω υιω, *in or under the true God by being under his Son*, see 1 Thess. i. 1. note.---The power of the devil in this lower world, and over its inhabitants, is often spoken of in Scripture. Thus Ephes. ii. 2. He is called *the prince of the power of the air, the spirit which now inwardly worketh in the children of disobedience.*---2 Cor. iv. 4. he is called *The god of this world*, and is said to *blind the minds of the unbelievers.* ---1 Pet. v. 8. He is called *our adversary*, and is said to be *going about as a roaring lion seeking whom he may swallow up.*---Farther, wicked men are said, 2 Tim. ii. 26. To be *held in the snare of the devil.*---And Ephes. vi. 11. He is said to use *crafty methods* for the destruction of mankind.---And 2 Cor. xi. 3. He is said to have *beguiled Eve by his subtilty.*---And Col. i. 13. believers are said to be *delivered from the power of darkness, and translated into the kingdom of his beloved Son.* See the notes on 2 Cor. iv. 4. and on Ephes. ii. 2.--Because Homer uses the word κειται, to denote the bodies of men lying on the ground slain, Doddridge thinks the apostle, by using that word here, represents the wicked men of the world as lying slain by the devil, to give us an affecting idea

20 (Δη, 104.) *Moreover*, we know that the Son of God (ηκει) *hath* come, and hath given us *understanding*, that we *might* know *the true GOD*,[1] (και, 212.) *and so* we are (εν, 175.) *under the true GOD*, (εν) *under* his Son Jesus Christ. This is the true God,[2] and *the* eternal life.

20 *Moreover, we know that the Son of God hath come* in the flesh to destroy the works and power of the devil, (chap. iii. 8.) *and hath given us* his disciples *understanding, that we might know the true God; and so we are subject to the true God, by being subject to his Son Jesus Christ. This is the true God, and the eternal life* which God hath promised to all them who know him, John xvii. 3.

idea of the miserable and helpless state of mankind fallen by the stroke of that malicious merciless enemy.

Ver. 20.---1. *Hath given us understanding, that we might know the true God.* In the translation of this clause I have supplied the word *God* from the end of the verse, not only because it is found in the Alexandrian MS. and in the Vulgate version, but because the sense of the passage requires it.---In the Vulgate, this verse is translated as follows, *Et dedit nobis sensum ut cognoscamus verum Deum, et simus in vero filio ejus: Hic est verus Deus, et vita eterna. And hath given us understanding that we might know the true God, and might be in his true Son: This is the true God and life eternal.* It seems the copy from which the Vulgate translation was made, read here, Τον αληθινον θεον, και ωμεν ω τω αληθινω υιω αυτου.

2. *This is the true God.* Because the person last mentioned in what goes before, is *Jesus Christ*, many commentators and theologians contend, that the demonstrative pronoun ουτος, stands here for *Jesus Christ*, and that he is the person who is called *the true God.* But as pronouns often denote the remote antecedent, when the circumstances of the case require them to be so understood, (Ess. iv. 63.) others are of opinion that ουτος, in this passage, refers not to *Jesus Christ* the near antecedent, but to τον αληθινον, *the true one*, or *true God*, whom the Son of God had given the Christians understanding to know. And this opinion they think probable, because, if the apostle by ουτος, means *Jesus Christ*, he maketh him the true God, notwithstanding in the sentence which immediately precedes ουτος, he distinguisheth *the true one*, from his Son *Jesus Christ;* Και εσμεν εν τω αληθινω, εν τω υιω αυτου Ιησου Χριστω: *And we are under the true one, under his Son Jesus Christ.* Now, although our translators have destroyed that distinction, and have made Jesus Christ the true God, by inserting the word *even*, in their translation between the two clauses of the sentence, in this manner, *And we are in him that is true, even in his Son Jesus Christ;* yet as they have inserted that word without the authority of any ancient MS. the critics who make ουτος refer, not to Jesus Christ, but to τον αληθινον, think their opinion ought to have no weight in a matter of such importance.---Glassius, Philolog. Sacr. p. 714. tells us that Athanasius in the council of Nice, disputing against Arius, called this text of John, *a written demonstration*: and added, That as Christ said of the Father, John xvii. 3. *This*

is

21 Little children, keep yourselves from idols. [x] Amen.

21 *Dear children, keep yourselves* from worshipping *false gods* and images. Now to shew my sincerity in this, and in all the things I have written to you, I conclude the whole with an Amen.

is life eternal, that they might know thee, the only true God, so John said of the Son, *This is the true God and eternal life:* And that Arius then acquiesced in this written demonstration, and confessed the Son of God to be the true God. For these facts Glassius appeals to Athanasij Oper. Tom. 3. p. 705.

Ver. 21. *Little children, keep yourselves from idols.* For the meaning of the word Ειδωλων *idols*, see 1 Cor. viii. 4. note 2.---The apostle cautioned his disciples against going with the heathens into the temples of their idol gods, to eat of their feasts upon the sacrifices which they offered to these gods, and against being present at any act of worship which they paid to them, because, by being present at the worship of idols, they participated in that worship; as is plain from what St Paul hath written on that subject, 1 Cor. viii. and x.---The exhortation to the brethren to keep themselves from idols, sheweth that this epistle was intended for the converted Gentiles every where, as well as for the Jews in Judea, to whom I suppose it was first sent.

A NEW

LITERAL TRANSLATION

OF THE

SECOND EPISTLE OF THE APOSTLE

J O H N.

PREFACE.

Sect. I. *Of the Authenticity of John's Three Epistles.*

THE internal evidence of the authenticity of the three epistles commonly ascribed to John, having been explained in the preface to the first epistle, sect. 2. this section shall be employed in setting before the reader what is called the external evidence, arising from the testimony of contemporary, and of succeeding authors, who speak of these epistles as written by John the apostle.

Lardner on the Canon, vol. iii. p. 262. hath shewed, That the first epistle of John is referred to by Polycarp, and by the martyrs of Lyons;—That his first and second epistles are quoted by Irenæus, and were received by Clemens of Alexandria;—That Origen saith, "John, beside the Gospel and Re-"velation, hath left us an epistle of a few lines: Grant also a "second and third: For all do not allow these to be genuine;" —That Dionysius of Alexandria received John's first epistle, which he calls his *Catholic epistle*; and likewise mentions the other two as ascribed to him.—That the first epistle was received by

by Cyprian.—And that the second is cited by Alexander bishop of Alexandria.

Eusebius's testimony to the first epistle of John hath been already mentioned in his own words, pref. to James, sect. 2. paragr. 2. In bearing that testimony, Eusebius insinuateth that some ascribed the second and third epistles to another person of the name of John, called *the Elder*, of whom he speaks, lib. iii. c. 39.—Jerome likewise hath mentioned this John in his catalogue.—And Grotius, on a circumstance mentioned by Bede, in a passage to be produced immediately, hath ascribed the second and third epistles to him, in opposition to the testimony of the earliest and best Christian writers.

All the three epistles were received by Athanasius, by Cyril of Jerusalem, by the council of Laodicea, by Epiphanius, and by Jerome. But the second and third were doubted by some in Jerome's time.—All the three were received by Ruffin, by the third council of Carthage, by Augustine, and by all those authors who received the same Canon of the New Testament which we do.—All the three are in the Alexandrian MS. and in the catalogue of Gregory Nazianzen, and of Amphilochius, who observes that some received only one of them. —The Syrian churches received only the first. See Pref. to James, sect. 2. paragr. 3. Nor did Chrysostom receive any other.

Bede, in the beginning of the eighth century, wrote thus in his exposition of the second epistle: "Some have thought this "and the following epistle not to have been written by John "the apostle, but by another, a presbyter of the same name, "whose sepulchre is still seen at Ephesus: whom also Papias "mentions in his writings. But now it is the general consent "of the church that John the apostle wrote also these two "epistles, forasmuch as there is a great agreement of the "doctrine and style between these and his first epistle. And "there is also a like zeal against heretics."

Mill, in his Prolegomena, No. 153. observes, that the second and third epistles of John, resemble the first in sentiment, phraseology, and manner of expressing things.—The resemblance in the sentiments and phraseology may be seen by comparing 2 Epistle ver. 5. with 1 Epistle ii. 8.—and ver. 6. with 1 Epist. v. 3.—and ver. 7. with 1 Epist. v. 5.—and 3 Epist. ver. 12. with John xix. 35.—Of John's peculiar manner of expressing things, 2 Epist. ver. 7.—and 3 Epist. ver. 11. are examples.—Mill farther observes, that of the 2d Epistle, which consists only of 13 verses, 8 may be found in the first, either in sense, or in expression. See Whitby's pref. to 2 John.

The title of *elder*, which the writer of the second and third epistles hath taken, is no reason for thinking that they were not written

written by John the apostle. For *elder* denotes that the person so called was of long standing in the Christian faith, and had persevered through a long course of years in that faith, notwithstanding the many persecutions to which all who professed the gospel were exposed in the first age. It was therefore an appellation of great dignity, and entitled the person to whom it belonged, to the highest respect from all the disciples of Christ. For which reason it was assumed by the apostle Peter, 1 Pet. v. 1.—Heuman gives it as his opinion, that in the title of *elder*, there is a reference to John's great age, when he wrote these epistles, and that he was as well known by the title of *elder*, as by his proper name; so that *elder* was the same as if he had said, *the aged apostle*.—The circumstance that the writer of these epistles hath not mentioned his own name, is agreeable to John's manner, who neither hath mentioned his name in his gospel, nor in the first epistle, which is unquestionably his. Besides, it may have been a point of prudence in the writer of these epistles to conceal himself, under the appellation of *the elder*, from his enemies into whose hands these epistles might come.

Beausobre and L'Enfant, in their preface to the second and third epistles, take notice that the writer of the third epistle speaks with an authority, which the bishop of a particular church could not pretend to, "and which did not suit *John the* "*presbyter*, even supposing him to have been bishop of the "church of Ephesus, as the pretended Apostolical Constitu-"tions say he was appointed by John the apostle. For if "Diotrephes was bishop of one of the churches of Asia, as is "reckoned, the bishop of Ephesus had no right to say to him, "as the writer of this epistle doth, ver. 10. *If I come, I will* "*remember his deeds which he does*. That language, and the vi-"sits made to the churches, denote a man who had a more ge-"neral jurisdiction, than that of a bishop, and can only suit St "John the apostle." This threatening therefore, is an internal proof that the third epistle belongs to John, who by his miraculous powers, as an apostle, was able to punish Diotrephes for his insolent carriage toward the members of his church, and toward the apostle himself.

Sect. II. *Of the Person to whom John wrote his Second Epistle.*

The inscription of this epistle is, Εκλεκτη κυριᾳ; which hath been translated and interpreted differently, both by the ancients and the moderns.—Some fancying *Eclecta* to be a proper name, have translated the inscription thus; *To the Lady Eclecta*. Accordingly in the Adumbrations of Clemens Alexandr. this epistle is said to have been written to a Babylonian woman, or virgin, named

named *Eclecta*.—Among the moderns, Wolf and Wetstein are of the same opinion as to the name of this woman.—But Heuman and Benson contend that her name was Κυρια, *Kyria*, and translate the inscription thus, *To the elect Kyria*.—Oecumenius in his prologue saith, "He calls her *Elect*, either from her name, or "on account of the excellence of her virtue." And in his commentary on the beginning of the epistle, he saith, "John did not "scruple to write to a faithful woman, forasmuch as in Christ Jesus "there is neither male nor female."—On the other hand, Cassiodorus among the ancients, thought a particular church was meant by the apostle: And of the moderns, Whitby and Whiston were of the same opinion; for they say, this epistle was not written to a particular lady but to a particular church: And Whiston mentions the church of Philadelphia; but Whitby that of Jerusalem, the mother of all the churches. Our English translation expresses the commonly received opinion concerning this matter; which Mill also and Wall, and Wolf, with Le Clerc and Lardner have adopted.—Beza too was of the same opinion, for in his note on the inscription he thus writes: "Some think "*Eclecta* a proper name, which I do not approve, because in that "case the order of the words would have been Κυρια Εκλεκτη, *To* "*the Lady Eclecta*. Others think this name denotes the Chris- "tian church in general. But that is disproved, first, by its be- "ing a manner of speaking altogether unusual; secondly, by "the apostle's expressly promising in the last two verses, to "come to her and her children; thirdly, by sending to her the "salutation of her sister, whom also he calls *Eclecta*. I there- "fore think this epistle was inscribed to a woman of eminence, "of whom there were some here and there, who supported the "church with their wealth, and that he called her *Elect* that is "*excellent*, and gave her the title of κυρια *Lady*, just as Luke "gave to Theophilus, and Paul gave to Festus, the title of κρα- "τιστος *most excellent*. For the Christian religion doth not forbid "such honourable titles to be given, when they are due."

It is supposed, that the writer of this letter did not mention the name of the lady to whom it was sent, lest the enemies of the gospel into whose hands it came, finding her pointed out as a person of eminence among the Christians, might have given her trouble. But the same reason should have hindered the writer of the third epistle from mentioning the name of *Caius* in its inscription. Benson therefore thinks *Kyria* the name of the woman to whom the second of these epistles was written: and in support of his opinion observes, that the authors of the second Syriac, and of the Arabic versions of this epistle, understood *Kyria* to be her name: for they have inserted the word *Kyria* in their versions, without translating it.

It

It is not known where this lady lived. But from the apostle's proposing to visit her soon, it is conjectured that she lived not far from Ephesus, where the apostle abode when he wrote to her.

Sect. III. *Of John's design in writing his Second Epistle.*

The Continuator of Estius's commentary saith, that any one who compares ver. 7. of this epistle with what is written in the first letter, and with what Tertullian hath said De Prescript. c. 46. and Epiphanius Heres. 24. will be sensible that this short epistle was written to confute the errors of Basilides and his followers, who affirmed that Christ was not a real man, but only a man in appearance; consequently, that he neither did nor suffered what he appeared to do and suffer.

In the preface to the first epistle, Sect. 3. it was observed, that in the latter end of the first age, many false teachers, the disciples of Basilides, were going about disseminating his doctrine concerning the person of Christ. Wherefore, as that doctrine overturned the whole scheme of the gospel, and in particular annihilated the atonement which Christ is said in the gospel, to have made for the sin of the world by his death, robbed Christians of their best hopes, and turned the whole of their faith into a dream, or illusion, John did not content himself with condemning that pernicious doctrine in his first epistle, but judged it necessary, in a more particular manner, to put this lady and her children on their guard against the deceivers who taught it. He therefore said to them, ver. 7. If any teacher come to you, who doth not hold the true doctrine concerning the person of Christ, do not receive him into your house, neither wish him health and prosperity; lest by seeming to encourage him in his errors, ye become partakers in his evil deeds.

Some readers, not attending to the circumstances in which this lady was, may perhaps from the apostle's advice to her, conclude that he was of an evil disposition himself, and encouraged in his disciples an intolerant spirit, toward those who differed from them in opinion concerning matters of religion. But those who thus reason ought to consider, that the person to whom the apostle gave this advice was a woman, whose benevolent disposition laid her open to be imposed on by cunning deceivers. They ought also to call to mind the black picture, which the apostle Paul in his second to Timothy, chap. iii. 6, 7. and in his epistle to Titus, chap. i. 10, 12. hath given of the ancient heretical teachers; together with what the Fathers have written concerning their base arts, their impiety, their monstrous tenets, their hypocrisy, their covetousness, and their

debauchery. For, if they attend to these things, they will be sensible that the apostle's directions to this lady and her children, were by no means too severe: especially as these heretical teachers pretended to be inspired: nay to possess an higher degree of inspiration, than even the apostles themselves were endowed with.—Besides, John's directions to this lady and her children, are not inconsistent with the precepts of the other apostles, who have commanded us meekly to bear with those who err, and in the spirit of meekness to reclaim them. For the persons they had in view in these precepts, were not false teachers who disseminated their corrupt doctrines, and who erred from corruption of heart, but persons who erred through weakness of understanding, and ignorance. This is plain from Paul's ordering Titus to rebuke the false teachers in Crete with a cutting sharpness: and from his commanding Timothy to shun the company of obstinate heretics. And as John's advice to this lady is not inconsistent with the precepts of his brethren, so neither do they contradict his own precepts, earnestly and repeatedly delivered in his first epistle, to love and to do good to the worst of men. They are only advices to this lady and her children, not to expose themselves to the danger of being seduced by false teachers, and not to aid them in spreading their errors.—His advice, therefore, ought to be attended to by those, who, either from piety, or benevolence, are disposed to shew hospitality to teachers, of whose character and tenets they are ignorant; because such, notwithstanding their shew of godliness, and their plausible discourse, may be deceivers: in which case, the persons who entertain them in their houses, or who give them money, certainly become partakers of their evil deeds, as the apostle in this epistle hath expressly declared.

View and Illustration of the Matters contained in John's Second Epistle.

THE apostle, after addressing this letter to a woman of distinction and her children, and expressing a great affection to them on account of their adhering to the truth of the gospel, ver. 1.—declared that he was moved, thus to love them, by the gospel itself, ver. 2.—And as a testimony of his love, he gave them his apostolical benediction, ver. 3.—Then told this lady, that he felt the greatest joy when he found some of her children, with whom he had conversed, perhaps at Ephesus, walking in the truth; that is, holding the true doctrine of the gospel, and behaving suitably to that doctrine, ver. 4.—From this

this he took occasion to exhort them, to love all the sincere disciples of Christ, and to do them good offices, according to the commandment which Christ gave to his apostles at the beginning, ver. 5.—and to express their love to Christ by obeying all his commandments; particularly the commandment they had heard from the beginning, that they should love another sincerely with a pure spiritual love, ver. 6.—Next he told this excellent lady, that his joy, on account of her children's walking in the true doctrine of the gospel concerning the person of Christ, was the greater, that many false teachers were going about, who denied that Jesus Christ had come in the flesh. Each of these, he told her, was the deceiver and the antichrist foretold by our Lord to come. This account of the false teachers the apostle gave, lest the lady and her children, deceived by their plausible speeches, and their shew of extraordinary piety, might have been disposed to shew them kindness, supposing them to be the servants of Christ, ver. 7.—He therefore desired them to be on their guard against such teachers, for this among other reasons, that if they should be drawn away by them, he would lose the reward which he expected for his having, not only faithfully, but successfully, taught them the true doctrine of the gospel: For he wished that his reward might be complete, through their continuing in the belief and practice of the truth, ver. 8.—Moreover he told them, that the teacher who doth not abide in the true doctrine concerning Christ doth not acknowledge the truth of God's testimony concerning his Son. But the teacher who continueth to hold that doctrine, acknowledges the Son's testimony concerning himself, as well as the Father's, ver. 9.—Wherefore, if any teacher came to them, and did not bring the true doctrine concerning Christ, he forbade them to receive him into their house; or so much as to give him the common salutation or wish of health, ver. 10.—Because the person who gives any encouragement to false teachers, though it be done inconsiderately, is in some sort accessory to the mischiefs which his pernicious doctrine may occasion, ver. 11.—He then told them, that he had many other things to say to them concerning these impostors, but he would not commit them to writing, because he hoped to come soon and converse with them personally, in a more free manner than he could do by letter, that their mutual joy might be complete, ver. 12.—And so concluded, with giving this lady the salutation of the children of her sister, to whom likewise he gives the appellation of *elect*, on account of the excellence of her character, ver. 13.

NEW

NEW TRANSLATION.

VER. 1. The elder [1] *to* the elect lady [2] and her children, [3] whom I love [4] *sincerely*. [5] And not I only, but all also who *know* the truth.

2 (Δια) *WE LOVE YOU through the truth* [1] which *abideth* (εν 172.) *among* us, and shall be with us for ever. [2]

COMMENTARY.

VER. 1. I *the aged apostle* of Christ *to the excellent lady and her children, whom I love in truth, and not I only, but all also who know the true doctrine of the gospel,* love her and her children sincerely.

2 *This love I and all who know the truth, bear to you through* the influence of *the gospel, which abideth among us, and shall be* continued *with us to the end of the world.*

Ver. 1.—1. *The elder.* For the import of this title, see Pref. Sect. 1. penult paragr.

2. *To the elect lady.* The apostle gave to this lady the appellation of *elect*, or *excellent*, (See Ess. iv. 41.) not only on account of her virtues, but, as Estius observes, because she was distinguished by her birth and opulence; and to shew his respect for her on account of her beneficence to the poor, and to strangers. See ver. 13. note, and Pref. Sect. 2.

3. *And her children.* There is no mention made by the apostle of this lady's husband, either because he was dead, or because he was not a Christian.

4. *Whom I love.* The pronoun ους though the antecedents κυριᾳ and τεκνοις be, the one in the feminine gender, and the other in the masculine, is put in the masculine, because according to the usage of the Greek language the masculine gender comprehends both the masculine and the feminine. See Ess. iv. 60.

5. *Sincerely.* The sincerity and purity of his love to this lady, the apostle shewed on the present occasion, by his earnestness to guard her and her children against being deceived by the false teachers, who were then going about among the disciples of Christ. See ver. 7.—If εν αληθειᾳ is translated, *in truth*, John's meaning may be, whom I love on account of their adherence to the true doctrine of the gospel. Accordingly, he adds, *And not I only, but all also who know the truth.*

Ver. 2.—1. *Through the truth.* As the apostle is here explaining the principle from which his love to this lady and her children proceeded, I have translated the preposition δια by the word *through*, to mark that principle: His love to these excellent persons proceeded from the influence which the true doctrine of the gospel had on his mind, to make him love all the real disciples of Christ.

2. *And shall be with us for ever.* John mentioned the continuance of the Christian religion in the world for ever, as a proof of its excellence, and of God's care to support it, notwithstanding the attempts of infidels to destroy it. For these considerations must have been a great encouragement to all in the first age who had received

3 *Grace, mercy,* AND peace, be with you from God the Father, and from the Lord Jesus Christ the Son of the Father, (ιν, 162.) *with* truth and love. [1]

4 I rejoiced greatly (ὁτι, 259.) *when* I found *SOME* of thy children [1] walking in truth, [2] as *we received commandment* from the Father.

5 And now I beseech thee lady, [1] not as *writ-*

3 *Grace, mercy, and peace,* (εσται, the future for the imperative, Ess. iv. 13.) *be with you, from God the Father* of all, *and from Jesus Christ the Son of the Father, together with* the possession of *truth, and of love* to God and to man.

4 *I rejoiced greatly when I found some of thy children,* with whom I conversed lately, *holding the doctrines and observing the precepts of the gospel,* as these were preached by us *according to the commandment* which *we received from the Father.*

5 *And now I beseech thee lady, not as writing to thee a new command-*

ceived the gospel, to maintain it, although by so doing they exposed themselves to much persecution.

Ver. 3. *And from Jesus Christ the Son of the Father, with truth and love.* Whitby, supposing the clause, εν αληθειᾳ και αγαπῃ, to be an Hebraism, connects it with *the Son of the Father*, and translates the passage thus: *From Jesus Christ the true and beloved Son of the Father.* But others construe the passage in this manner: *Grace, mercy, and peace, with truth and love, be with you from God the Father, and from Jesus Christ the Son of the Father.* This construction I think should be followed.

Ver. 4.—1. *I rejoiced greatly when I found some of thy children.* So ευρηκα εκ των τεκνων σε signifies. From this expression Estius inferred, that some of this lady's children were not Christians. But I rather suppose with Grotius, that John speaks of such of her children as in the course of their affairs had come to the place where he was; and that having conversed with them, he had found them sound, both in the faith and in the practice of the gospel.—After they returned home, the apostle inscribed this letter to them, as well as to their mother, and by the commendation which he bestowed on them in it, he no doubt encouraged them much to persevere in the truth.

2. *Walking in truth.* As walking denotes in scripture the course of a man's behaviour, Ess. iv. 59. *walking in truth* may signify, not only that these young persons maintained the true doctrine of the gospel concerning the person of Christ, ver. 7. but that their conversation was in all respects suitable to the gospel.—In this joy, the apostle manifested the disposition of a faithful minister of Christ: for such derive their greatest happiness from the faith and holiness of their disciples. John spake in the same manner concerning Caius, 3 Epist. ver. 3. And Paul concerning his converts, Philip. iv. 1. 1 Thess. iii. 9.

Ver. 5.—1. *Now I beseech thee lady.* This sort of address suiteth a particular

ing to thee a new commandment, [2] but that which we had from the beginning, that we love one another, [3]

6 And this is *the* love, that we walk *according to* his commandments. [1] This is the commandment, [2] *even* as ye have

ment; a commandment which thou never heardst before; *but that* commandment *which we* apostles *had* from our Master *from the beginning*, and which we have all along preached, *that we love one another.*

6 *Moreover this is the love* of God, *that we walk according to his commandments*, (1 John v. 3.) *This is the* great *commandment* of God, that ye believe in him whom he hath sent,

a particular person, better than a whole church consisting of many individuals, to which, in the opinion of some, this letter was directed. See Pref. Sect. 2.

2. *Not as writing to thee a new commandment.* The apostle doth not speak of *a new commandment*, in the sense in which our Lord used that phrase, when he said to his disciples, John viii. 34. *A new commandment I give to you, that ye love one another: as I have loved you, that ye also love one another.* See 1 John ii. 8. note 1. But his meaning is, either, that the commandment *to love one another*, which he gave to this lady, was not a commandment which had never been delivered to the church before; or, that it was not a commandment peculiar to the gospel. The first of these I take to be the apostle's meaning; as he tells this lady, that the disciples of Christ had had this commandment delivered to them from the beginning.

3. *But that which we had from the beginning, that we love one another.* In inculcating this commandment so frequently, and so earnestly in all his writings, John shewed himself, not only a faithful apostle of Christ, but a person of an excellent heart. His own breast being full of love to mankind, he wished to promote that amiable disposition in all the disciples of Jesus. See the conclusion, at the end of this epistle.

Ver. 6.—1. *This is the love, that we walk according to his commandments.* Most commentators think John is here describing the love mentioned in the preceding verse, namely, the love which Christians owe to each other. But, since he tells us, that the love of which he now speaketh, consists in the keeping of God's commandments, he must mean *the love of God*: for he delivers the same sentiment, 1 John v. 3. *This is the love of God, that we keep his commandments.*

2. *This is the commandment;* that is, the commandment by way of eminence. Wherefore, though the apostle doth not tell us what this commandment is, yet by calling it *the commandment*, he certainly directeth us to God's great commandment to obey his beloved Son Jesus Christ, whom he sent into the world made flesh, to save sinners. To this interpretation, the reason assigned by the apostle in the next verse, for putting the disciples in mind of God's commandment,

heard from the beginning that ye may walk in it. [3]

7 (Ὅτι, 256.) For many deceivers are entered into the world, who *do not* confess Jesus Christ *did* come [1] in the flesh. This is *the* deceiver and *the* antichrist.[2]

8 Look to yourselves [1]

(John vi. 29.) *even as ye have heard from the beginning*, in order *that ye may constantly obey it.* See 1 John ii. 5. note 1.

7 I put you in mind of God's commandment to believe on Jesus Christ, whom God sent into the world in the flesh, *because many deceivers are entered into the world, who do not confess* that *Jesus Christ did come in the flesh*, and who refuse to obey him. Every teacher of *this* sort, *is the false prophet and the antichrist* foretold by our Lord to come.

8 *Keep yourselves* from these de-

commandment, agreeth; for *many deceivers are entered into the world*, &c.

3. *Even as ye have heard from the beginning, that ye may walk in it.* The apostle having, from the beginning of the gospel, declared it to be God's commandment to obey Christ, John might well tell his disciples, that *they had heard it preached from the beginning* in order *that they might constantly obey it.*

Ver. 7.—1. *Who do not confess Jesus Christ did come in the flesh.* Ερχομενον being the participle of the imperfect of the indicative, is rightly translated *did come*: for Jesus Christ was not on earth in the flesh when John wrote this; as the translation in our Bible, *is come*, imports. He *had come in the flesh*, but was gone. For which reason no translation of this clause, which representeth Jesus Christ as then present, can be just. Beza, in his note on ερχομενον, after observing that it is not the participle of the present, but of the imperfect tense, tells us, that this participle is used in innumerable places for the aorist; and gives as an example, 3 John, ver. 3. where ερχομενων is put for ελθοντων, and is rendered accordingly, even by our translators; *when the brethren came.*—In the Vulgate version of the verse under our consideration, ερχομενον is rightly translated *venisse.*

2. *This is the deceiver, and the antichrist.* Notwithstanding these appellations are in the singular number, they do not denote any particular false teacher, but a number of such; as is plain from the precedent clause, where it is said, *many deceivers are entered into the world.* Perhaps the apostle used the singular number emphatically, to lead this lady to recollect our Lord's prediction concerning the false teachers who were to arise. See 1 John ii. 18. note 3. iv. 3. note 2.

Ver. 8.—1. *Look to yourselves.* Βλεπετε, *Look attentively to yourselves*, and to those around you, that they may not by any crafty methods, seduce you into the paths of error and vice.

. *That*

that we [2] *may not* lose THE THINGS which we have wrought, *but may* receive a full reward. [3]

9 Whosoever (παρεκβαινων) *goeth beyond*, and *doeth not abide* in the doctrine of Christ, [1] *acknowledgeth* not God. He *who* abideth in the doctrine of Christ, *the same acknowledgeth* both the Father and the Son. (See 1 John v. 12. note.)

10 If *any one come to* you, and *do not bring* this

ceivers, *that we* who have converted you, *may not*, by your following them, *lose our labour*, *but* by presenting you faultless at the day of judgment, *may receive our reward complete*.

9 *Whosoever goeth beyond, and doth not abide in the doctrine taught by Christ* and his apostles, (see 1 John ii. 23. note.) *acknowledgeth not God. He who closely adheres to the doctrines taught by Christ* and his apostles, *the same acknowledgeth* the authority *both* of *the Father and of the Son*, who have confirmed that doctrine in the most ample manner.

10 *If any teacher come to you, and do not bring this doctrine*, that Jesus

2. *That we may not lose the things which we have wrought.* Five of Stephen's MSS. the Alexandrian and other MSS. the Vulgate, the second Syriac, and the Ethiopic versions, for απολεσωμεν ἁ ειργασαμεθα read here, απολεσητε ἁ ειργασασθε *that ye may not lose the things which ye have wrought.* Grotius saith, this agrees better than the common reading, with what goeth before.

3. *But may receive a full reward.* The elect lady and her children were to take heed to themselves, for this, among other reasons, that the apostles who had converted them, might not lose that part of their reward which is promised to them who turn others to righteousness. Dan. xii. 3. And even, although no particular reward were promised to those who are instrumental in converting others, certainly, by the apostasy of their disciples, such will lose the joy which their perseverance in faith and holiness would give them, see Heb. xiii. 17.—The person, who was to receive a full reward, in consequence of this lady and her children's looking to themselves, is the apostle: For if the others apostatized, they would receive no reward at all.

Ver. 9. *Whosoever goeth beyond, and doth not abide in the doctrine of Christ.* Παραβαινων. This word signifies, to pass over, in any direction the bounds, which are prescribed to a person. Now, as the doctrine of Christ is contained within certain limits, he who teacheth a different doctrine goeth beyond these limits. And to make this plain the apostle adds, *And doth not abide in the doctrine of Christ.* Wherefore, the person who either neglecteth to teach any part of the doctrine of Christ, or who teacheth what is not the doctrine of Christ, is equally culpable, and doth not acknowledge God.—The doctrine of Christ which the apostle had in his view here, I suppose is the doctrine concerning Christ, that he is the Son of God sent into the world made flesh, to save mankind. See 1 John ii. 23.

Ver

doctrine,[1] *do not receive* him into YOUR house [2] *nor wish him happiness.* [3]

Christ the Son of God did come in the flesh to save mankind, *do not receive him into your house, nor* express your approbation of him by *giving him the common salutation.*

Ver. 10.—1. *If any one come to you, and doth not bring this doctrine*, namely, the doctrine mentioned in the preceding verse. Here, more is meant than is expressed. For the apostle, in this soft expression, condemned those who brought, or taught a contrary doctrine.—From this precept it appears, that when those who professed to be the disciples of Christ, came to any place where they were not known to the brethren who resided there, nor were recommended to them by some with whom they were acquainted, they made themselves known to them as the real disciples of Christ, by declaring their faith. It is necessary to call the reader's attention to this custom, because it shews the propriety of the apostle's advice to this pious lady and her children. See the following note.

2. *Do not receive him into your house.* In the eastern countries, where there were no inns for the entertainment of travellers as with us, to receive and entertain strangers in one's house, was considered, either as a duty which friends mutually owed to each other, or as the beginning of a lasting friendship. But after the inhabitants of these countries became Christians, they exercised hospitality to their stranger brethren from a still nobler principle, especially when these strangers were employed in spreading the gospel. For in that case, love to Christ and a regard to his religion, strongly moved them to these kind offices, see Rom. xii. 8. note 5.—From the example of Apollos, mentioned Acts xviii. 27. and from what is insinuated 2 Cor. iii. 1. concerning the false teachers who had come from Judea to Corinth, it appears, that when the brethren had occasion to go to any church where they were not known, they carried letters of recommendation from persons who were acquainted with some of the members of that church, who on the credit of these letters received and entertained them. Or, if these strangers had no recommendatory letters, they made themselves known as sincere disciples of Christ, by declaring their faith to the bishop and elders of the church to which they came; as is insinuated in the first clause of the verse under consideration. These customs were prudently established in the first age, to prevent the churches from being deceived by the heretical teachers, who very early went about disseminating their errors.—The lady to whom the apostle wrote this letter, being rich and of a very benevolent disposition; perhaps also living in a place where the Christians were too few, or too poor, to have a fund for the entertainment of strangers, she might think herself under the more obligation to pay attention to the wants of these strangers who went about preaching the gospel. Wherefore, to prevent her from being deceived by impostors, the apostle directed her to require these teachers to give an account of the doctrines which

11 For he who *wisheth him happiness, partaketh in his deeds, which ARE* evil.

12 Having many things to write *to* you, [1] I *did not incline TO COMMUNICATE THEM by* paper and ink; [2] (αλλα) *because I hope* to come *to* you, and speak face to face, that our joy may be *made complete.*

13 The children of

11 *For he who giveth him the common salutation,* thereby expresseth his approbation of his conduct, and *partaketh in the evils which his corrupt doctrine may occasion.*

12 *Having many things to write to you* concerning those deceivers who call themselves inspired teachers, *I did not incline to communicate them by paper and ink; because I hope to come to you* soon, *and to speak to you* freely *face to face* concerning these deceivers, *that our* mutual *joy may be made complete.*

13 *The children of thy excellent sister,*

they taught; and if she found that they did not hold the true doctrine concerning the person of Christ, he advised her not to receive them into her house, nor even to give them the common salutation of wishing them health and happiness. For, among the Christians of that age, this wish was not a mere compliment, as with us, but an expression of real good will. The apostle's advice, therefore, was perfectly proper, because they who entertained, or otherwise shewed respect to false teachers, enabled them the more effectually to spread their erroneous doctrine, to the ruin of those whom they deceived; consequently, as the apostle observes, they became partakers in their evil deeds. See Pref. Sect. 3. last paragr.

3. *Nor wish him happiness.* Χαιρειν αυτω μη λεγετε. The Greeks usually began their letters to each other with a wish of health and happiness, which they expressed by the word Χαιρειν. Also, with it, they saluted one another at meeting. Wherefore the apostle's meaning is, as in the commentary: Do not express either good will to a false teacher, or approbation of his behaviour, by giving him the common salutation.

Ver. 12—1. *Having many things to write to you.* The apostle I suppose, meant many things concerning the characters and actions of the false teachers: Perhaps also, he wished to mention the names of the false teachers whom he had in view. But these things he did not think it proper to write in a letter; especially as he proposed to visit this lady and her children soon, and to converse with them personally.

2. *I did not incline to communicate them by paper and ink.* Δια χαρτου. From this Bengelius conjectures, that in writing this letter John made use of paper, not parchment.

Ver. 13.—1. *The children of thy elect sister.* The word *elect*, here, as in ver. 1. and some other passages of scripture, doth not signify

thy elect [1] sister *salute* thee. [2] Amen.

who are now with me, desire me in their name to *wish thee health and happiness* in token of their love. *Amen.*

signify *chosen from eternity to salvation.* For the apostle could not know that the lady's sister was so elected, unless the matter had been made known to him by a particular revelation, which is not alledged to have been the case, by any who so interpret *election.* But it signifies a person of an excellent character; such by the Hebrews being called *elect persons*, Ess. iv. 41.

2. *Salute thee.* Ασπαζεται σε. The salutations which the Christians in the first age gave to each other, were not of the same kind with the salutations of unbelievers, which were wishes of temporal health and felicity only: but they were wishes of health and happiness to their souls, and expressions of the most sincere love. See 3 John ver. 2.—The apostle sent this lady the salutation of the children of her excellent sister, to intimate to her, that they were all Christians, and that they persevered in the true doctrine of the gospel. Probably they and their mother lived in the city; or place of the country, where the apostle had his residence.

CONCLUSION.

The frequency and earnestness with which St John hath inculcated mutual love, his declaring that it is the only sure proof of our love to God, and his assuring us that it banisheth from the mind of the person who possesses it all fear of the judgment, may justly make us solicitous to form a just idea of so excellent a quality, and raise in us a sincere endeavour to acquire it. I therefore observe, that since the love which the gospel enjoins is a duty which is due from all to all, it cannot be that which is called *the love of esteem*, because of that none but the virtuous can be the objects; neither can it be *the love of gratitude*, since gratitude is due only to benefactors: But it must be *the love of benevolence*; an affection which all may exercise toward all: only it is more especially due to the good. Yet every kind of benevolence will not mark a person as a real disciple of Christ, nor banish from one's mind all fear of the judgment, because some may be benevolent naturally, and others may do beneficent actions merely to gain applause, or to promote some worldly purpose. Whereas the benevolence peculiar to the real disciples of Christ, is that alone which proceeds from love to God, and from a regard to his will. So John hath told us, chap. v. 2. *By this we know that we love the children of God* in a right manner, *when we love God, and* from that principle, keep his *commandments*, particularly his commandment to love one another; *Not*, however, *in word or in*

tongue only, *but in truth and in deed*, by doing them good according to our power. If so, our love to each other is to be judged of and measured, not so much by the warmth of our affection, for that depends on one's natural temper, as by our doing good to others from a regard to the commandment, or will of God.—That true Christian love consists in beneficence, John hath taught us, by telling us, that as the love of God to us consists in his doing us good continually, so our love to one another consisteth in doing them good, even to the laying down our lives for them, 1 Epist. iii. 16.—According to this view of *love*, persons whose natural temper does not admit of great warmth of affection, but who from an habitual regard to the will of God do all the good they can to others, really possess a greater degree of the love which Christ hath enjoined, than those persons, who, having warmer affections, are moved to do acts of beneficence, merely from natural disposition, without any regard to the will of God.

If the love which Christ hath enjoined consists in beneficence, how fortunate are those to whom God hath given the means of doing good, not only to their own relations and friends, but to the poor and needy who apply to them; and how cogent are the obligations which God hath laid on the great, the powerful, and the rich, to be general benefactors to mankind, by doing good and communicating. Being thus imitators of God in his greatest attribute, they do what is more acceptable to him than sacrifice, according to the saying of the heathen poet Menander, translated in Adventurer, No. 185. "He "that offers in sacrifice, O Pamphilus, a multitude of bulls "and of goats, of golden vestments, or purple garments, or "figures of ivory, or precious gems, and imagines by this to "conciliate the favour of God, is grossly mistaken, and has no "solid understanding. For he that would sacrifice with suc- "cess, ought to be (χρησιμον) *beneficent*, no corrupter of virgins, "no adulterer, no robber or murderer for the sake of lucre. "Covet not, O Pamphilus, even the thread of another man's "needle; for God, who is near thee, perpetually beholds thy "actions."

'Temperance, and justice, and purity, are here inculcated 'in the strongest manner, and upon the most powerful motive, 'the Omniscience of the Deity, at the same time, superstition 'and the idolatry of the heathen are artfully ridiculed. I know 'not among the ancients any passage that contains such exalted 'and spiritualized thoughts of religion.'

A NEW

A

NEW LITERAL TRANSLATION

OF THE

THIRD EPISTLE OF THE APOSTLE

JOHN.

PREFACE.

SECT. I. *Of the Authenticity of the Third Epistle of John.*

FOR the proofs of the authenticity of this epistle, see Pref. 2 John Sect. 1. To which may be added, that in the third epistle, we find some sentiments and expressions which are used in the second. Compare ver. 4. with 2 epistle, ver. 4. and ver. 13, 14. with 2 epistle, ver. 12.

SECT. II. *Of the Person to whom this Epistle was written.*

This short letter is inscribed to a person named *Gaius*; or, according to the Latin orthography, *Caius*; a common name, especially among the Romans. In the history of the Acts, and in the epistles, we meet with five persons of this name.—1. There is a Caius who was with St Paul in Ephesus, during the riot of Demetrius, and who is called *A man of Macedonia*, and *Paul's companion in travel*, Acts xix. 29.—2. A Caius is mentioned, Acts xx. 4. called *Caius of Derbe*, which was a city of Lycaonia or Isaria. Probably he was a person different from the Macedonian Caius, though like him he was Paul's assistant in preaching the gospel. Caius of Derbe accompanied Paul to Jerusalem with the collection for the saints. Probably, therefore, he was chosen by the churches of Lycaonia, their messenger for that effect.—3. Paul, writing from Corinth to the church of Rome, speaks of a Caius with whom he lodged, Rom. xvi. 23. who was a very benevolent person, and in opulent circumstances. For the apostle called him *his host*, and the host of the whole church of Corinth. Wherefore as the Caius,

to

to whom John wrote his 3d epistle, was in like manner a very benevolent person, and in good circumstances, Bede, and after him Lightfoot, conjectured that he was the Caius, who in Paul's epistle to the Romans sent his salutation to the church at Rome. —4. The same apostle mentions his having baptized one of the name of Caius at Corinth, 1 Cor. i. 14. Probably he was the person whom in his epistle to Romans, which was written from Corinth, Paul calls *his host*, and *the host of the church*.— 5. There was a Caius to whom John wrote this third epistle. Him Estius and Heuman thought a different person from all those above mentioned, because the apostle by numbering him among his children, ver. 4. hath insinuated that he was his convert, which they suppose he could not say of any of the Caius's mentioned above.

In the ancient history of the church, we meet with three persons of the name of Caius. One of them a bishop of Ephesus, another of Thessalonica, and a third of Pergamos; all about this time.—Whiston and Mill have said, that the bishop of Pergamos was the Caius to whom John wrote his third epistle. But as Lardner observes, they said this on the testimony of the pretended apostolical constitutions, which in the present affair are of no authority at all. Besides, from the epistle itself it is evident, that Caius, to whom it was written, was at that time a person in a private station.

Lardner's account of Caius is, that "he was an eminent "Christian, who lived in some city of Asia not far from Ephe- "sus, where St John chiefly resided after his leaving Judea. "For ver. 14. The apostle speaks of shortly coming to him; "which he could not well have done if Caius lived at Co- "rinth, or any other remote place." Canon, vol. iii. p. 293.

Caius being neither a bishop nor a deacon, but a private member of some church, of which the apostle took the inspection, his hospitality to the brethren, and to the strangers who came to him, is a proof that he possessed some substance, and that he was of a very benevolent disposition.—Grotius thought Caius a good Christian, who lived in one of the churches or cities mentioned in the Revelation.—However, as John hath not suggested any circumstance, by which we can distinguish his Caius from others of the same name, it is impossible to say with any certainty who he was, or where he lived.

Sect. III. *Of the Apostle's Design in writing his Third Epistle, and of the Persons who are mentioned in it by Name.*

It doth not seem to have been John's design in writing to Caius, either to guard him against the attempts of the heretical teachers who were gone abroad, or to condemn the errors which

which they were at great pains to propagate; but only, in the first place, to praise Caius for having shewed kindness to some brethren and strangers, who, in journeying among the Gentiles, had come to the place where Caius resided; and to encourage him to shew them the like kindness, when they should come to him again in the course of their second journey.—In the next place, he wrote this letter for the purpose of rebuking and restraining one Diotrephes, who had arrogantly assumed to himself the chief direction of the affairs of the church, of which Caius was a member: and who had refused to assist the brethren and strangers above mentioned; and even had hindered those, from receiving and entertaining them, who were desirous to do it.—In the third place, the apostle wrote this letter to commend an excellent person named Demetrius, who, in disposition and behaviour, being the reverse of Diotrephes, the apostle proposed him as a pattern, whom Caius and the rest were to imitate.

Commentators are not agreed in their accounts of *the brethren* and *the strangers*, to whom Caius shewed kindness, as they passed through his city.—Grotius and Lampe thought these strangers were believing Jews, who had been driven out of Palestine by their unbelieving brethren, or, who had been forced away by the calamities brought on that country during the Jewish war; and had come into Asia, in hopes of obtaining assistance from the Christians in that province; or perhaps of obtaining a settlement among them.—Grotius supposes Diotrephes would not receive these *strangers*, nor even *the brethren*, that is, the Christians who were of his acquaintance, because they joined the rites of the law with the gospel. This likewise, was the opinion of Le Clerc and Beausobre. Wherefore, according to these authors, Diotrephes was a Gentile convert, and zealous for the freedom of the Gentiles from the yoke of the law. But Mosheim rejects their opinion, as having no foundation in antiquity.—Others think these strangers were Gentile converts, whom Diotrephes, a Jew zealous of the law, would not receive, because they did not observe the rites of Moses. That opinion Benson adopted, founding it on this circumstance, that Diotrephes *did not receive John*; that is, did not acknowledge his authority as an apostle. For he thinks, none but the Judaizing teachers denied the authority of the apostles.

The brethren, who were hospitably entertained by Caius, were some believers who had gone from Ephesus to the church where Caius abode. For they are said to have praised his liberality, in the presence of the church over which John presided.—Probably they belonged to that church as members.—Further, since the apostle desired Caius to help these brethren and

and strangers forward on their journey, it implieth that they had gone forth, or were going forth on a second journey among the Gentiles, in which they proposed to visit Caius again.—Estius conjectures, that John sent this letter to Caius by them.

The account given ver. 7. of the purpose for which the brethren and strangers went forth to the Gentiles, inclines me to think they were preachers: *For his name's sake they went forth.* Bede however informs us, that anciently two interpretations were given of these words. The first was, *For his name's sake they went forth to preach the gospel.* The second, *For the* faith and *profession of the holy name of Christ, they were expelled from their native country.* Heuman adopts the latter interpretation, and often calls these stangers, *exiles;* and saith they were Gentiles. But, as *the brethren* are distinguished from *the strangers*, and as it is said that they bare witness to Caius's love before the church, it is reasonable to think *these brethren* were members of the church over which St John presided.—And with respect to *the strangers*, without determining in this place, whether they were exiles from their own country or not, I suppose, that having come to the place where the brethren, of whom the apostle speaks, dwelled, they joined them in their journey, which I think was undertaken for the sake of preaching Christ to the Gentiles. If I am right in this conjecture, the strangers as well as the brethren, were preachers, as above observed. For, if they were only persons in want, it was no commendation of them *that they went forth taking nothing of the Gentiles:* because standing in need of alms, it was their duty, not only to receive, but even to ask alms for the support of their life, from the unbelieving Gentiles; especially as, in many places, there may have been no Christians, to whom they could apply for relief. Whereas, if they were preachers, they were greatly to be praised, when, in imitation of the apostle Paul, they supported themselves by their own labour, and took nothing from their Gentile converts on the score of maintenance, lest it might have marred the success of their preaching. In short, if these brethren and strangers had not been preachers, the apostle could not with propriety have said, ver. 8. *We therefore ought to receive such, that we may be joint labourers in the truth.* For the terms, *labourers*, and *joint-labourers*, are always, in the apostolical writings, applied to preachers of the gospel, or to those who in some way or other assisted the preachers of the gospel. These things Lardner did not attend to when he said, "I see nothing "that should lead us to think preachers are spoken of, but on-"ly persons in want."

Commentators are no less divided concerning the character and office of Diotrephes.—Erasmus in his paraphrase saith, Diotrephes

Diotrephes was the author of a new sect. This likewise was Bede's opinion. But, as other learned men have well argued, if Diotrephes had been a corrupter of the Christian doctrine, the apostle, without doubt, would have cautioned Caius, and all the members of his church, to have avoided him, as he desired the elect lady to avoid the false teachers, of whom he wrote in his letter to her. But this, as Lamy observeth, he did not do. He only reproved the pride of Diotrephes, his contempt of the apostle's authority, but especially his ordering the members of his church, not to shew kindness to the brethren and the strangers who applied to them for relief.

It is the opinion of many, that Diotrephes was a bishop in the church where he resided, and of which Caius was a member. In support of their opinion they observe, First, that he is said to have hindered those from receiving the brethren and the strangers, who were willing to shew them kindness; and to have cast them out of the church, who, contrary to his orders, continued to entertain them.—Next, they take notice, that the apostle said to Caius, ver. 9. *I would have written to the church; but Diotrephes, who loveth to rule them, doth not receive us.* The apostles wrote most of their letters to the *churches*, that is, to the whole body of Christians living in a particular place, and sent them to the bishops and elders of these churches, to be by them read in the public assemblies, for the instruction of their people. But, as Diotrephes did not acknowledge John's authority, he had reason to fear, that, if he had written to the church, and had sent his letter to Diotrephes to be read by him publicly to the brethren, he would have suppressed it by virtue of his episcopal authority. Or, if it had been read to the church without his consent, he would have rendered it ineffectual by means of his adherents.

Heuman thought, that Diotrephes was a deacon; and that, having the charge of the church's stock, he had it in his power to refuse relief to the brethren and strangers who applied to him; and that by so doing he cast them out of the church, that is, obliged them to depart. But Lardner, who supposeth Diotrephes to have been a bishop, argueth, that as he loved to rule every thing in his church according to his own pleasure, his office as bishop, enabled him to restrain the deacons from employing any part of the church's stock, in relieving the brethren and the strangers.

Demetrius, who is so highly praised by the apostle in this letter, is thought to have held some sacred office in the church of which Caius was a member. But Benson rejects this opinion, because, on that supposition, Caius must have known him so well, as to need no information concerning his character from the apostle. Benson, therefore, believed him to be the

bearer of this letter, and one of the brethren who went out to preach to the Gentiles.—But whoever Demetrius was, his character and behaviour were the reverse of the character and behaviour of Diotrephes. For the apostle speaks of him as one who was esteemed of all men, and whose behaviour in every respect was conformable to the gospel; in short, one to whom the apostle himself bare the most honourable testimony. This high character of Demetrius, John wrote to Caius, that he, and all the members of the church, might imitate him rather than Diotrephes, whose arrogance, uncharitableness, and contempt of the apostle's authority, were so great, that he threatened to punish him for these enormities when he visited Caius; which he promised to do soon, that he might have an opportunity of speaking with Caius face to face concerning that imperious man.

Sect. IV. *Of the Date of the Second and Third Epistles of John.*

Of the time of writing the second and third epistles of John, nothing, as Lardner observes, can be said with certainty. But he tells us, "Mill places them about the same time with the "first; that is, in the year 91, or 92. Whiston supposeth "that they were all three written about the year 82, or 83. "I imagine, that St John was somewhat advanced in age, and "that he had resided a good while in Asia, before he wrote "any of these epistles; consequently, I am disposed to think, "that these two were not writ sooner than the first. And, "as it was before argued, that the first epistle was written a-"bout the year 80, these two may be reckoned to have been "writ between the years 80 and 90." Thus far Lardner, Can. vol. iii. p. 313.

In the preface to the first epistle, I have attempted to shew from the epistle itself, that it was written about the time of the destruction of Jerusalem. But there is nothing in the second and third epistles leading us to think they were written so early. We may therefore fix their date as late as Lardner hath done; or even later, when John was so old as with much propriety to take the title of *the elder*, or aged apostle, by way of eminence.

View and Illustration of the Matters contained in this Epistle.

TO encourage Caius to persevere in that virtuous course, by which he had obtained the love of all who knew him, John, in the inscription of this letter, declared his own love to him

him, on account of the uncommon goodness of his character and actions, ver. 1.—and prayed to God to prosper him in his spiritual concerns, ver. 2.—and told him what joy it gave him, when the brethren who had been assisted by him, brought him the welcome news of his perseverance in the true doctrine of the gospel, ver. 3.—because the apostle's greatest joy was to hear that his disciples walked in the truth, ver. 4.—Next, he praised Caius as acting agreeably to the gospel, when he shewed kindness to the brethren and to the strangers, who had applied to him for succour in their straits, ver. 5.—And to encourage him to persevere in these charitable Christian offices, he told Caius, that the brethren and strangers, when they returned, bare an honourable testimony to his love, publicly before the church over which John presided. And, as they were, at the time this letter was written, making a second journey among the Gentiles, he told him, if he helped them forward a second time, in a manner worthy of God whom they served, by succouring them, he would still do a good work acceptable to God, ver. 9.—Because these brethren and strangers, for the sake of publishing the name of Christ, and the doctrine of the gospel among the Gentiles, were gone forth, as formerly, with a resolution of taking nothing on the score of maintenance from the Gentiles, notwithstanding they greatly benefited the Gentiles by preaching the gospel to them, ver. 7.—For which cause, all who had the furtherance of the gospel at heart, he told him, were bound to shew such persons kindness, that they might be joint-labourers with them in spreading and establishing the truth, ver. 8.

Next he told Caius, that he would have written the same exhortation to the church of which he was a member; but he had abstained from writing, because Diotrephes, who ruled every thing in that church according to his own humour, did not acknowledge his apostolical authority; thereby insinuating, that Demetrius probably would have suppressed any letter which the apostle might write, ver. 9.—He added, that because Diotrephes did not acknowledge his authority, he would, when he came among them, put him in mind of his deeds; his prating against the apostle with malicious words, his not receiving the brethren and the strangers who had applied to him in their straits for relief, his hindering the members of his church from assisting them, who were disposed to do it, and his casting those out of the church who had persevered in assisting them, contrary to his arbitrary orders. By this, I think, the apostle threatened to exercise his miraculous power in punishing Diotrephes for his evil deeds, ver. 10.—But beloved, said he, do not imitate what is evil in Diotrephes, but what is good in Demetrius, one of your own church. For he who doth good

actions is begotten of God; but he who doth evil actions hath not seen God; he hath no right knowledge of God, ver. 11.—He then told Caius, that Demetrius was every way worthy of being imitated, because he was praised, not only by all good men, but by the gospel itself, his temper and actions being conformable to the precepts of the gospel, in every respect. To these honourable testimonies John added his own approbation of Demetrius's character, which Caius knew to be a true testimony, because he knew that the apostle never praised any person from flattery, ver. 12.—He told him farther, that he had many things to write to him concerning the unchristian temper and conduct of Diotrephes; but he would not commit them to paper, lest his letter falling into other hands, might be shewed to that imperious man, and enrage him against Caius, ver. 13.—But he hoped to visit Caius soon, and then would speak to him mouth to mouth freely concerning Diotrephes. In the mean time, to testify his esteem of Caius, he gave him his apostolical benediction, together with the salutation of all the faithful who were with him; and whom he named *the friends*, because they were the friends of Christ, and lived in strict friendship with each other. Lastly, he desired Caius in his name, to wish health and happiness to all the faithful in his church, whom he termed *the friends*, because they also were the friends of Christ, and lived in the strictest friendship with each other, ver. 14.

NEW TRANSLATION.

VER. 1 The elder [1] to *Caius the beloved*, whom I love *in truth* [2].

2 Beloved I *pray* that (περι, 279.) *with respect to* all things [1] thou mayest prosper [2] and be in

COMMENTARY.

Ver. 1. *The elder to Caius the beloved* of all who know him, *whom I* also *love most sincerely.*

2 *Beloved*, having the highest opinion of thy faith and love, *I pray* to God *that with respect to all things thou mayest prosper, and be in health to*

Ver. 1.—1. *The elder.* This appellation signifies *the aged apostle.* See Pref. to 2 John, Sect. 1. penult paragr.

2. *To Caius* (See Pref. Sect. 2.) *the beloved, whom I love in truth.* See 2 John, ver. 1. note 5.

Ver. 2.—1. *Beloved, I pray that with respect to all things thou mayest prosper.* In the Greek it is, περι παντων ευχομαι σε ευοδωσθαι, which in our Bible is rendered, *I wish above all things that thou mayest prosper.*—Beza's translation is, *Deum oro de omnibus rebus; I pray God concerning all things;* things temporal as well as things spiritual, *that thou mayest prosper.* In this translation Beza is followed by Estius, and Erasmus Schmidius.—Doddridge's translation is, *Beloved, I pray that in respect of all things.*

2. *Thou*

health, even as thy soul prospereth [3].

3 For I rejoiced greatly [1] when the brethren [2] came and *bare witness to thy* truth, [3] even as thou walkest *in truth.*

as great a degree as thy soul prospereth in faith, and love, and every virtue.

3 *For I rejoiced greatly, when the brethren* who went to the church of which thou art a member, *came* back, *and informed me of thy holding the true faith of the gospel, and of thy walking agreeably to that true faith.*

2. *Thou mayest prosper.* Ευοδωσθαι, signifies to go on safely and successfully in a journey. Hence it signifies to be prosperous in general.

3. *And be in health, even as thy soul prospereth.* From John's using the word ὑγιαινειν, some conjecture that Caius was of a sickly constitution of body: and from his wishing him prosperity, they fancy that Caius had sustained considerable worldly losses. But I see no reason for either of these conjectures. His worldly affairs, at the time John wrote to him, were such as enabled him to lodge and entertain the brethren and strangers, who applied to him for relief. Perhaps also, he gave them money to defray the expences of their journey among the Gentiles.—But be this as it may, it is evident that Caius had made himself remarkable among the Christians in that part of the world, for his many virtues. For the apostle made his proficiency in the Christian graces, the measure of that temporal prosperity and health which he wished to him, not for his own sake alone, but for the benefit of the church. Wherefore, in the apostle's wish, there was a delicate insinuation, that if Caius's riches, of which he had made so good an use, and his bodily health, were in proportion to his virtues, they would be very great, and the continuance of his life and health would be a singular blessing to the church.

Ver. 3.—1. *For I rejoiced greatly.* The connection in which this verse stands with ver. 2. where the apostle told Caius, that he prayed for him, teacheth us, that the most proper expression of our joy for the happiness and virtue of our friends, is to give thanks to God for the same, and to pray that these blessings may be continued to them.

2. *When the brethren came.* That ερχομενων is rightly rendered *came*, see proved, 2 John, ver. 7. note 1.—The brethren here spoken of, seem to have been those mentioned ver. 5. who having been sent by the apostle, either to convert the Gentiles, or to water the Gentile churches already planted, had been hospitably entertained by Caius, and perhaps assisted by him with money; and who, on their return to the apostle, had in a meeting of the church over which he presided, given an account of Caius's perseverance in the true faith, and declared the great kindness which he had shewed to them, ver. 6. which was the more acceptable to them, as they had generously

4 I have no greater *joys* than *those* WHICH *I HAVE* [1] (*ινα*, 199.) *when I* hear [2] my children [3] *are walking* in truth.

5 Beloved, thou dost faithfully [1] *what thou performest for* the brethren, and *for the* strangers. [2]

4 *I have no greater joys than those which I have, when I hear my disciples are walking in the true faith of the gospel.*

5 *Beloved, thou dost agreeably to the faith* which thou professest, *what thou performest for the brethren* who are gone forth to preach the gospel, *and for the strangers* who assist them in that good work.

ously resolved to take nothing for their maintenance from the Gentiles, to whom they preached the gospel.

3. *And bare witness to thy truth.* The apostle emphatically terms Caius's joining works of charity, with faith in the doctrines of the gospel, *his truth.* For there is no true faith without good works: It always produces good works; neither are any works good, but such as proceed from faith. The two joined, constitute the truth of religion.

Ver. 4.—1. *I have no greater joys than those which I have.* In the new translation of this clause I have supplied the words, *which I have*: because the plural demonstrative pronoun τουτων construed, as it must be, with μειζοτερων χαρων, cannot be translated without the addition of these words.—Rich. Baxter's note on this verse is good. "True ministers rejoice more for the welfare of men's souls, than in their procuring wealth and worldly honours." See 2 John, ver. 4. note 2.

2. *When I hear.* So *ινα ακουω* must be translated. This use of *ινα* is thought by some a peculiarity in John's style. See however, Ess. iv. 199.

3. *My children.* I think John, by reckoning Caius in the number of his children, means to tell us, that Caius was converted by him. Others, however, are of opinion, that the apostle gave to those who were under his inspection, the appellation of εμα τεκνα, *my children*, to express his tender affection to them, and his concern for their welfare. And, in support of their opinion, they observe, that the term *children*, is used to express affection, 1 John ii. But the terms used in that chapter are τεκνια μου, *my little children*, and παιδια, *young children*, which strongly express affection. See 1 John ii. 1. note 1. Whereas here, εμα τεκνα, *my children*, denotes simply the relation of children to their father.

Ver. 5.—1. *Beloved, thou dost faithfully.* Πιστον ποιεις. *Thou dost a faithful thing*: a thing becoming a faithful person; or one who is a real believer.

2. *What thou performest for the brethren, and for the strangers.* As *the brethren* are here distinguished from *the strangers*, *the brethren*, I suppose were members of the church over which John presided. Accordingly it is said of them, ver. 7. that they went forth from the

6 (Οι, 67.) *These* have borne *testimony to* thy (αγαπη) *love in the presence of* the church; [1] whom, if thou *help* forward on their journey [2] *in a manner worthy of God, thou wilt* do well.

6 *These* brethren and strangers, *have borne an honourable testimony to thy benevolence in the presence of the church* here, *whom if thou help forward on their* second *journey*, by entertaining them and supplying them with necessaries, *in a manner worthy of God*, who reckons what is done to his distressed servants as done to himself, *thou wilt do well.*

the place of their residence, which I suppose was Ephesus, or some other city of Asia where John abode, to publish the name of Christ as the Son of God to the Gentiles in those parts. And at their return from their first journey, they bare witness to the faith and love of Caius in the presence of the church from which they went forth. But *the strangers* were poor Christians, who, as Heuman supposes, having been driven from their habitation by their persecutors, had come to the city where Caius dwelt, in the hope of finding relief. And happening to meet the brethren there, they joined them in their first journey among the Gentiles.—To shew how unfaithfully the Papists have translated the scriptures, Benson takes notice that to give countenance to their pilgrimages, they have in some of their versions of this passage, translated the clause και εις τους ξενους, *and to pilgrims*. With the same view they have translated, ει εξενοδοχησεν, 1 Tim. v. 10. *If she hath lodged pilgrims.* See another instance, James v. 11. note.—These examples shew, of what importance, toward the faithful translation of the sacred oracles, it is to give the true literal meaning of the word, as far as it can be done with propriety.

Ver. 6.—1. *These have borne testimony to thy love, in the presence*, &c. Since the apostle represents *the strangers*, as joining *the brethren* in bearing witness to Caius's love before the church, from which the brethren went forth to the Gentiles; also, since in ver. 7. these strangers are represented as having gone forth with the brethren to the Gentiles, it is probable, as was observed in note 2. on ver. 5. that these strangers met the brethren in the city, or place where Caius lived, and joined them in their journey to the Gentiles; and accompanied them when they returned to the church from which they had come.

2. *Whom, if thou help forward on their journey.* These brethren and strangers, it seemeth, proposed to undertake a second journey, or had undertaken it, for the purpose of preaching to the Gentiles. The apostle, therefore, requested Caius, still to assist them in executing their pious resolution by entertaining them. For, in the language of scripture, *to help forward on a journey*, signifies, not only to accompany a person in a part of his journey, Acts xxi. 5. but also to furnish him with necessaries for his journey, Tit. iii. 13.

Ver.

7 Because for his name's sake they went forth [1] *receiving* nothing *from* the Gentiles [2].

7 *Because, for making the name of Christ* as the Son of God *known* among the Gentiles, *they went forth and received nothing* on the score of maintenance *from the Gentiles* to whom they preached, that their preaching might be the more acceptable.

8 We, therefore, ought to *entertain* [1] such, that we *may* be *joint labourers in* the truth.

8 *We therefore*, who do not undertake expensive journies for the sake of preaching the gospel, *ought to entertain in our houses those who do so, that* in this manner *we may be joint labourers* with them *in* spreading *the gospel.*

Ver. 7.—1. *Because for his name's sake they went forth.*' For the different interpretations of these words given by the ancient commentators, see Pref. Sect. 3. par. 4.—I think these brethren and strangers were preachers, who had gone forth among the Gentiles for the sake of making known to them *the name of Christ*, that is, his character as the Son of God, and his office as Saviour of the world; because, as was observed, Préf. Sect. 3. par. 4. if these strangers had been merely persons in want, there was no reason for their not receiving assistance from the Gentiles, whether converted, or unconverted.

2. *Receiving nothing from the Gentiles.* It is not clear whether the apostle meant the converted, or the unconverted Gentiles, or both. I am of opinion that he meant both; because if the brethren and the strangers were preachers, they may have prudently resolved to receive neither entertainment nor money from the Gentiles, lest it might have marred the success of their preaching among them, when they found the reception of the gospel attended with expence. This at least was the consideration which determined the Apostle Paul to preach the gospel *gratis*.—The commentators who think these brethren and strangers were simply *poor Christians*, who had been driven from their homes by their persecutors, suppose that they received nothing from the unconverted Gentiles, lest it might have given them occasion to say, that there was no charity among the Christians.

Ver. 8. *We therefore ought to entertain such.* See Luke xv. 27. Galat. iv. 5. where Απολαμβανειν, signifies simply *to receive*, which, in the language of the New Testament, means to lodge and entertain a person in one's house; to keep company with him, as one whom we esteem. Wherefore the apostle's sentiment in this precept is, that such of the brethren as had not devoted themselves to the preaching of the gospel, but followed their ordinary occupations at home, were bound to contribute according to their ability toward the maintenance of those who went about preaching the gospel.

9 (Εγραψα, supply αν) I *would have written* [1] to the church; but Diotrephes, [2] who loveth *to rule them, doth not receive us* [3].

9 *I would have written* the same exhortation *to the church*, of which thou art a member; *But Diotrephes who loveth to rule them* according to his own humour, *doth not acknowledge my authority* as an apostle of Christ.

pel. And to render his exhortation the more acceptable to them, he included himself in the exhortation: *We ought to entertain such.*—Benson thinks Caius was a Jewish Christian, and that the apostle's exhortation was directed particularly to Jewish believers, who, if they contributed towards the support of those who preached the gospel to the Gentiles, would thereby shew their earnest desire of the conversion of the Gentiles.

Ver. 9.—1. *I would have written to the church.* Εγραψα τη εκκλησια. Six or seven MSS. read here εγραψα αν, which is followed by the Vulgate; *scripsissem.* The second Syriac likewise, and the Coptic versions follow that reading, which I suppose is genuine; because if the common reading is retained, the particle αν must be supplied; as is plain from what follows, where the apostle, in apology for not writing to the church, adds, *But Diotrephes, who loveth to rule them, doth not receive us;* doth not acknowledge me as an apostle.—The letters which the apostles wrote to the churches were all sent to the bishops and elders in these churches, to be by them read to the people in their public assemblies. See Ess. ii. If Diotrephes was a bishop, or elder of the church to which John would have written, he might suspect that that imperious arrogant man would have suppressed his letter: consequently, to have written to a church of which he had usurped the sole government, would have answered no good purpose.—The translation of this clause in our English Bible represents the apostle as saying, that he had written a letter, which is now lost. This to some may appear a difficulty. But the translation I have given, which is supported by several MSS. and by the Vulgate version, obviates that difficulty.

2. *But Diotrephes who loveth to rule them*, namely, who are members of his church.—From Diotrephes's loving to rule the church of which Caius was a member, many have supposed him to have been the bishop of that church. Besides, they think if he had been a private person only, he could not have hindered any letter which the apostle might have written to that church from being read in it, and from having its due effect.—See the preface to this epistle, Sect. 3. paragr. 3. from the end.

3. *Doth not receive us.* On this circumstance Benson founds his opinion, that Diotrephes was a bigotted Judaizing teacher. For he thinks the persons who denied John's authority as an apostle, were the Judaizers only, and not the Gentile teachers.

10 *For this cause, when* I come, I will *bring his deeds to remembrance* [1] which he *practiseth*, prating against us with malicious words, and not content therewith, *he doth not himself* receive the brethren, and forbiddeth them *who* would, and casteth THEM out of the church [2].

10 *For this cause, when I come I will bring his deeds to* his *remembrance*; I will punish him for his deeds; *which he practiseth, prating against me with calumnious speeches*, as if I were no apostle, but had assumed that office. *And not content therewith, he doth not himself shew kindness to the brethren* in their journey to the Gentiles, *and forbiddeth them who are disposed to entertain them; and casteth them out of the church*, when they do so contrary to his orders.

Ver. 10.—1. *I will bring his deeds to remembrance which he practiseth.* Υπομνησω properly signifies to bring another to the remembrance of a thing; and it is so translated Jude, ver. 5.—In thus speaking, the writer of this epistle shewed himself to be Diotrephes's superior. It is therefore highly probable, that the writer of the third epistle of John was not the person called by the ancients *John the presbyter*, but *John the apostle*.—Heuman and Lardner are of opinion, that the apostle only meant that he would put Diotrephes in mind of his evil deeds, and endeavour to persuade him to repent of them by mild admonitions. But there is no occasion to give a mild sense to the apostle's words. For, allowing that John threatened to punish Diotrephes for his insolence in prating against him with malicious words, and for his uncharitableness in refusing to entertain and assist the brethren and the strangers, his threatening did not proceed from resentment, but from zeal for the interests of religion, in which he is to be commended; because, as Whitby remarks on this verse, "Private offences against ourselves must be forgiven, and forgotten; but when the offence is an impediment to the faith, and very prejudicial to the church, it is to be opposed, and publicly reproved."

2. *He doth not himself receive the brethren, and forbiddeth them who would, and casteth them out*, &c. Because Caius, who shewed great kindness to the brethren and the strangers, doth not seem to have been cast out of the church by Diotrephes, Heuman contends that the persons who were cast out of the church, were not those who shewed kindness to the brethren and to the strangers, but the brethren and strangers themselves, whom he obliged to leave the church, by denying them relief himself, and by hindering others from relieving them. In support of this interpretation, it is but fair to observe, that the relative pronoun often expresseth, not the near, but the remote antecedent, Ess. iv. 63. Yet I doubt that Heuman's interpretation doth not give the true meaning of the passage.—Some commentators, by Diotrephes's casting the persons spoken of out of the church, understand his excommunicating them; a sense of the phrase which is suitable to Diotrephes's insolent and arrogant disposition,

11 Beloved, *do not thou imitate what* is evil, but *what* is good. [1] He *who* doth good is of God: but he *who* doth evil hath not seen God.

11 *Beloved, do not thou imitate what is evil* in the behaviour of Diotrephes, *but* imitate rather *what is good* in the behaviour of Demetrius, knowing that *he who doth good* works *is* begotten *of God: But he who behaveth uncharitably* to the servants of Christ in their straits, *hath no* right *knowledge of God*, 1 John iii. 10.

12 *Testimony is borne to Demetrius by* all men, [1] and *by* the truth itself. *And* we *also* bear *testimony*, and ye know that our *testimony* is true. [2]

12 *Praise is bestowed on Demetrius by all who know him*, on account of his benevolence, his meekness, and his humility; *and by the gospel itself*, his temper and conduct being conformable to its precepts. *And I also praise* him highly. *And ye know that my praise is* always *well-founded.*

13 I *have* many things to write. [1] But I *do not incline* to write *THEM to* thee with pen and ink.

13 *I have many things to write* concerning the affairs of your church, and concerning Diotrephes. *But I do not incline to write them to thee with*

disposition, and agreeable to the supposition that the persons whom he cast out of the church, were those who relieved the brethren and the strangers.

Ver. 11.—1. *Beloved, do not thou imitate what is evil, but what is good.* Having reprobated the temper and behaviour of Diotrephes, the apostle naturally cautioned Caius against the pernicious influence of his bad example; and exhorted him to imitate another member of his own church, named Demetrius, who in character and conduct was the direct reverse of Diotrephes, and therefore was highly praised by all good men, and among the rest by the apostle himself.

2. *He who doth good is of God.* Εκ τȣ Θεȣ εστιν. *Is begotten of God.* For so this phrase signifies 1 John iii. 10. See 1 John iii. 12. note 1.

Ver. 12.—1. *Testimony is borne to Demetrius by all men.* By bearing testimony to a person, the Jews meant *the praising* of him for his good qualities and actions. Thus it is said of Jesus, Luke iv. 22. *All bare him witness*, that is, praised him. In like manner, Paul speaking of David, saith, Acts xii. 22. *To whom God bare witness, saying, I have found David*, &c.—See what is said concerning Demetrius, Pref. Sect. 3. last paragr.

2. *And ye know that our witness is true.* This expression is twice used by John in his gospel, chap. xix. 35. xxi. 24. which is a clear internal evidence that this epistle was written, not by John the presbyter, but by John the apostle.

Ver. 13. *I have many things to write*, &c. John said the same

14 *For I hope straightway to* see thee, (και, 212.) *and so* we shall speak face to face. [1] Peace be to thee. *The* friends *HERE* salute thee. [2] *Salute* the friends by name. [3]

pen and ink, lest my letter should fall into hands who might make an improper use of it.

14 Besides, it is needless to write these things, *for I hope soon to see thee. And so we shall speak face to face* freeconcerning them. *Peace be to thee*, which is my apostolical benediction. *The Christians* with me *wish thee health and happiness.* In my name *wish health and happiness to the Christians* with thee, *as if I named them* particularly.

to the elect lady and her children, 2 Ep. ver. 12. See the note on that verse.

Ver. 14.—1. *I hope straightway to see thee.* Lardner conjectures that John did actually visit Caius, and adds; "I please myself with the supposition that his journey was not in vain. I imagined that Diotrephes submitted and acquiesced in the advices and admonitions of the apostle. Of this I have no assurance. However, I may add, neither doth any one else know the contrary." Canon, vol. iii. p. 312.

2. *The friends salute thee.* Our translators have inserted the word *our*, in this clause without any authority.—Ὁ φιλοι, *The friends.* This appellation is singular, being no where else found in scripture. But it applieth excellently to the primitive Christians, as it denoteth in the strongest manner the love which, in the first ages, subsisted among the true disciples of Christ. Let it not then be pretended, that the gospel does not recommend private friendship.

3. *Salute the friends by name.* The apostle, by sending a salutation to the faithful disciples of Christ, who were in the church of which John was a member, and who were living together in great love, shewed his affection for them, and encouraged them to persevere in the truth.

A

NEW LITERAL TRANSLATION

OF THE

EPISTLE OF THE APOSTLE

JUDE.

PREFACE.

SECT. I. *The History of Jude the Apostle, and Brother of James.*

IN the catalogue which Luke gives of the apostles, chap. vi. 14, 15. *James, the Son of Alpheus, Simon called Zelotes, and Judas the brother of James*, are mentioned. In the catalogue, Acts i. 13. we have the same persons named, and in the same order. But in the catalogue, Matt. x. 3. in the place of *Judas*, there is *Lebbeus, whose sirname was Thaddeus;* and in Mark iii. 18. *Thaddeus* simply. Wherefore, as all the evangelists agree that there were only twelve apostles, we must suppose that *Judas the brother of James*, was sirnamed *Lebbeus* and *Thaddeus*.—The appellation of *the brother of James* was given to Judas, probably because James was the elder brother, and because, after our Lord's ascension, James became a person of considerable note among the apostles, and was highly esteemed by the Jewish believers.

In the preface to the epistle of James, sect. 1. we have shewn, that James the son of Alpheus was our Lord's *brother* or cousin-german. From this it follows, that Judas, the brother of James stood in the same relation to Christ. Accordingly we find *James and Joses, and Simon and Judas*, expressly called *the brethren of Jesus*, Mat. xiii. 55. Mark vi. 3.—We have no account of the time and manner, in which Judas the brother of James became Christ's disciple. But the history of his election to the apostleship is given, Luke vi. 13. Perhaps, like some others of the apostles, he was originally a follower of the Baptist, on whose testimony to Jesus, he believed him to be the Messiah.

None

None of the evangelists have said any thing of Judas after he became an apostle, except John, who tells us, that when our Lord spoke what is recorded, John xiv. 21. *Judas saith to him,* —ver. 22. *Lord, how is it that thou wilt manifest thyself to us and not to the world?* 23. *Jesus answered and said to him, If a man love me he will keep my words, and my Father will love him, and we will come to him and make our abode with him;* meaning, that after his resurrection, he would shew himself alive to his apostles; and that he and his Father, by the spiritual gifts bestowed on them, would make their abode with them; that is, would shew that they were present with them in all their ministrations. Accordingly, Judas the apostle was one of those to whom Jesus appeared, at different times, after his resurrection. He was also one of the 120 upon whom the Holy Ghost descended in the visible shape of flames of fire, on the memorable day of Pentecost.—Being therefore an eye-witness, and endowed with the Holy Ghost, he no doubt, as Lardner remarks, joined his brethren apostles in witnessing their Master's resurrection from the dead, and shared with them in the reproaches and sufferings, which befel them on that account.

Lardner conjectures, that Judas the apostle was an husbandman before he became Christ's disciple; founding his conjecture on a passage of the apostolical constitutions, where the apostles are made to say, "Some of us are fishermen, others "tent-makers, others husbandmen." He adds, "undoubtedly several of the apostles were fishermen. But by the latter "part of the sentence no more may be meant, than that there "was among them one tent-maker, even Paul; and one husbandman, intending perhaps St Jude. For Hegesippus, as "quoted by Eusebius, writes, *That when Domitian made enquiries after the posterity of David, some grandsons of Jude called "the Lord's brother, were brought before him. Being asked concerning their possessions and substance, they assured him, that they "had only so many acres of land, out of the improvement of which "they both paid him tribute, and maintained themselves with their "own hard labour.. The truth of what they said was confirmed by "the callousness of their hands,*" &c. On this passage Lardner's remarks are, "Hence some may argue that St Jude himself "had been an husbandman. And from this account, if it may "be relied upon, we learn, that this apostle was married and "had children." Lardner on the Canon, vol. iii. chap. xxi. p. 325.

If Judas the apostle was the same person with Judas the author of the epistle, he lived to a great age. And his life being thus prolonged, we may suppose, that after preaching the gospel and confirming it by miracles, he went into other countries for the same purpose.—Lardner tells us, some have said that

that Jude preached in Arabia, Syria, Mesopotamia and Persia; and that he suffered martyrdom in the last mentioned country. But these things are not supported by any well attested history. With respect to his being a martyr, it may be doubted; because none of the ancients have mentioned his having suffered martyrdom. It is therefore generally believed that he died a natural death.—Jerome in his commentary on Matt. x. 35. says, "That the apostle Thaddeus, called by the evangelist "Luke, *Judas the brother of James*, was sent to Edessa to Agba-"rus King of Osroëne.—Eusebius, Eccl. Hist. L. i. c. 13. says, Thomas one of the twelve, sent to Edessa Thaddeus, one of Christ's seventy disciples, to preach the gospel in these countries.

SECT. II. *Shewing that the Epistle of Jude, was written by Judas the Apostle, consequently that it is an inspired Writing.*

I. In the inscription of this epistle, the writer styles himself; ιουδας ιησυ χριστυ δουλος αδελφος δε ιακωβυ, *Judas a servant of Jesus Christ, and brother of James.* By these two characters, the author of this epistle hath shewed himself to be an apostle. For, 1. His name *Judas*, is precisely the same with that of the apostle Judas. 2. His designation is the same, *and brother of James.*—If it be objected that Judas, the writer of the epistle, hath not called himself an apostle, but only *a servant of Jesus Christ*, the answer is, First, As there was another apostle named Judas, to have called himself *an apostle*, was no distinction at all. Whereas by styling himself the *brother of James*, he hath made himself known to all who are acquainted with the catalogues of the apostles given by the evangelists, to be a different person from Judas the traitor, and hath as effectually declared himself to be an apostle, as if he had expressly assumed that title. Besides, by calling himself the *brother of James*, he hath asserted his relation to Christ as his cousin-german, (see Pref. to James, sect. 1. paragr. 1.) and thereby hath secured to himself whatever respect was due to him on account of that honourable relation.—Secondly, Some others who were undoubtedly apostles, have in their epistles omitted to take that title, and have called themselves simply, *servants of Jesus Christ.* Thus, in Paul's epistle to the Philippians, chap. i. 1. we have *Paul and Timothy servants of Jesus Christ.* And in the epistle to Philemon, *Paul a prisoner for Jesus Christ*, without any addition. Also, in the inscription of the epistles to the Thessalonians, we have *Paul and Silvanus and Timothy to the church of the Thessalonians*, without any designation whatever. In like manner James in his epistle, chap. i. 1. calls himself simply, *a servant of Jesus Christ.* Yet no one, on account of the

the omission of the word *apostle* in these epistles, ever doubted of the apostleship, either of Paul, or of James. Farther, in the first epistle of John, the writer, neither in the inscription nor in any other part of his letters, hath called himself *an apostle*, or so much as mentioned his own name. Yet, by his manner of writing, he hath made himself known so fully, that his epistle, from the very first, hath been universally acknowledged as John's, and respected as a writing divinely inspired. Why then should Judas be thought no apostle, or his epistle be reckoned an uninspired writing, merely because he hath not called himself an apostle, but only *a servant of Jesus Christ*.

If, in this epistle, there had been any thing inconsistent with the true Christian doctrine, or any thing tending to reconcile the practice of sin with the hope of salvation, there would have been the justest reason for calling the apostleship of its author in question. But instead of this, its professed design, as shall be shewed by and by, was to condemn the erroneous doctrines which, in the first age, were propagated by corrupt teachers for the purpose of encouraging their disciples in their licentious courses; and to make those, to whom this letter was written, sensible of the obligation which their Christian profession laid on them, resolutely to maintain the faith, and constantly to follow the holy practice, enjoined by the gospel.

Grotius, however, fancying that the author of this epistle was not Judas the apostle, but another person of the same name who lived in the time of the emperor Adrian, and who was the fifteenth bishop of Jerusalem, hath boldly affirmed that the words, *and brother of James*, are an interpolation; and that the true reading is, *Judas a servant of Jesus Christ, to them who are sanctified*, &c. But as he hath not produced so much as a shadow of authority from any ancient MS. or from the fathers, in support of his emendation, it deserves not the least regard; and should not have been mentioned, had it not been to make the reader sensible, how little the opinion of the greatest critics is to be regarded, when they have a favourite notion to maintain, or wish to make themselves conspicuous by the novelty or singularity of their pretended discoveries.

From the inscription, therefore, of this epistle, I think it certain that it was written by Judas the apostle; and that it is an inspired writing of equal authority with the epistles of the other apostles, which by all are acknowledged to be inspired and canonical.

II. The genuineness of this epistle, is established likewise by the matters contained in it, which in every respect are suitable to the character of an inspired apostle of Christ. For, as was already observed, the writer's design in it was to characterize and condemn the heretical teachers, who in that age endeavoured

endeavoured by a variety of base arts to make disciples, and to reprobate the impious doctrines which they taught for the sake of advantage, and to enforce the practice of holiness on all who professed the gospel. In short, there is no error taught, nor evil practice enjoined, for the sake of which any impostor could be moved to impose a forgery of this kind on the world.

To invalidate this branch of the proof of the authencity of the epistle of Jude, it hath been objected both anciently and in modern times, that the writer of it hath quoted the apocryphal book entitled *Enoch*, and thereby hath put that book on an equality with the canonical books of the Old Testament. But to this objection learned men have replied, that it is by no means certain that Jude quoted any book whatever. He only says, ver. 14. *Now Enoch, the seventh from Adam, prophesied even concerning these men, saying, Behold the Lord cometh with his holy myriads*, &c.—Besides, we have no good evidence that in Jude's time there was any book extant entitled *Henoch*, or *Henoch's prophecy*. In the second and third centuries indeed, a book with that title was handed about among the Christians. But it seems to have been forged, on occasion of the mention that is made of Enoch's prophecy in the epistle of Jude; and was universally rejected as a manifest forgery.—In the apostolical writings, there are a variety of ancient facts mentioned, or alluded to, which are not recorded in the Jewish scriptures; such as, The sin and punishment of the evil angels, 2 Pet. ii. 4. and their confinement in everlasting chains under darkness to the judgment of the great day, Jude, ver. 6.—The prophecy of Enoch concerning the judgment and punishment of the wicked, Jude, ver. 14.—Noah's preaching righteousness to the antediluvians, 2 Pet. ii. 5.—Abraham's seeing Christ's day and being glad, mentioned by Christ himself, John viii. 56.—Lot's being vexed with the filthy discourse of the wicked Sodomites, 2 Pet. ii. 7.—The emblematical purpose for which Moses slew the Egyptian who strove with the Israelite, Acts vii. 25.—The names of Pharoah's magicians who contended with Moses, 2 Tim. iii. 8.—Moses' exclamation on the mount, when terrified by what he saw, Heb. xii. 21.—The emblematical meaning of the tabernacles and of their services, Heb. ix. 8, 9. —All which ancient facts are mentioned by the inspired writers, as things universally known and acknowledged.—It is no objection to the truth of these things, that they are not recorded in the books of the Old Testament. For it is reasonable to believe, that the writers of these books have not recorded all the revelations which God made to mankind in ancient times: nor all the circumstances of the revelations which they have recorded. As little have they related all the interesting incidents of the lives of the persons whose history they have given.

This is certain with respect to Moses. For he hath omitted the revelation by which sacrifice was appointed, and yet that it was appointed of God is evident from Moses himself, who tells us, that *God had respect to Abel and to his offering*. Likewise he hath omitted the discovery, which was made to Abraham, of the purpose for which God ordered him to sacrifice his son. Yet, that such a discovery was made to him we learn from Christ himself, who tells us that Abraham saw his day, and was glad.—Wherefore, the revelations and facts mentioned in the New Testament may all have happened; and though not recorded in the Old, may have been preserved by tradition. Nay, it is reasonable to think, that at the time the ancient revelations were made, somewhat of their meaning was also discovered, whereby posterity were led to agree in their interpretation of these very obscure oracles. On any other supposition, that uniformity of interpretation, which took place from the beginning, can hardly be accounted for.

Allowing then, that there were revelations anciently made to mankind which are not recorded, and that the revelations which are recorded were accompanied with some explications not mentioned, it is natural to think that these things would be verbally published to the ancients, who, considering them as matters of importance, would lay them up in their memory, and rehearse them to their children. And they in like manner relating them to their descendants, they were preserved by uninterrupted tradition. Further, these traditional revelations and explications of revelations, after the art of writing became common, may have been inserted in books, as ancient traditions which were well authenticated. And the Spirit of God, who inspired the evangelists and apostles, may have directed them to mention these traditions in their writings, and to allude to them, to make us sensible that many important matters anciently made known by revelation, have been preserved by tradition. And more especially, that the persuasion, which history assureth us hath prevailed in all ages and countries from the most early times, concerning the placability of the Deity, the acceptableness of sacrifice, the existence of the soul after death, the resurrection of the body, the rewards and punishments of the life to come, with other matters of a like kind, was founded on revelations concerning these things, which were made to mankind in the first age, and handed down by tradition. The truth is, these things being matters which by the utmost effort of their natural faculties men could not discover, the knowledge and belief of them which prevailed among all nations, whether barbarous or civilized, cannot be accounted for except on the supposition of their being originally discovered by revelation, and spread among all nations by tradition.

dition.—Wherefore, in no age or country have mankind been left entirely to the guidance of the light of nature, but have enjoyed the benefit of revelation in a greater or in a less degree.

But to return to the objection formerly mentioned, by which some endeavour to disprove the authenticity of Jude's epistle, founded on the mention which is made in it of Enoch's prophecy. Allowing for a moment, that there was such a book extant in the apostle's days, as that entitled *Henoch*, or *the prophecy of Henoch*, and that Jude quoted from it the prophecy under consideration, such a quotation would not lessen the authority of his epistle as an inspired writing, any more than the quotations from the heathen poet Aratus, Acts xvii. 28. and from Menander, 1 Cor. xv. 33. and from Epimenides, Tit. i. 12. have lessened the authority of the history of the Acts, and of Paul's epistles, where these quotations are found. The reason is, if the things contained in these quotations were true in themselves, they might be mentioned by an inspired writer, without giving authority to the poems from which they were taken.—In like manner, if the prophecy ascribed to Enoch concerning the future judgment and punishment of the wicked, was agreeable to the other declarations of God concerning that event, Jude might cite it; because Enoch, who like Noah was a preacher of righteousness, may actually have delivered such a prophecy, though it be not recorded in the Old Testament; and because his quoting it, did not establish the authority of the book from which he took it, if he took it from any book extant in his time.

Having thus cleared the internal evidence of the epistle of Jude, from the objections which have been raised against it, I shall now set before the reader the external evidence by which the authenticity of that writing is proved. For this purpose I observe, that although the epistle of Jude was doubted of by some in the early ages, yet as soon as it was understood that its author was Judas, the brother of James, mentioned in the catalogues of the apostles, it was generally received as an apostolical inspired writing, and read publicly in the churches as such. The evidence of these important and decisive facts, I shall set before the reader, as collected and arranged by the learned and impartial Lardner.

And first of all, Lardner acknowledgeth that the epistle of Jude is no where quoted by Irenæus, who wrote about the year 178. But that Eusebius giving an account of the works of Clem. Alexandr. who flourished about the year 194, saith Eccles. Hist. lib. 6. c. 14. initio, "In his institutions he hath "given explications of all the canonical scriptures, not omitting "those which are contradicted, I mean the epistle of Jude, "and the other catholic epistles." Clement's institutions are

lost. But we have a small treatise in Latin, called, *Adumbrations*, supposed to be translated from the institutions. In these adumbrations, there are remarks upon almost every verse of the epistle of Jude except the last. There, likewise, is the following observation: "Jude, who wrote a catholic epistle, does "not style himself at the beginning of it, *Brother of the Lord*, "though he was related to him: but *Jude the servant of Jesus Christ, and brother of James.*" From this it appears, that Clement thought the writer of the epistle under consideration, one of them who are called the Lord's brethren, Matt. xiii. 55. and an apostle.—Farther, verses 5, 6. and 11. of the epistle of Jude, are quoted by Clement in his *Pedagogue*, or Instructor. Moreover, in his *Stromata* or Miscellanies, he quotes Jude from ver. 8. to ver. 16.—These are sufficient proofs of the antiquity of this epistle, and that it was written by Judas, one of the twelve apostles of Christ.

Tertullian, who flourished about the year 200, hath one very express quotation from Jude's epistle in his treatise, *De Cultu Fœmin.* namely this: "Hence it is that Enoch is quoted by the "apostle Jude."

Origen, about the year 230, mentions the epistle of Jude in various passages of his writings; particularly in his commentaries on St Matth. having cited chap. xiii. 53. 56. he saith, "Jude wrote an epistle in few lines indeed, but full of the "powerful words of the heavenly grace, who at the beginning "says, *Jude the servant of Jesus Christ, and brother of James.*" And in the same commentaries on St Matthew, having quoted 1 Pet. i. 12. he says, "If any one receives also the epistle of "*Jude*, let him consider what will follow from what is there "said, *And the angels who kept not their first estate*," &c. Wherefore, notwithstanding in Origen's time some doubted of, or denied the authority of this epistle, he himself without hesitation, quoted it as written by Jude one of the Lord's brethren, consequently by an apostle.

In the writings of Cyprian, who flourished about the year 248, no notice is taken of Jude's epistle. But it is quoted by the anonymous author against the Novatian heretic who wrote about the year 255. However he does not name Jude. His words are, "As it is written, *Behold he cometh with ten* "*thousands of his angels to execute judgment upon all*; and "what follows." He means the 14th and 15th verses of the epistle.

Eusebius, who flourished about the year 315, hath mentioned Jude's epistle. See the passage in the Pref. to James, sect. 2. paragr. 2. From that passage it appears that in the time of Eusebius Jude's epistle was generally received, though not by all.

After

After the time of Eusebius, seven Catholic epistles were generally received by all Christians, Greeks and Latins. Jude's epistle therefore, as well as the rest, was received by Athanasius, Cyril of Jerusalem, Epiphanius, Didymus of Alexandria, Jerome, Ruffin, the third council of Carthage, Augustine, Isiodore of Pelusium, Cyril of Alexandria, and others. But it was not received by the Syrians.—Lardner adds, that he found this epistle oftener quoted by writers who lived about the time of Eusebius, than the epistle of James.

Lucifer of Cagliari in Sardinia about the year 354 hath quoted almost the whole of Jude's epistle. He quotes it expressly as written by the excellent apostle *Jude, brother of the apostle James.*

Epiphanius, about the year 368, in his heresy of the Gnostics, "cites the catholic epistle of the apostle *Jude, brother of James* "and of the Lord, written by inspiration."

Jerome in his catalogue of ecclesiastical writers, Art. *Jude*, says, "Jude, the brother of James, left a short epistle, which is "one of the seven called Catholic. But, because of a quotation from a book of Enoch which is apocryphal, it is rejected "by many. However at length it hath obtained authority, "and is reckoned among the sacred scriptures."

Sect. III. *Of the Persons to whom the Epistle of Jude was directed, and of the Time when it was written.*

I. Estius and Witsius were of opinion that Jude wrote to Christians every where, but especially to the converted Jews. —Hammond thought this epistle was directed to Jewish Christians alone; and with a design to secure them against the errors of the Gnostics.—Benson also thought it was written to Jewish believers; especially to those of the western dispersion. For, according to him, Jude wrote to the very persons to whom Peter wrote his epistles.—But I agree with Lardner in thinking, that the inscription of this letter leads us to believe, that it was written to all without distinction who had embraced the gospel. For it runs in this manner, ver. 1. *To the sanctified by God the Father, and to the preserved by Jesus Christ, to the called.*—Ver. 3. *Beloved, making all haste to write to you concerning the common salvation, I thought it necessary to write to you, exhorting you strenuously to contend for the faith formerly delivered to the saints.*

The only reason which hath induced commentators to suppose, that Jude wrote to the Jewish believers alone, is, that he makes use of arguments and examples taken from the sacred books of the Jews. But the apostle Paul followed the same course in writing to the Gentiles; and both apostles did so with

with propriety, not only because all who embraced the gospel acknowledged the authority of the Jewish scriptures, but because it was of the greatest importance to make the Gentiles sensible, that the gospel was consonant to the ancient revelation.

II Learned men, as Lardner observes, have differed in their opinion with respect to the time when Jude wrote his epistle. Mill hath fixed it to A. D. 90. for he saith, "It is certain this "epistle was written after the death of Peter, but before the "year 95, when the descendants of this Jude were suspected "by Domitian, because they were of the family of David." See Pref. to Jude, Sect. i. paragr. 4. "For otherwise the sus-"picion would have reached to Jude himself, if he had been "alive, as much as to his descendants."—But Dodwell, who is followed by Cave, is of opinion that Jude wrote his epistle soon after the destruction of Jerusalem, in the year 70 or in 71. L'Enfant and Beausobre thought it might be written between the years 70 and 75.—Estius and Witsius supposed it was written in the latter part of the apostolical age, when Jude was very old, and when few or perhaps none of the apostles were alive but himself.—Oecumenius in his note on ver. 17. *Beloved, remember ye the words which were before spoken by the apostles of our Lord Jesus Christ*, saith, "Jude means Peter in his second "epistle, and Paul in almost all his epistles." And adds, "Hence it is evident that Jude wrote late after the decease of "the apostles."—I agree with Oecumenius in thinking that by the words *before spoken by the apostles*, Jude meant their words committed to writing; because it is not to be supposed that all, or even many of those into whose hands Jude's epistle might come, had heard the apostles preach. This epistle therefore was written when the writings of the apostles and evangelists were generally dispersed; that is to say, towards the end of the first age.—The same thing appears from ver. 3. *I thought it necessary to write to you, exhorting you, strenuously to contend for the faith formerly delivered to the saints:* for these expressions, I think, imply that some considerable time had elapsed since the whole scheme of the Christian doctrine had been published to the world; and after the persons, to whom Jude wrote, had been instructed in it.

Upon the whole, although the precise date of this epistle cannot be determined, it is highly probable that it was written in the latter part of the apostolical age; and not long before Jude's death. See however the following Sect. paragr. 3.

Sect.

SECT. IV. *Of the Occasion, on which the Epistle of Jude was written.*

In the latter part of the apostolical age, many false teachers had arisen, and were going about speaking perverse things to draw away disciples after them, as St Paul had foretold to the elders of Ephesus, Acts xx. 30. See Pref. to 1 John, Sect. 3. In drawing disciples after them, these teachers had nothing in view but to increase their own gains, that they might have wherewithal to spend upon their lusts. For the first Christians having a great affection for their teachers, willingly and liberally contributed towards their maintenance. The false teachers therefore to draw the vicious part of mankind after them, perverting Paul's doctrine of justification by faith without the works of law, resolved the whole of Christianity into the speculative belief and outward profession of the gospel. See Pref. to James, Sect. 4. And, having thus cancelled the obligations of morality, they taught their disciples to live in all manner of licentiousness; and at the same time flattered them with the hope of the favour of God, and of obtaining eternal life.

One of the perverse things, which these corrupt teachers spake, for the purpose of alluring the wicked, was, that God is so good that he will not punish men for indulging those natural appetites which he himself hath implanted in their nature, nor be displeased with them for committing a few sins which can do him no harm, but which are necessary to their present happiness. Wherefore, to shew the impiety and falsehood of that doctrine, and to secure the disciples from being seduced by it, the apostle Jude wrote this epistle, in which, by facts recorded in the Jewish scriptures, he proved that as God had already punished the angels who sinned, notwithstanding their dignity, and the antediluvians notwithstanding their numbers, so he will at length most assuredly punish all obstinate sinners in the severest manner.

Estius hath observed, that the subject of Jude's epistle is the same with that of Peter's second epistle; and hath accounted for the likeness of the two epistles, by supposing that Jude had read Peter's epistle before he wrote his own, and that he imitated it; in some places abridging Peter's sentiments, and in others enlarging upon them, and often using his very words.—As an example he mentions Jude, ver. 17, 18. where he thinks Jude copied 2 Pet. iii. 3. In this opinion Estius is followed by Benson, who, in his Pref. to Jude, Sect. 3. thus writes: "Upon "comparing the two epistles, it appears, not only, that St "Peter, and St Jude had translated some passages from the "same

"same ancient Hebrew author; (in this Benson follows "Bishop Sherlock, Dissert. on 2 Pet.) but it seems highly "probable that St Jude had also seen and read the second "epistle of St Peter."—But Lardner saith, Canon, vol. iii. p. "353. It seems very unlikely that St Jude should write so "similar an epistle if he had seen Peter's. It that case St Jude "would not have thought it needful for him to write at "all. If he had formed a design of writing, and had met "with an epistle of one of the apostles, very suitable to his "own thoughts and intentions, I think he would have forbore "to write. Indeed the great agreement in subject and de-"sign between these two epistles, affords a strong argument "that they were writ about the same time. As therefore I "have placed the second epistle of St Peter in the year 64, "I am induced to place this epistle of St Jude in the same "year, or soon after, in 65 or 66. For there was exactly the "same state of things in the Christian church, or in some "part of it, when both these epistles were writ." Thus far Lardner.

But I incline to be of their opinion, who, on account of the sameness both of sentiment and language found in the two epistles, think that Jude wrote his epistle after he had seen Peter's, and that he copied it in several passages. For the Spirit may have directed him to write on the same subject with Peter, and even in the words which Peter used, to give the greater authority to both epistles: And, that the condemnation of the false teachers, and the exhortations which the two apostles addressed to the faithful in their time, might have the more weight with them, and with Christians in succeeding ages, when they found these things delivered by both, precisely in the same terms.

View and Illustration of the Matters contained in the Epistle of Jude.

AFTER inscribing his letter to all who were sanctified, and preserved, and called, Jude, after the example of his brethren apostles, gave to the faithful his apostolical benediction, ver. 1, 2.—Then told them that he judged it necessary, in the then state of the church, to exhort them strenuously to contend for the faith formerly delivered to the holy apostles and prophets, and by them to the disciples of Christ, ver. 3.—because certain ungodly men under the mask of being inspired, had come in among the faithful, and from the goodness of God in pardoning men's sins as published in the gospel, had inferred, that God would not punish sinners, and by thus perverting the mercy

mercy of God, had encouraged their disciples in all manner of lascivious practices. Moreover, when in danger of suffering for their faith, they had not scrupled to deny both God and Christ; vainly fancying that God would not punish them for so doing, ver. 4.—But, to shew how ill founded the doctrine of these deceivers was, Jude put the faithful in mind how God, having saved the people of Israel from Egypt, afterward utterly destroyed the whole of them in the wilderness for their sin of unbelief, except Caleb and Joshua, ver. 5.—And, how he bound the rebellious angels with everlasting chains, under darkness, in order to their being punished at the judgment of the great day, ver. 6.—Moreover he told them, seeing the inhabitants of Sodom and Gomorrha and of the neighbouring cities, who had given themselves up to unnatural lusts as the false teachers likewise did, are, in the punishment which was inflicted on them, set forth as an everlasting example of God's just indignation against such crimes, ver. 7.—So, in like manner, said he, these wicked teachers and their disciples shall assuredly be punished, who having lost all sense of virtue, defiled their bodies with unnatural lusts, and despised the office of magistrates, and reviled those who exercised it, because they punished them for their misdeeds, ver. 8.—With this insolence of the heretical teachers towards the heathen magistrates, the apostle contrasted the behaviour of the archangel Michael towards the devil. For, as the prophet Zechariah informs us, that great and holy angel, when contending with the devil who opposed him in his benevolent designs towards the Jews, he disputed about restoring the Jewish church and state, he did not attempt to revile even that apostate spirit, but said to him mildly, The Lord rebuke thee, Satan, ver. 9.—Whereas the wicked teachers who are now gone abroad, speak evil of magistrates, the origin and end of whose office they do not understand; and corrupt themselves by the only knowledge they possess; namely, that knowledge of the use of their body, which is suggested to them by their natural appetites, and which they have in common with brute beasts, ver. 10.—The apostle, therefore, declared the misery which was awaiting these impious teachers, whose wickedness in slaying the souls of men by their false doctrine, he compared to that of Cain who slew his brother; and whose excessive love of money he compared to that of Balaam, who, to obtain the hire which Balak promised him, attempted to curse the Israelites contrary to his conscience; and whose miserable end for opposing Christ and his apostles, he compared to that of Korah and his companions, for opposing Moses and Aaron, ver. 11.

These wicked teachers, the apostle told the faithful, were spots in their love-feasts, being guilty of gluttony and drunken-

ness; so that, even if they had taught true doctrine, they would have rendered it ineffectual by their bad example. For which reason he compared them to clouds without water, and to trees absolutely dead, ver. 12.—And because by their wicked practices they disgraced themselves, he called them, *raging waves of the sea, foaming out their own shame;* and *meteors* which were to be extinguished for ever, ver. 13.—Further, to terrify these wicked men, he declared, that Enoch prophesied, not to the antediluvians only, but to them also, when he said, Behold the Lord cometh with ten thousands of his holy angels, ver. 14.—to inflict condign punishment on all the ungodly, both for their impious speeches, and for their wicked practices, ver. 15.—And that the faithful might be at no loss to know them, he mentioned it as a trait in their character, that they murmured against God, and complained of the unequal distribution of the good things of this life, as if their share of them was not proportioned to their merits; for they wished to indulge all their own lusts without restraint. And to persuade their disciples to supply them with money for that end, they spake in the most pompous manner in their own praise; and pretended to have the utmost respect for the rich, and flattered them with the hope of salvation, without any regard to their character and actions, ver. 16.—Now, that the success of these impostors might not occasion too much grief to the faithful, Jude, by observing that their rise and progress had been foretold, insinuated that they were permitted in the church for wise purposes. *But beloved*, said he, *Remember the words which were before spoken by the apostles*, ver. 17.—How they foretold that, after the destruction of the Jewish commonwealth, scoffers were to arise in the church who ridiculing the holy precepts of the gospel, would follow the direction of their own ungodly lusts, ver. 18.—and at the same time would separate themselves from the real disciples of Christ, on pretence that they were ignorant of the true doctrine of the gospel, and void of the Spirit. Whereas they themselves were mere animal men, utterly deserted of the Spirit of God, ver. 19.—But the faithful shunning to associate with these impostors, were to build one another firmly on their most holy faith, by pious conference. And by praying in their public assemblies with the holy Spirit, which neither the false teachers nor their disciples could do, ver. 20.—they were to keep one another effectually in the love of God; because such prayers dictated by the Spirit would be an evidence to them of God's presence in their assemblies. And being conscious of their loving God, they would on good ground expect the mercy of our Lord Jesus Christ exercised towards them in the pardon of their sins, accompanied with eternal life, ver. 21.—And as their love to God would lead them to attempt the reformation of those who erred, whether

whether they were teachers or private Christians, the apostle desired them to make a distinction in their manner of treating them. They were to exercise compassion towards those who erred through ignorance and weakness; that is, they were to instruct and reclaim such by the gentle method of persuasion, ver. 22.—But the false teachers who erred wilfully through corruption of heart, they were to save from destruction by the power of terror, reproving them sharply, and censuring them severely, that they might snatch them out of the fire of the wrath of God, which was ready to devour them. But in doing them this friendly office, they were to shun all familiarity with them, as carefully as they would shun touching a garment spotted by the flesh of a person who had a plague sore, lest they should be infected by their vicious conversation, ver. 23.

Having thus finished what he judged necessary for their instruction and direction, the apostle encouraged the faithful to persevere in the true doctrine and practice of the gospel, by a solemn ascription of praise to him who was both able and willing to keep them from falling into error, and to present them faultless in conduct at the day of judgment, with exceeding joy to themselves, ver. 24.—even to the only wise God our Saviour, whose glory as God and Saviour will last through all ages. Then to shew his firm persuasion of all the things which he had written, the apostle concluded his epistle with an *Amen*, ver. 25.

NEW TRANSLATION.

VER. 1 Jude, *a* servant of Jesus Christ, and brother of James, [1] to them *who* are sanctified by God the Father, and *to the* preserved BY Jesus Christ, [2] *to the* called. [3]

COMMENTARY.

VER. 1 *Jude, a servant of Jesus Christ, and brother of James, to them who are separated* from the idolatrous world *by* their faith in the true *God, the Father* of all, *and to them who are preserved by Jesus Christ*, from the corrupt practices of idolaters, and

Ver. 1.—1. *Jude, a servant of Jesus Christ, and brother of James.* For the history of Jude see Pref. sect. 1. and sect. 2. where it is shewed, that by this designation Jude declared himself an apostle.—Jude might have called himself *the brother of Jesus Christ*, rather than *the brother of James*. But he avoided that designation, in the inscription of a letter which he wrote in the character of an apostle, to shew, that whatever respect as a man he might deserve on account of his relation to Christ, he derived no authority from it as an apostle, nor indeed claimed any.

2. *The preserved by Jesus Christ.* The preposition τῷ, by which the Greek datives are governed, is often wanting, especially when it is expressed in a precedent clause, as in the present verse, where we have

2 *May* mercy, and peace, and love, be multiplied *to* you. [1]

3 Beloved, *making all haste* [1] *to* write *to* you *concerning* the common salvation, [2] *I thought it necessary* to write *to* you, *exhorting you strenuously to* contend [3] for the

from the errors disseminated by false teachers, even *to* all *the called* seed of Abraham.

2 *May pardon of sin, and happiness,* temporal and eternal, (see Rom. i. 7. note 4.) *and love* to God and man, *abound to you.*

3 *Beloved, making all haste to write to you concerning the common salvation* instead of spending time in explaining the nature of that salvation, and shewing that it is common to Jews and Gentiles, or in proving any of the doctrines of the gospel, *I thought*

have, τῳ Θεῳ πατρι ἡγιασμενοις. But in translating these datives into English, it is generally necessary to supply the preposition, as I have done in translating, και Ιησυ Χριστῳ τετηρημενοις, *And to the preserved by Jesus Christ.*

3. *To the called.* This designation may denote those who are called to believe the gospel by the preaching of the word, and who having obeyed that call, make an outward profession of the gospel. —Or, it may denote those who, on account of their possessing faith and holiness like Abraham, are *called* his seed. See Rom. viii. 30. note 1.

Ver. 2. *May mercy, and peace, and love, be multiplied to you.* Estius saith, this is *sancta et vere apostolica salutatio,* a holy and truly apostolical salutation; and observeth, that from this, and the benedictions in the two epistles of Peter, we learn, that the benedictions in Paul's epistles are to be completed by adding the word *multiplied.*

Ver. 3.—1. *Beloved, making all haste.* So πασαν σπουδην ποιουμενος, literally signifies.—Jude being informed of the assiduity, and perhaps the success, with which the false teachers were spreading their pernicious errors, found it necessary to write this letter to the faithful without delay.

2. *To write to you concerning the common salvation.* The salvation preached in the gospel is called *common,* because it belongs equally to all who believe: to the Gentiles as well as to the Jews; to men of all nations and conditions.—For the same reason, Paul termed the belief of the gospel *the common faith,* Tit. i. 4. because an opportunity of believing it was afforded to all.

3. *I thought it necessary to write to you, exhorting you strenuously to contend.* In the circumstances in which the faithful were, when Jude wrote this letter, an exhortation to hold fast and maintain the true doctrine of the gospel against the false teachers, was more necessary and profitable for the disciples, than explications of the particular doctrines of the gospel.—By *strenuously contending for the faith,* the apostle did not mean contending for it with fire and sword; but their endeavouring in the spirit of meekness and love, to estab-

lish

faith [4] (ἅπαξ) *formerly* [5] delivered *to* the saints. [6]

it more *necessary to write to you, exhorting you strenuously to contend for the faith formerly delivered to the holy prophets and apostles* of Christ, and by them published to the world.

4 *For certain* men *have* [1]

4 *For certain false teachers have*

blish the true doctrine of the gospel by arguments drawn, not only from the Jewish scriptures, but especially from the writings of the evangelists and apostles, which were all, or most of them, published when Jude wrote this letter.—In the same manner, they were strongly to oppose and confute the errors of the false teachers.—The word ἐπαγωνίζεσθαι, properly signifies to strive as in the Olympic games; that is, with their whole force.

4. *For the faith.* Here *faith*, by an usual metonymy, is put for the objects of faith; namely, the doctrines and precepts of the gospel; both being equally the objects of men's faith, and both being in the apostle's view when he wrote this, as is plain from the epistle itself.

5. *Formerly.* So I translate ἅπαξ, because it is used in that sense, ver. 5. and 1 Pet. iii. 20.—Estius and Beza, adopt the common translation, supposing the meaning of *once delivered to the saints*, to be, that the faith spoken of, was delivered to the saints once for all, and is never to be changed; nothing is to be added to it, and nothing taken from it.

6. *Delivered to the saints.* By *the saints*, Jude means, the holy apostles and prophets of Christ, who consigned to writing *the faith*, that is, the things which men are to believe and do, according as they were revealed to them by the Spirit. In this sense the word *saints* is used, Ephes. iii. 5. Col. i. 26.—Hence it is evident, that the faith, for which Christians are to contend strenuously, is that alone which is contained in the writings of the evangelists, apostles, and ancient Jewish prophets. Now, as they have expressed the things which were revealed to them, in words dictated by the Spirit, (1 Cor. ii. 13. note 1.) we are to contend, not only for the things contained in their writings, but also for that form of words in which they have expressed these things, lest by contending for forms invented and established by human authority, as better fitted to express the truth, than the words of inspiration, we fall into error. See 2 Tim. i. 13. note 2.—Jude's exhortation ought in a particular manner to be attended to by the ministers of the gospel, whose duty more especially it is, to preserve their people from error, both in opinion and practice.

Ver. 4.—1. *For certain men have come in.* The ungodly teachers here described, seem to have been the Nicolaitans, mentioned, Rev. ii. 6. whose doctrine Christ himself declared to be hateful to him. Perhaps the Gnostics and Carpocratians, the successors of the Nicolaitans, were also meant. See Pref. to Coloss. sect. 2. paragr. 3. from the end, and Pref. to 1 John, sect. 2. at the end.—We are told

come in privily,[2] who *long ago have been before written* to this *very punishment*; [4] ungodly men, *perverting* the grace of our God *to* lasciviousness, [3] and denying the only

come in to the church *privily*, that is, under the mask of being inspired, *who long ago*, in what is written concerning the lascivious Sodomites, and the rebellious Israelites, *have been foretold as to suffer this very punishment* which I am going to

told that the Nicolaitans maintained that marriage was a human invention not binding on Christians, on which account they had women in common, and practised unnatural lusts, as is plain from Jude's account of them. See ver. 7. note 2. ver. 10. note. Farther, they hardened themselves against the fear of punishment in a future state for these crimes, by extolling the goodness and mercy of God, which thus they perverted to lasciviousness.

2. *Come in privily.* Παρεισεδυσαν. Though the false teachers went about openly making disciples, they are said to *have come in*, or established themselves *privily*, because, under the pretence of teaching by inspiration, they rendered the faithful inattentive to the consequences of their pernicious doctrine.

3. *Who long ago have been beforewritten.* Προγεγραμμενοι εις τουτο το κριμα. Jude means, that these wicked teachers had their punishment *beforewritten*, that is, *foretold* in what is written concerning the wicked Sodomites and rebellious Israelites, whose crimes were the same with theirs; and whose punishment was not only a proof of God's resolution to punish sinners, but an example of the punishment which he will inflict on them.—Others think the apostle alludes here to the prophecy of Enoch, ver. 14. in which the utter destruction of the ungodly is foretold.—Others, that in the word προγεγραμμενοι, there is an allusion to the ancient custom of writing laws on tables, which were hung up in public places, that the people might know the punishment annexed to the breaking of the laws. If this is the allusion, the apostle's meaning will be, that the wicked teachers of whom he is speaking, were, by the divine law, condemned to severe punishment, from the beginning.

4. *To this very punishment.* So κριμα signifies, Rom. xiii. 2. Jude not having mentioned any punishment hitherto, his meaning must be, *the very punishment he was going to describe*; namely, the punishment inflicted on the wicked Sodomites.—The apostle on this occasion, mentioned the punishment of the rebellious Israelites, and of the angels who sinned, and of the wicked Sodomites, not only to terrify the false teachers by shewing them the greatness and certainty of the punishment which awaited them, but to make the faithful sensible, that, although wicked teachers are allowed to enter and remain a while in the church, for purposes known to God, they are to be destroyed both here and hereafter.

5. *Ungodly men, perverting the grace of our God to lasciviousness.*—The *grace of God*, which these wicked teachers perverted to lasciviousness, may be either *the goodness of God*, which they affirmed to be

Lord God, and our Lord Jesus Christ. [4]

describe; *ungodly men who*, pretending that God is so good that he will not punish sinners, *pervert the grace of our God*, in pardoning sinners, *to* an encouragement to *lasciviousness; and deny the only Lord God, and our Lord Jesus Christ*, in order to avoid persecution.

be so great, that he will not punish men for any sin whatever: Or, it may be *the gospel* itself, called *the grace of God*, Tit. ii. 11. For these ungodly men interpreted the gospel doctrine of justification by faith without the works of the law, in such a manner as to free believers from all obligation to obey the law of God, and taught them that they might commit the worst actions without being liable to punishment, if they possessed *faith*; by which they meant the speculative belief and outward profession of the gospel.

6. *Denying the only Lord God, and our Lord Jesus Christ.* Και τον μονον δεσποτην Θεον και κυριον ημων Ιησουν Χριστον αρνουμενοι. This sentence may be translated various ways, all equally literal. 1. *And denying the only Lord God, even our Lord Jesus Christ.* According to this translation, one person only is spoken of here, namely our Lord Jesus Christ, who is called *the only Lord God.*—2. *Denying both the only Lord God, and our Lord Jesus Christ.* According to this translation, two persons are distinctly spoken of, namely, *the only Lord God*, or God the Father; and *our Lord Jesus Christ*, his Son.—3. *And denying the only Lord God, and our Lord Jesus Christ.*—This, which is the translation in our English Bible, and which in sense is not different from the second rendering, I have adopted, not only because according to it, two persons are spoken of as denied; namely, *the only Lord God*, and *our Lord Jesus Christ*: but because it represents Jude's sentiment as precisely the same with John's, 1 Epist. ii. 22. *He is the antichrist who denieth the Father and the Son.*—By declaring that those ungodly teachers denied both the Father and the Son, the apostle shewed to what a pitch of impiety they had proceeded.—Because the article is prefixed only to μονον Θεον, and not repeated before κυριον ημων Ιησουν Χριστον, Beza is of opinion that these epithets, δεσποτην, Θεον, and κυριον, belong all to Jesus Christ. But the want of the article, is too slight a foundation to build so important a doctrine on. For in the following passages, John xvi. 3. Ephes. v. 5. 1 Tim. v. 21. vi. 13. 2 Pet. i. 1, 2. *God* and *Jesus Christ* are mentioned jointly, with the article prefixed to one of them only. Yet every reader must be sensible that they are not one, but two distinct persons. Besides δεσποτης is a title not commonly given to Jesus Christ, whose proper title is ὁ κυριος. See however, 2 Pet. ii. 1. note 3.—Jude's meaning in this passage is, that the ungodly teachers of whom he wrote, in order to avoid persecution, denied the only Lord and God of the universe, by acknowledging and worshipping the heathen

5 I will therefore put you in remembrance, [1] though ye (απαξ) *formerly* knew this, *that* the Lord having saved the people [2] out of the land of Egypt, afterward destroyed them *who did not believe* [3].

6 (τε) *Also* the angels *who* kept not their *own office*, [1] but left their *pro-*

5 *I will therefore*, to prevent you from listening to these wicked teachers, *put you in remembrance, although ye formerly knew this, that the Lord, having saved the people* of Israel *out of the land of Egypt, afterward destroyed them* in the wilderness, *because they did not believe* his promises, and refused to go into Canaan, Numb. xiv. xxvi. Heb. iii. 18, 19.

7 *Also, the angels who kept not their own office*, the office which was originally allotted to them, *but left their*

heathen deities. Also they denied the Lord Jesus Christ, by denying that they were his disciples.

In the Complutensian edition of the Greek Testament, by omitting the first και, and placing Θεον before the second και, and δεσποτην after it, and by inserting the article before κυριον, the whole clause stands in this manner, τον μονον Θεον και δεσποτην, τον κυριον ημων Ιησουν χριστον, αρνουμενοι, *Denying the only God and Lord, Jesus Christ our Lord.* But the MSS. and versions, on which the Spanish divines formed this reading, are not of sufficient authority to establish it, especially as it excludes the Father from being *God* and *Lord.*

Ver. 5.—1. *I will therefore put you in remembrance*, &c. On this and what follows, Oecumenius observes, that by proposing these examples of the destruction of sinners from the Old Testament history, the apostle designed to shew, that the God of the Old Testament is the same with the God of the New, in opposition to those heretics who denied this, namely the Manicheans: also to prove that the goodness of God will not hinder him from punishing the wicked under the new dispensation, any more than it hindered him from punishing them under the old.—In this passage, Jude hath mentioned two of the instances of the divine vengance against atrocious sinners, which Peter took notice of, 2 Epist. ii. 4, 5. and in place of the third instance, *the destruction of the old world*, he hath introduced the destruction of the rebellious Israelites in the wilderness.

2. *That the Lord having saved the people.* Some MSS. and versions read here, Ιησους *Jesus having saved.* Two of Stephen's MSS. read Θεος *God;* which expresses the true meaning of the passage. But the common reading is best supported.

3. *Afterwards destroyed them who did not believe.* Jude doth not mention the various sins committed by the Israelites in the wilderness; such as their rebellion in refusing to go into Canaan, their idolatry in worshipping the golden calf, their fornication with the Midianitish women, their frequent murmurings; but he sums up the whole in their *unbelief*, because it was the source of all their sins.

Ver. 6.—1. *Also the angels who kept not* την ἑαυτων αρχην *their own office.*

per habitation, [2] he hath reserved in everlasting chains, under darkness, [3] unto the judgment of the great day. [4]

proper station, by intruding into the offices and stations of the angels who were greater than they, *God* hath driven out of heaven, notwithstanding their numbers and power; and *hath kept* them, ever since, *in everlasting chains* of confinement *under darkness, unto the judgment of the great day,* to be punished.

office. So the word αρχη signifies, Luke xx. 20. *Deliver him* τη αρχη και τη εξουσια, *to the power and authority of the Governor.* The apostle's meaning is, that these superior beings did not keep their original office, but forfeited it by some misbehaviour. Hence they are called, 2 Pet. ii. 4. *The angels who sinned.*—The common translation of this clause, viz. *who kept not their first estate,* expresseth its meaning very well; but it is a paraphrase and not a translation. —Hunt in his Dissertation on the fall of man, saith, the office of the angels who sinned, was to attend the visible manifestation of the divine presence in paradise, and to minister to mankind. But this is to be wise above what is written. See note 4.

2. *But left their proper habitation.* Οικητηριον, denotes the place in which God appointed the angels who sinned, to execute the offices and functions which he had assigned to them. According to Hunt, their habitation was this earth.—It is of more importance to observe, that by saying, The angels kept not their own office, but left their proper habitation, the apostle insinuates that they attempted to raise themselves to a higher station than that which God had allotted to them; consequently, that the sin for which they are to be punished was pride and rebellion.

3. *He hath reserved in everlasting chains, under darkness.—Everlasting chains,* is a metaphorical expression which denotes a perpetual confinement, which it is no more in their power to escape from, than a man who is strongly bound with iron chains can break them. See the explication of the phrase, *under darkness,* given 2 Pet. ii. 4. note 3.

4. *Unto the judgment of the great day.* This *great day* is elsewhere called, *the day of the Lord,* and *that day,* emphatically.—In our Lord's description of the general judgment, Matth. xxv. 41. he tells us, that the wicked are to *Depart into everlasting fire, prepared for the devil and his angels.* This implies that these wicked spirits are to be punished with the wicked of mankind.—Hunt in his Dissertation referred to in note 1. on this verse, saith, Upon the supposition that the fallen angels belong to our system, their punishment with the wicked of our species will appear the more congruous.—If the angels who sinned were originally appointed to minister to mankind, as Hunt imagines, and were discontented with this earth in its paradisaical state as an habitation, the atmosphere which surrounds the earth in its present altered state, is very properly made

7 (Ὡς, Parkh.) *As* Sodom and Gomorrha, and the cities *around* them,[1] *which in a manner like to these had habitually committed whoredom,*[3] *and gone after other* flesh, are set forth *an* example, [4] *having undergone the punishment of an* eternal fire,

7 Further, *seeing Sodom and Gomorrha, and the cities around them, which in a manner like to these* wicked teachers *had habitually committed whoredom and bestiality,* are publicly set *forth* as *an example* of that terrible punishment which is to be inflicted on the ungodly after the general judgment; *having* from the immediate hand of God *undergone the punishment of an eternal fire;* a fire whose effects will remain while the world remains.

the prison-house in which they are confined till the general judgment.

Ver. 7.—1. *And the cities around them.* These cities were Admah and Zeboim. The four are mentioned Deut. xxix. 23.—Zoar, the fifth city in the plain of Sodom, was spared at the request of Lot, for a place of refuge to him and his family.

2. *Which in a manner like to these.* Τον ὁμοιον τουτοις τροπον. I have followed our translators in completing the construction of this clause, by supplying the preposition κατα, which the sense likewise requires.—*Like to these.* The relative τουτοις, being masculine, may refer to the ungodly teachers mentioned, ver. 4.—Or, though πολις be a feminine word, yet as it signifies the inhabitants of a city, as well as the city itself, the relative τουτοις may very properly be in the masculine gender, to denote the inhabitants of the other cities of the plain. See Ess. iv. 64.—I make these observations, because some commentators suppose τουτοις stands for the angels who left their proper habitation, as if their sin had been lewdness; which is a very false idea.

3. *Had habitually committed whoredom.* This is the literal signification of the compound word εκπορνευσασαι; because εκ increases the signification of the word with which it is compounded. In the language of scripture πορνευειν signifies to commit any sort of whoredom, or uncleanness, and among the rest *Sodomy.* See 1 Cor. v. 1. note 1. and Parkhurst in voc. εκπορνευομαι. Estius saith the preposition εκ in this compounded word, denotes the Sodomites committing whoredom out of the order of nature. They committed the unnatural crime which hath taken its name from them.

4. *Are set forth,* δειγμα, *an example.* See 2 Pet. ii. 6. The burning of the cities of the plain, being represented here as an example, or type of that punishment by fire which at the general judgment God will inflict on the wicked, the consideration thereof should terrify the ungodly of every description, and bring them to repentance. For when God is about to punish them in that dreadful manner, will they be able to flee from him, or resist him?

Ver.

8 (Ὁμοίως μὲν τοι, 294.) *In like manner indeed, these* also *SHALL BE PUNISHED.* [1] *Being cast into a deep sleep,* [2] *they* defile the flesh, *and* despise (κυριοτητα) *government*, and *revile* (δοξας) dignities. [3]

8 *In like manner indeed, those ungodly men shall be punished* with eternal fire. *Being cast into a deep* spiritual *sleep* through the intoxication of sin, *they*, under the pretence of Christian liberty and a superior illumination, *defile their body*, like the Sodomites with libidinous practices, *and despise* every kind of *government and revile magistrates* when they punish them for their lewd practices.

9 (Δι) *But* Michael the archangel, [1] when

9 *But* how different was the conduct of *Michael the archangel, when*

Ver. 8.—1. *In like manner, indeed, these also shall be punished.* I put a full point after the words και ουτοι; and to finish the sentence, I supply the words, *shall be punished*, from the end of the foregoing verse with which this clause is connected in the sense, being the reddition to the clause in the beginning of ver. 7.—Ὡς σοδομα και γομορρα, *since*, or *as Sodom and Gommorrha are set forth as an example*, &c. ver. 8. ὁμοιως μεντοι, *In like manner certainly these also shall be punished.*—In the next clause of this 8th verse, a new sentiment is introduced, which therefore should have been made the beginning of the verse.

2. *Being cast into a deep sleep.* This is the proper literal translation of the word υπνιαζομενοι, as Beza hath shewed. Besides in other passages of scripture, the wicked are represented as fast asleep. See Rom. xiii. 11. 1 Thess. v. 6.

3. *And despise government*, (see 2 Pet. ii. 10. note 2.) *and revile dignities.* δοξας δε βλασφημουσι literally *they revile glories*, that is those who possess the glory of the magistrate's office. This must be the meaning of δοξας, as distinguished from κυριοτητα, *government*.—The Jews fancying it sinful to obey the heathen magistrates, despised both them and their office. The ungodly teachers of whom Jude speaks, carried the matter still farther: They reviled all magistrates whatever, as enemies to the natural liberty of mankind.

Ver. 9.—1. *But Michael the archangel.* Michael is mentioned, Dan. x. 13, 21. xii. 1. as standing up in defence of the children of Daniel's people.—Because it is said, Rev. xii. 7. That *Michael and his angels fought against the Dragon and his angels*, Estius conjectures that Michael is the chief, or prince of all the angels. But this argument is not conclusive.—Because the book of Daniel is the first sacred writing in which proper names are given to particular angels, some have fancied, that during the Babylonish captivity the Jews invented these names, or learned them from the Chaldeans. But this seems an unfounded conjecture. For the angel who appeared to Zacharias, Luke i. 19. called himself *Gabriel*, which shews that that name was not of Chaldean invention.

contending with the devil he disputed about the body of Moses, [2] *did not attempt* [3] to bring against him a *reviling* accusation,

contending with the devil, he disputed about the restoration of *the Jewish church and state* by Joshua the high priest, Zechar. iii. 1. Though that malicious spirit was clothed with no

2. *When contending with the devil he disputed about the body of Moses.* In the passages of Daniel's prophecy quoted in the preceding note, Michael is spoken of as one of the chief angels who took care of the Israelites as a nation. He may therefore have been *the angel of the Lord*, before whom Joshua the high priest is said, Zech. iii. 1. to have stood, *Satan being at his right hand to resist him*, namely, in his design of restoring the Jewish church and state, called by Jude *the body of Moses*, just as the Christian church is called by Paul *the body of Christ*. Zechariah adds, *And the Lord*, that is, *the angel of the Lord*, as is plain from ver. 1. *said unto Satan, The Lord rebuke thee, O Satan, even the Lord, that hath chosen Jerusalem, rebuke thee.*—Le Clerc gives a different interpretation of this passage. By *Satan* in Zechariah's vision, and Διαβολος, in Jude's epistle, he understands Tatnai and Shetherbozuai, the king of Persia's lieutenants, who opposed the restoration of Jerusalem, and who on that account might be called *Satan*, or the adversary of the Jews, in the same manner that Peter was called *Satan* by his Master, for opposing his suffering at Jerusalem. According to this interpretation, Jude's meaning is, that the angel in Zechariah's vision brought no reviling accusation against the adversaries of the Jews, but reproved them with modesty on account of their being magistrates. This Jude mentioned to shew the ungodly teachers who reviled the Roman magistrates, that they were culpable in doing what the angels, who, as Peter observeth, 2 Ep. ii. 11. are greater in power than they, did not attempt to do.

Beza, Estius, Tillotson, and others, by *the body of Moses*, about which the devil contended with Michael, understand *his dead body*, which they suppose the devil contended should be buried publicly, on pretence of doing honour to Moses; but that his intention was to give the Israelites an opportunity of raising his body and worshipping it: That Michael knowing this, rebuked the devil in the words mentioned by Jude; and to prevent the Israelites from committing idolatry, buried Moses's body so privately that none of the Israelites ever knew where his sepulchre was.—Vitringa, instead of *the body of Moses*, proposes to read, *the body of Joshua;* but without any authority whatever.—The first mentioned account of this transaction, which was given long ago by Ephraim the Syrian, (See Lardner, Canon. iii. c. 21. p. 345, 346.) is now adopted by many.

3. *Did not attempt to bring against him.* In the common English translation it is, *durst not bring*, as if Michael had been afraid of the devil, which certainly is an improper idea. The translation of εκ τολμησε, which I have given, is supported by Blackwall, Sacr. Classics,

[4] but said, The Lord rebuke thee.

10 (Δε, 100.) *Yet* these *MEN revile* those things which *indeed* they *do not know.* But what *things* they know naturally as *animals void of reason,* [1] *by these* they *destroy* themselves.

authority of office, he *did not attempt to bring against him a reviling accusation; but* mildly *said, The Lord rebuke thee* Satan.

10 *Yet these* ungodly *teachers,* notwithstanding their pretensions to superior illumination and knowledge, *revile laws and magistrates, whose origin and usefulness indeed they do not know. But the use of the members of their body, which they know* only by instinct, as animals void of reason, by perverting *these* to gluttony, drunkenness, and lust, *they destroy both their soul and their body.*

Classics, vol. 2. p. 155.—Tillotson's remark, (Posthum. serm. 31.) on this text deserves a place here. Michael's "duty restrained "him; and probably his discretion too. As he durst not offend "God in doing a thing so much beneath the dignity and perfection "of his nature, so he could not but think that the devil would "have been too hard for him at railing; a thing to which, as the "angels have no disposition, so I believe they have no talent, no "faculty at it: The cool consideration whereof should make all "men, especially those who call themselves divines, and especially "in controversies about religion, ashamed and afraid of this manner "of disputing."

4. *A reviling accusation*; κρισιν επενεγκειν βλασφημιας, literally, *to bring against him a sentence of reviling*; a form of expression founded on this, that whoever reviles, or speaks evil of another, doth in effect judge and condemn him.—Doddridge thinks the translation might run, *did not venture to pass a judgment upon his blasphemy,* but referred him to the judgment of God, by saying, *the Lord rebuke thee.* But this translation requires the addition of two words not in the text; and without any necessity. That author in his note on the passage saith, "If the angels do not rail even against "the devil, how much less ought we against men in authority, even "supposing them in some things to behave amiss. Wherefore, to "do it when they behave well, must be a wickedness much more "aggravated."

Ver. 10. *What things they know naturally as animals void of reason, by these they destroy themselves.* Here Jude insinuates, That these ungodly teachers, notwithstanding they made high pretensions to knowledge, had no knowledge, at least concerning the use of their body, but what they derived from natural instinct, as brute animals: That they made their lusts the only rule of their actions; that they coupled with women promiscuously like the brute beasts; and that, instead of using the knowledge they derived from instinct rightly, they thereby destroyed both their soul and their body.—In this

passage

11 Wo *is* [1] *to* them; for they have gone in the way of Cain, and *have run far* [2] *in* the error of *Balaam's hire*, and *have* perished [3] in the *rebellion* of Korah.

11 *Wo is their portion: for* in destroying the souls of their brethren by their false doctrine, *they have followed Cain in the* murder of his brother; *and* by misrepresenting the oracles of God for the sake of gain, they *have run far in the error*

passage the apostle strongly condemned the lascivious practices of the Nicolaitans, and of all the ungodly teachers who defended the promiscuous use of women; and confuted the argument taken from natural appetite, by which they vindicated their common whoredoms. If these teachers, had had any true knowledge, they would have known, that reason is given to enable men to restrain the excesses of their natural appetites, and to lead them to the right use of the members of their body, as well as of the faculties of their mind.

Ver. 11.—1. *Wo is to them.* The substantive verb wanting in this sentence may be taken either from the present of the indicative, or from the present of the optative mode. In the second way ουαι αυτοις must be translated as in our bible, *Wo be to them*, and is a curse. But in the first way it should be translated, as I have done, *Wo is to them*, and is only a declaration of the misery which was to come on them. Accordingly, the phrase is thus used by our Lord, Matth. xxiv. 19. *Wo unto them who are with child, and to them who give suck in those days.* For certainly this was no wish of punishment, since to be with child, and to give suck in those days, was no crime. But it was a declaration of the misery which was coming on persons in that helpless condition. See Luke vi. 24. for another example of this use of ουαι.

2. *And have run far in the error of Balaam's hire.* The word εξεχυθησαν, which I have translated, *have run far*, literally signifies, *effusi sunt, vagantur*, in allusion to the running of liquors, which follow no certain course when they are poured out. The apostle's meaning is, they have gone far in the sin which Balaam committed for hire, when he counselled Balak to tempt the Israelites to commit fornication and idolatry.—The ungodly teachers in the first age, strongly actuated by Balaam's passion for riches, drew money from their disciples by allowing them to indulge their lusts without restraint. Hence what is here called *the error of Balaam's hire*, is called, Rev. ii. 14. his *doctrine*: And 2 Pet. ii. 15. *his way*. And the ungodly teachers are there said to *have followed in it*. See notes 1, 2. on that passage of Peter.

3. *And have perished.* Here, as in many passages of scripture, a thing is said to have happened, which was only to happen. This manner of expression was used to shew the absolute certainty of the thing spoken of. *Have perished*, therefore, means *shall certainly perish*. See Ess. iv. 10. 2.

4. *In the rebellion of Korah.* Literally, αντιλογια signifies *contradiction.*

which Balaam followed for hire; and on pretence of superior illumination opposing the apostles of Christ, they *shall perish*, as the men who perished *in the rebellion of Korah.*

12 These *MEN* are spots [1] in your *love-feasts*;[2] when they feast with you, [3] feeding themselves without fear.

12 *These ungodly teachers are a disgrace to your love-feasts; when they feast with you, eating and drinking to excess, without any dread* of the baneful consequences of their intemper-

diction. But when princes and magistrates are contradicted, it is rebellion. Wherefore αντιλογια here, may very properly be translated *rebellion*; and λαον αντιλεγοντα, Rom. x. 21. *a rebelling people*.—By declaring that the ungodly teachers were to perish in the rebellion of Korah, Jude insinuated that these men, by opposing the apostles of Christ, were guilty of a rebellion similar to that of Korah and his companions, who opposed Moses and Aaron on pretence that they were no more commissioned by God, the one to be a prince, the other a priest, than the rest of the congregation, who were all holy, Numb. xvi. 3, 13.—By comparing the ungodly teachers to Cain, to Balaam, and to Korah, Jude hath represented them as guilty of murder, covetousness, and ambition.

Ver. 12.—1. *These men are*, σπιλαδες, *spots*. The word σπιλαδες, properly signifies *rocks in the sea*, which, when they rise above its surface, appear like spots. For this reason, and because in the parallel passage, 2 Pet. ii. 13. the ungodly teachers are called σπιλοι και μωμοι, *spots and causes of reproach*, Beza hath translated the word σπιλαδες, *spots*, in which he followed the Vulgate, which hath *maculæ*.—Jude's meaning is, that the excesses which the ungodly teachers were guilty of in their love feasts, brought disgrace on the whole body of Christians.

2. *In your love feasts*. Αγαπαις. Commentators are not agreed about the meaning of this word. Some think Jude is speaking of the ancient *love suppers*, which Tertullian hath described, Apol. c. 39. and which do not seem to have been accompanied with the eucharist.—Others think they were those suppers which the first Christians ate, previous to their eating the Lord's supper, and of which St Paul hath spoken, 1 Cor. xi. 21. But being afterwards perverted to the purposes of carnal love by the ungodly teachers, 2 Pet. ii. 14. they were in time disused. The love suppers, however, which Tertullian describes, were continued in the church to the middle of the fourth century, when they were prohibited to be kept in the churches. —As Benson observes, "they were called *love feasts* or suppers, because the richer Christians brought in a variety of provisions to "feed the poor, the fatherless, the widows, and strangers, and ate "with them to shew their love to them."

3. *When they feast with you*. For the meaning of συνευωχουμενοι, See 2 Pet. ii. 13. note 3.—In the common edition of the Greek Testament,

[4] They are clouds without water, [5] carried about of winds; [6] *withered autumnal trees* [7] *without fruit;* twice dead; [8] *rooted out;*

ance, or of the punishment which God will inflict upon gluttons and drunkards. *They are clouds without rain*, which intercept the genial rays of the sun; and being *carried about of winds*, render men's habitations

tament, the word ὑμιν is wanting. But several MSS. have it, for which reason our translators have adopted it.

4. *Feeding themselves without fear.* Ποιμαινοντες. This word is emphatical, containing an allusion to the name given to the ministers of religion, both under the old and the new dispensation. These were called ποιμενες, *shepherds*, or *feeders*, because their office was to feed the people with the spiritual food of true doctrine. The false teachers, instead of feeding the people in that manner, feed themselves with meat and drink to excess, without any fear of punishment from God or of disgrace from the world. I suppose Jude had in his eye here, Ezek. xxxiv. 2. *Wo be to the Shepherds of Israel that do feed themselves: Should not the Shepherds feed the flocks?*

5. *They are clouds without water.* The propriety of the comparison, by which Jude in this passage, and Peter, 2 Epist. ii. 17. have shewed the emptiness and unprofitableness of the false teachers of their time, will display itself in vivid colours, when it is recollected that in scripture, good doctrine and sound knowledge are often represented by *water*, because sound doctrine beautifies and invigorates the mind, as effectually as rain, in the hot eastern climes, renders the earth verdant and fruitful. Deut. xxxii. 2. *My doctrine shall drop as the rain*, &c.

6. *Carried about of winds.* False doctrine is compared to *wind*, Ephes. iv. 14. on account of its variableness. Having no foundation in truth, it is changed as it suits the passions and interests of men. The teachers of false doctrine, therefore, may fitly be compared to *clouds without water, carried about of winds*, because, notwithstanding they give an expectation of good doctrine, they afford none; in which respect they are like clouds which promise rain, but being carried about of winds, distil none. See 2 Pet. ii. 17. note 1.

7. *Withered autumnal trees.* So I translate φθινοπωρινα, because it comes from φθινοπωρον, which, according to Scapula, signifies *senescens autumnus et in hiemem vergens; The decline of autumn drawing towards winter.* Or, according to Phavorinus, it signifies, νοσος φθινουσα οπωρας, *a disease in trees which withers their fruit.* This sense of the word Beza hath adopted in his translation, *Arbores emarcidæ infrugiseræ.* The Vulgate translation, *Arbores autumnales infructuosæ*, suggests a beautiful idea. In the eastern countries the finest fruits being produced in autumn, by calling the corrupt teachers, *autumnal trees*, Jude intimated the just expectation which was entertained of their being fruitful in good doctrine: but by adding, *without fruit*, he marked their uselessness, and the disappointment of their disciples.

8. *Twice*

gloomy: (see 2 Pet. ii. 17.) They are *withered autumnal trees without fruit*, although they ought to produce the best; *They have died twice*; once in the Jewish, and a second time in the Christian vineyard; and are *rooted out* on that account.

13 Raging waves of the sea, foaming out their own shame; [1] wandering stars, [2] *for* whom the blackness of darkness for ever, is reserved [3].

13 They are as unstable in their doctrine, and as turbulent in their manners, as *raging waves of the sea, so that they make their own shame apparent to all.* Having renounced the true doctrines of the gospel, instead of being the lights of the world they are *wandering meteors*, which are quickly *to be extinguished in perpetual darkness.*

8. *Twice dead*; *rooted out.* Here the apostle insinuates, that while these ungodly teachers, who were mostly of the Jewish nation, continued under the Mosaic dispensation, they were dead and unfruitful: And that under the gospel dispensation, though they seemed to flourish for a little while and promised to bring forth fruit, they had proved as barren as before, having died a second time, and for that reason were justly rooted out.—The commentators observe, that there is a striking climax in this description of the false teachers.—They were trees stripped of their leaves, and withering: They had no fruit, being barren that season: They were twice dead, having borne no fruit the former year: Lastly, they were rooted out as utterly barren.

Ver. 13.—1. *Raging waves of the sea, foaming out their own shame.* Like the raging sea, these ungodly teachers were turbulent and furious, having no command of their irascible passions.—And by their wicked outrageous behaviour among their disciples they shewed their own filthiness, to their great disgrace. Perhaps the apostle alluded here to Isa. lvii. 20. *The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.*

2. *Wandering stars.* Ἀστέρες πλανῆται. Doddridge, in his note on this verse, observes, That the Jews called their teachers *stars*: and that the teachers in the Christian church are represented under the emblem of stars, Rev. i. 20. ii. 1. Wherefore, as the planets have irregular motions, being sometimes stationary and sometimes retrograde, he thinks they are proper emblems of teachers, who are unsettled in their principles, and irregular in their behaviour.

3. *For whom the blackness of darkness for ever is reserved.* As the ancients knew that the planets are naturally dark bodies, and derive all their light from the sun, it is supposed, that Jude compared the false teachers, not to meteors, or *ignes fatui*, which have

14 *Now* Enoch, *the* seventh from Adam, prophesied [1] *even* (εν, 168.) *concerning* these *MEN*. [1] saying, Behold, the Lord cometh with *his holy myriads* [3] *OF ANGELS*,

15 To *pass sentence* (κατα, 208. 2.) *on* [1] all,

14 *Now Enoch, the seventh* in descent *from Adam, prophesied even concerning these ungodly teachers*, when he foretold the destruction of the wicked at the general judgment, *saying, Behold the Lord cometh* surrounded *with his holy myriads of angels*,

15 *To pass sentence on all, and to make all the impious and profane*

no existence after they are extinguished, but to planets properly so called.

Ver. 14.—1. *Now Enoch, the seventh from Adam, prophesied.*—See Pref. Sect. 2. No. 2. paragr. 2.—Though Moses hath said nothing concerning Enoch's prophesying, yet by telling us that he was a person of such piety, as to be translated to heaven in the body without dying, he hath warranted us to believe Jude's account of him; namely, that God employed him, as he did Noah, in reforming the wicked of the age in which he lived, and that he inspired him to deliver the prophecy of which Jude speaks.—That Enoch was endowed with the spirit of prophecy, Benson saith is apparent from the name which he gave to his Son, to wit, *Methuselah*; which signifies *he dieth, and the flood cometh.*—Enoch is called *the seventh from Adam*, to distinguish him from Enoch the son of Cain, Gen. iv. 17. who was only the third from Adam.

2. *Prophesied even concerning these men.* So I translate προεφητευσε και τουτοις, by supplying εν before τουτοις: Or without the preposition, thus, *prophesied also to these men*, as well as to the antediluvians.—Though Enoch prophesied immediately to the wicked men of his own age, what he said *concerning*, or *to them*, was intended for the wicked in every age.

3. *Saying, Behold, the Lord cometh with his holy myriads of angels.* So εν μυριασιν αγιαις αυτου must be translated, because αγιαις being in the feminine gender, agrees with μυριασιν as an adjective, consequently the word to be supplied is αγγελων, not αγγελοις.—Μυριας *ten thousand*, is a definite number. But it is put here in the plural, μυριασιν, *ten thousands*, indefinitely, to signify an innumerable multitude.—Ηλθε 2 Aor. *is come.* But in the prophetic style the present is often put for the future, to shew the absolute certainty of the event foretold: *The Lord is come*; or, as it is in our Bible, *the Lord cometh*, being the genuine prophetic style, it is no proof, as Benson fancies, that Jude took this prophecy out of some book. If it was preserved by tradition, this is the language in which it must have been preserved.

Ver. 15.—1. *To pass sentence on all.* Ποιησαι κρισιν κατα παντων, might have been literally translated *to execute punishment on all*, if the apostle had not added, και εξελεγξαι, *and to convict*; for punishment cannot justly be inflicted, till the offender is convicted. Wherefore

and to *convict all the* ungodly among them, of all their *deeds of ungodliness* which they have *impiously* committed, and of all *the hard things* which ungodly sinners have spoken against him. [2]

16 These are murmurers, *AND* complainers, [1] *who walk according to* their own lusts; [2] and their mouth speaketh

among mankind sensible of all the impious actions, which they have impiously committed, and of all the impious atheistical scoffing speeches, which profane sinners have impiously uttered against Christ, as if he were an impostor, who was justly punished with an ignominious death.

16 *These* ungodly teachers *are murmurers* against God, *and complainers* that their lot is not what they deserve, *who gratify their own lusts* to the utmost; *and their mouth speak-*

fore the translation in our Bible, where *judgment* is used in the sense of *punishment*, is wrong; namely, *to execute judgment upon all.* The proper, and I may add, the literal translation of ποιησαι κριστν, is, *to pass judgment*, or sentence *on all.* For *all* shall be judged, but *all* shall not be condemned.—Enoch's prophecy seems to have been generally known among the Jews. For the first words of it, which in the Hebrew are, *Maranatha*, were used by them with great propriety, in that form of excommunication, or cursing, which they pronounced upon irreclaimable offenders, (See 1 Cor. xvi. 22. note.) as they put all who were present in mind of God's coming at the last day, to punish the obstinately impenitent. This same curse the apostle Paul solemnly pronounced on all wicked Christians, 1 Cor. xvi. 22.

2. *All the hard things which ungodly sinners have spoken against him.* As Christ is to judge the world, he is the person against whom the ungodly are here said to have spoken hard things; consequently these hard things consisted, in their denying Jesus to be the Son of God; in their calling him a magician, a sorcerer, and an impostor; and in their affirming that he was justly punished with death.

Ver. 16.—1. *These are* γογγυσαι *murmurers, and* μεμψιμοιροι *complainers.* They murmured against God on account of the dispensations of his providence, and complained of their condition, fancying that they deserved a better lot: μεμψιμοιροι, literally are persons who complain of their lot, or portion. In this, the ungodly teachers resembled the ancient Israelites, who murmured against God, on account of the hardships they were exposed to in the wilderness.

2. *Who walk according to their own lusts.* From this circumstance it is probable, that the corrupt teachers complained not only of their lot, but of the restraints which were laid on them by the laws of the countries where they lived. To this conjecture what followeth agrees: *Their mouth speaketh great swelling words.*

great swelling WORDS. [3] (θαυμαζοντες προσωπα) *They admire persons for the sake of gain.* [4]

17 But, beloved, remember ye the words which were *before spoken by* the apostles of our Lord Jesus Christ;[1]

18 *That they said to*

eth great swelling words, in praise of themselves, as the only teachers who free men from the shackles of superstition. *They admire and praise persons*, not for their good qualities, but for their riches, *that they may get money from them* for their flattery.

17 *But beloved*, to prevent you from giving heed to the vain speeches of these deceivers, *continually recollect the words which were spoken prophetically by the apostles of our Lord Jesus Christ;*

18 *That they foretold to you, that in*

3. *Great swelling words.* If the interpretation of this clause given in the commentary is not admitted, we may suppose the false teachers spake in an insolent manner against the Roman magistrates for punishing them, and against the laws for prohibiting the vices in which they delighted. For they are said, ver. 8. *to despise government, and to revile dignities.* Perhaps they thus opposed the heathen magistrates and laws, on pretence of maintaining the cause of the people of God against the tyranny and oppression of the Romans: and spake in a pompous boasting manner of their Christian liberty, which they affirmed consisted in a freedom to gratify their inclinations without controul, 2 Pet. ii. 19.—Of these teachers, and of the tumid speeches, by which they defended their vices, John hath given insinuations, 1 Epist. iii. 4—11.

4. *They admire persons for the sake of gain.* The false teachers of that age greatly admired the rich on account of their riches, thereby feeding their vanity. They flattered them likewise with the hope of salvation, and by so doing hardened them in their sins. In short, they never opposed the will of their rich disciples in any thing: And this servility they shewed towards the rich, merely to draw money from them.

Ver. 17. *Remember ye the words which were before spoken by the apostles of our Lord Jesus Christ.* In ver. 18. Jude cites the words spoken by Peter in particular, concerning the coming of scoffers in the last time. Yet Jude's exhortation being general, it comprehends the words spoken by the other apostles concerning the coming of false teachers: Such as Paul's words, 1 Tim. iv. 1—5. 2 Tim. iii. and iv. chapters: Nay it comprehends the words spoken by Jude himself, in the preceding part of this epistle. For we have shewed, Pref. Sect. 2. That Jude was an apostle, and that he asserted his title to that office, by calling himself the *brother of James.*—Dr Symonds, in his observations upon the expediency of revising the present English version, &c. thinks this clause should be translated, *remember ye the words which were formerly spoken by the apostles.*

Ver.

you, *That* in the last time there *would be scoffers, walking according to* their own ungodly lusts.[1]

19 These be they who separate themselves *from* OTHERS ; [1] (ψυχικοι) *animal* MEN, [1] *not having* the Spirit. [3]

the last time, namely after the destruction of the Jewish commonwealth, *there would be scoffers* in the church, *who* ridiculing the strictness of the precepts of the gospel, *would walk according to* the impulses of *their own impure lusts.*

19 *These be the teachers, who*, opposing the apostles as void of the Spirit because they condemn their errors, *separate themselves from the true disciples of Christ.* But they are

Ver. 18. *That they said to you, that in the last time there would be scoffers, walking according to their own ungodly lusts.* Though it be allowed that Jude in this verse transcribed 2 Pet. iii. 3. it will not follow from his using Peter's words, that the two apostles wrote of the same persons. Peter, in the passage quoted by Jude, evidently speaks of scoffers who were to arise in the age in which Christ was to come to judge mankind, and put an end to this mundane system. For he represents them as ridiculing the promise of Christ's coming, as a thing not likely to happen after being so long delayed. Whereas Jude speaks of his scoffers, as already come, ver. 4. And the account which he gives of them is, That they perverted the grace of God to lasciviousness; denied God and Christ; despised government; reviled dignities; led most immoral lives; imitated Cain and Balaam in their wickedness; and were to share in the punishment of Korah: But said nothing of their scoffing at the promise of Christ's coming; or indeed of their scoffing at any of the doctrines or promises of the gospel. He calls them scoffers on account of their reviling dignities, and perhaps of their ridiculing these precepts of the gospel which prohibited lasciviousness.—If, however, the reader is of opinion that Jude, like Peter, speaks of the scoffers who are to arise about the end of the world, his exhortation to remember the words which Peter spake concerning them was highly proper, because the recollection of Peter's prophecy, would put the faithful in every age on their guard against such false teachers as might arise in any future period.

Ver. 19.—1. *These be they who separate themselves from others.* Namely, on account or their pretended greater illumination.—In the common text it is, αποδιοριζοντες, who *separate from.* But many MSS. add the word ἑαυτους; a reading which our translators have followed, and which is warranted by the Vulgate, where we find, *Qui segregant semetipsos.* I likewise have followed that reading, and have supplied the word *others*, because the preposition in αποδιοριζοντες, requires it.—From Rom. xvi. 17. it appears, that the heretical teachers, very early began to set up separate assemblies for worship. See Rom. xvi. 17. note 2. Perhaps they founded their practice on Isa. lii. 11.

2. *Animal*

what they call us, mere *animal men, who neither have the Spirit of God, nor the Spirit of right reason.*

20 But ye, beloved, *building* (ἑαυτοὺς, 65. 1.) *one another* on your most holy faith, [1] *AND* pray-

20 *But ye, beloved,* by conversation and mutual exhortation, *building one another* in knowledge and holiness *on* the foundation of *your*

2. *Animal men.* Some are of opinion that by ψυχικοι, *animal men*, the apostle means those who are governed by the lusts which properly belong to the animal part of the human nature, and who place their whole happiness in sensual enjoyments.—Others, by *animal men*, understand those who in religion admit of nothing as true, but what is consonant to their own preconceived opinions, and can be explained upon what they call the principles of reason. In this sense the word ψυχικος ανθρωπος is used 1 Cor. ii. 14. See note 1. there.—I think the apostle calls the false teachers *animal men*, because they were neither inspired by the Spirit of God, nor guided by right reason.

3. *Not having the Spirit.* The ungodly teachers boasted of having an illumination from the Spirit, superior to that of the apostles, and that of the disciples of the apostles. And on this pretence they separated themselves and their disciples from the others. But their boasting was without foundation; these men were truly what they called others, mere animal men, not having the spirit, either of God, or of right reason.

Ver. 20.—1. *Building one another on your most holy faith.* Here *faith* is put for the objects of faith, namely, the doctrines, precepts, and promises of the gospel. This faith the apostle terms *most holy*, because its design and tendency is to discourage vice of all kinds, and to make men holy both in mind and body. Whereas the faith of the ungodly teachers, especially those of the Nicolaitan sect, was *a most unholy faith*, as it encouraged men in all manner of licentiousness.

2. *And praying by the Holy Spirit.* From 1 Cor. xiv. 15. Προσευξομαι τῳ πνευματι, *I will pray with the Spirit.*—ψαλω τῳ πνευματι, *I will sing with the Spirit*, it appears that the spiritual men in the first age, uttered prayers and psalms, in their public assemblies, by an immediate inspiration of the Holy Ghost.—To this exercise of their spiritual gift, Jude exhorted the faithful to whom he wrote, not only because they would thereby keep themselves in the love of God, and in the firm expectation of pardon from Christ, as mentioned in the subsequent verse, but because it was a clear proof that they were not *animal*, but *spiritual men*. Whereas the ungodly teachers being incapable of praying by inspiration, they were thereby demonstrated to be mere *animal men*, who had not the Spirit.

Although in this passage Jude speaks only of *inspired prayer*, it is proper to observe, concerning prayer in general, That it is a duty expressly enjoined by Christ himself, Luke xviii. 1. xxi. 36. and by his

ing (ἐν πνεύματι ἁγίῳ) *by* the holy *Spirit.* [2]

most holy faith, and praying in your public assemblies *by* the inspiration of *the Holy Ghost*, which the false teachers and their disciples cannot do.

his apostles, 1 Thess. v. 17. That it is recommended to us by the example of all the good men whose history is recorded in the scriptures, but chiefly by the example of Christ, who often prayed, not only with his disciples, but by himself in secret: That it is a principal part of the duty, which, as the creatures of God, men owe to him, being an expression of the sense which they have of their absolute dependence on him for their being, and every thing they enjoy: That it is not enjoined for the purpose of informing God of our wishes and wants, since our heavenly Father knoweth what things we have need of, before we ask him; neither is it enjoined for the purpose of constraining God by our importunity to grant us our desires; but for inspiring us with the love of virtue, and the hatred of vice, in order that God, agreeably to the laws of his moral government, may grant our petitions. For if he interests himself at all in human affairs, the virtuous man must be more the object of his love and care than the vicious; and his government must be carried on in such a manner as finally to promote such a person's happiness, who therefore may ask of him the things necessary thereto, and reasonably expect to obtain them.

The influence of prayer in restraining men from sin and exciting them to virtue, and in regulating their whole temper and conduct, is excellently described in No. 28. of the Adventurer, as follows: "I know, that concerning the operation and effects of prayer, there "has been much doubtful disputation, in which innumerable meta- "physical subtilties have been introduced, and the understanding "has been bewildered in sophistry, and affronted with jargon; those "who have no other proofs of the fitness and advantage of prayer, "than are to be found among these speculations, are but little ac- "quainted with the practice.

"He who has acquired an experimental knowledge of this duty, "knows that nothing so forcibly restrains from ill, as the remem- "brance of a recent address to heaven for protection and assistance. "After having petitioned for power to resist temptation, there is so "great an incongruity in not continuing the struggle, that we blush "at the thought, and persevere, lest we lose all reverence for our- "selves. After fervently devoting ourselves to God, we start with "horror at immediate apostacy; every act of deliberate wickedness "is then complicated with hypocrisy and ingratitude; it is a mock- "ery of the Father of Mercy; the forfeiture of that peace in which "we closed our address, and a renunciation of the hope that it in- "spired.

"For a proof of this, let every man ask himself, as in the presence "of Him *who searches the heart*, whether he has never been de-

terred

21 Keep *one another* in the love of God, *expecting* the mercy of our Lord Jesus Christ (εις, 143.) *with* eternal life.

22 And making a difference [1] *have* compassion *indeed on* some. [2]

21 *Keep one another in* the constant exercise of *love to God*, and, in that method only, *expect pardon from our Lord Jesus Christ*, together *with eternal life*, as the consequence of pardon.

22 *And making a difference* in your methods of reclaiming sinners, *have compassion indeed on some* who

" terred from prayer, by his fondness for some criminal gratification, " which he could not afterwards repeat without greater compunc- " tion. If prayer and immorality appear to be thus incompatible, " prayer should not surely be lightly rejected by those, who contend " that moral virtue is the summit of human perfection; nor should " it be incumbered with such circumstances, as must inevitably ren- " der it less easy and less frequent; it should be considered as the " wings of the soul, and should be always ready when a sudden im- " pulse prompts her to spring up to God. We should not think it " always necessary to be either in a church or in our closet, to ex- " press joy, love, desire, trust, reverence, or complacency, in the " fervour of a silent ejaculation. Adoration, hope, and even a peti- " tion, may be conceived in a moment; and the desire of the heart " may ascend, without words, to Him *by whom our thoughts are* " *known afar off.* He who considers himself as perpetually in the " presence of the Almighty, need not fear that gratitude or homage " can ever be ill-timed, or that it is profane thus to worship in any " circumstances that are not criminal.

" There is no preservation from vice, equal to this habitual and " constant intercourse with God; neither does any thing equally " alleviate distress, or heighten prosperity. In distress, it sustains " us with hope; and in prosperity, it adds to every other enjoyment " the delight of gratitude.

" Let those, therefore, who have rejected religion, as they have " given up incontestible advantages, try whether they cannot yet " be recovered; let them review the arguments by which their " judgment has been determined, and see whether they compel the " assent of reason: and let those, who, upon this recollection per- " ceive, that though they have professed infidelity, they do indeed " believe and tremble, no longer sacrifice happiness to folly, but " pursue that wisdom, whose ways are pleasantness and peace."

Ver. 22.—1. *And making a difference:* namely, in their method of reclaiming those who had fallen from their love to God, and had lapsed into vice. For διακρινομενοι being the participle of the present of the indicative of the middle voice, signifies *to make a distinction* between the lapsed, suitable to the nature of their offence.

2. *Have compassion indeed on some.* This, being opposed to *snatching others out of the fire*, mentioned in the next verse, signifieth that they were to deal gently with those offenders whose situation

was

have erred through ignorance and weakness, and reclaim them by the gentle method of persuasion.

23 *But* others save (εν φοβῳ) *by* fear, [1] *snatching* THEM out of the fire, [2] hating even the garment spotted by the flesh. [3]

23 *But the ungodly teachers*, and such of their disciples as have erred through corruption of heart, *save by the fear of reproofs and censures; snatching them out of the fire* of the wrath of God: and in doing them this good office, *shun all familiar intercourse with them, as ye would shun* touching *a garment spotted by the flesh of* one who hath a plague sore.

24 Now *to* him *who* is able to *guard* you from *stumbling*, [1] and to pre-

24 *Now*, to inspire you with courage to persevere in the doctrine and practice of the gospel, and to shew

was not so criminal and hazardous as that of others, because they had fallen, not through corruption of heart, but through ignorance, and weakness of understanding; and being of a tractable disposition and open to conviction, might be reclaimed. With such, the faithful, especially those who were employed in the office of teaching, were to use the mild methods of instruction and persuasion; and they were to do so from compassion to the lapsed.

Ver. 23. *But others save by fear.* Endeavour to save others, who have erred from corruption of heart, and who are obstinate in their errors and vices, by rousing their fears. Set before them a future judgment in all its terrors. And if they continue unmoved, use the censures of the church as the last remedy. These methods Jude terms, *a snatching them out of the fire.*

2. *Snatching them out of the fire.* Commentators observe, that this is a proverbial expression, used Amos iv. 11. and Zechar. iii. 2. to which St Paul alludes 1 Cor. iii. 15. and that it denotes haste in reclaiming offenders; and even rough methods, when such are necessary, lest if the opportunity be lost, the offenders should perish. —*Sin* is here likened to *fire*, on account of its destructive nature; and the saving sinners from their evil courses, is fitly compared to the snatching one hastily out of a house which is on fire.—Or, *the fire* which the apostle here speaks of, may be the divine wrath, called *fire*, Heb. xii. 29. *For even our God is a consuming fire.*

3. *Hating even the garment spotted by the flesh.* This, which is a direction to those who snatch others out of the fire, implies, that in doing them that compassionate office, they are to avoid all familiarity with them, even as they would avoid touching a garment spotted by the flesh of one who hath died of the plague; lest they be infected by their vicious conversation.

Ver. 4.—1. *Now to him who is able to guard you from stumbling.* So απταιστος literally signifies. The apostle's meaning is, *guard you*

sent you faultless before the presence of his glory [2] with exceeding joy,

you with what assurance ye may rely on the protection of God, I conclude with ascribing *to him who is able* and willing, *to guard you from stumbling* either into error or into sin, *and to present you faultless before the manifestation of his glory* at the day of judgment, *with exceeding joy* to yourselves and to the redeemed multitudes:

25 To *the wise God alone* [1] (see Rom. xvi. 27. note 1.) our Saviour, [2] BE glory and

25 Even *to God who alone is wise* underivedly, *and* who having contrived our salvation is *our Saviour, be* ascribed the *glory* of infinite per-

from falling into sin. For the course of one's life being in scripture represented by the metaphor of *walking*, sinning is metaphorically represented by *stumbling* in walking.—Some who translate this clause, *keep you from falling*, by *falling*, understand *falling into calamity;* in which sense they interpret Prov. xiv. 16. *A just man falleth seven times, and riseth up again.* But in the apostolical writings the word *fall*, commonly hath the meaning which I have affixed to it. See Rom. xi. 11. James ii. 10. iii. 2.

2. *And to present you faultless before the presence of his glory.* This being one of the characters of the person to whom this doxology is addressed, it is argued by some, that God the Father is meant, who is said, Col. i. 20. *By him* (Christ) *to reconcile all things to him.*—22. *In the body of his flesh through death, to present you* (the Colossians) *holy, and unblameable, and unreproveable in his sight.* —To this interpretation it is objected, that the Father cannot be meant here, because he is said to present believers faultless before the presence of his own glory; whereas, it is well known, that the Father is not to judge the world, having committed all judgment to the Son. Nevertheless, it is replied, That the Father may truly be said to present believers faultless, at the judgment, before the presence of his own glory, because Christ himself hath told us, that he will come to judgment *in the glory of the Father*, as well as *in his own glory*, Matth. xvi. 27. that is, He will come surrounded with the glory, whereby the presence of the Father is manifested to the angelical hosts in heaven:—But, as Christ likewise is said, Ephes. v. 27. *to present the church to himself a glorious church, without spot*, &c. it renders the above argument doubtful.

Ver. 25.—1. *To the wise God alone.* That this is the true translation of μονῳ σοφῳ θεῳ, see proved Rom. xvi. 27. note 1.

2. *Our Saviour.* From this appellation it is argued, that *the wise God*, to whom this doxology is addressed, is *Jesus Christ*, whose proper title is *our Saviour*, and who is called *God* in other passages of scripture, particularly Rom. ix. 5. where he is styled, *God over all blessed*

majesty, *strength and right*, both now and (ως παντας τους αιωνας) *throughout all ages*. Amen.

fection, *and* the *majesty* of empire absolutely universal; *strength* to govern that empire, *and right* to do whatever seemeth to himself good; *both now and throughout all eternity. Amen.*

blessed for ever. Nevertheless, as in some passages of scripture, particularly Luke i. 47. 1 Tim. i. 1. Tit. i. 3. the Father is styled, *our Saviour*, this argument likewise is doubtful.—They who contend, that the doxology in this passage of Jude belongs to the Father, observe that the same doxology is unambiguously addressed to God the Father, Rom. xvi. 37. where it runs thus, *To the wise God alone, through Jesus Christ, be the glory for ever. Amen.*

After the words *our Saviour*, in this verse, some MSS. add, *through Jesus Christ our Lord;* and the best copies of the Vulgate have *Soli Deo salvatori nostro, per Jesum Christum Dominum nostrum, gloria et magnificentia, imperium et potestas ante omne seculum, et nunc et in omnia secula seculorum. Amen.*—See Mill on this verse.

END OF THE APOSTOLICAL EPISTLES.

SUPPLEMENT

TO

ESSAY IV.

On Translating the Greek Language, used by the Writers of the New Testament.

THE author hath judged it necessary to make the following additions to Essay iv. for establishing more fully the translations which he hath given of the Greek particles, &c. as used by the writers of the New Testament, because, as he hath more than once remarked already, by rightly translating the Greek particles, most important alterations have been made in the sense of many passages of the apostolical epistles, whereby the meaning of these passages hath been placed in a more clear, unambiguous, and beautiful light, than formerly. Wherefore, if the reader is of opinion, that the meaning of any Greek word mentioned in Ess. iv. is not sufficiently established by the examples there produced, he is desired to consult this supplement.

N. B. *The paragraphs of Ess.* iv. *being all numbered, the figures prefixed to the following additions, point out the paragraphs of that Essay to which they belong.*

No. 1. *Active verbs express the agent's attempt or intention*, &c. John i. 9. *That was the true light which lighteth*, which is designed to light, *every man that cometh into the world.*—Rom. ii. 4. *Not knowing that the goodness of God leadeth*, is designed to lead, *thee to repentance.*—1 John i. 10. *If we say we have not sinned, we make*, we attempt to make, *him a liar* —Rev. xii. 9. *Called the Devil, and Satan, who deceiveth*, who endeavours to deceive, *the whole world.*

4. *Active verbs express, not the doing, but the permission of a thing.* 2 Sam. xxiv. 1. *The anger of the Lord was moved against Israel, and he moved David*, that is, permitted David to be moved by Satan *against Israel:* as is plain from 1 Chron. xxi. 1. *And Satan stood up against Israel, and provoked David to number Israel.*

9.—1. *The subjunctive mode put for the indicative.* 2 Cor. xiii. 9. *We are glad* (οταν ημει, ασθενωμεν, υμεις δε δυνατοι ητε) *when we are weak, and ye are strong.*

2. *The infinitive with the article prefixed, is put for the subjunctive.* Philip. iii. 10. Τ̃ γνωναι, *That I may know him, and the power of his resurrection.* *

3. *Also for the corresponding substantive noun.* Philip. iii. 21. Κατα την ενεργειαν τ̃ δυνασθαι αυτον. *According to that strong working whereby he is able even to subdue all things.*

10.—1. Buxtorff, in his Thesaur. p. 91. observes, that among the Hebrews, "Frequentissima est temporum commutatio et "enallage, ut preteriti pro futuro, et futuri pro preterito: et in "continuata sententia sequens tempus trahitur plerumque in "naturam precedentis."

2. *The preterite used for the future.* Col. ii. 13. *You being dead through the sins and the uncircumcision of your flesh,* (συνεζωοποιησε) he hath, *he will make alive together with him;* with Christ. —Jude ver. 11. (Και απωλοντο,) *And* (have perished) *shall perish in the rebellion of Korah.*

12.—1. *The present tense put for the preterite.* 1 John iii. 8. *The devil sinneth* (hath sinned) *from the beginning.*

2. *Also for the future.* 1 Cor. xi. 24. *This is my body* (το υπερ υμων κλωμενον) *which is broken,* (which shall be broken; or, which is about to be broken) *for you.*

16.—1. *The Greek participles have sometimes an adversative sense.* Heb. xi. 13. *All these died in faith* (μη λαβοντες) *though they did not receive the things promised. For, seeing them afar off,* &c.—Jude ver. 5. *I will therefore put you in remembrance,* (ειδοτας) *though ye once knew this,* &c. *

2. *The participle is put for the present of the indicative.* Rom. ix. 5. Ὁ ων, *Who is God over all.* * Rev. i. 8. *I am Alpha and Omega,* (ὁ ων) *which is, and which was.* *

3. Beza, in his note on 2 John ver. 7. saith, the participle of the imperfect of the indicative, is used in innumerable places for the aorist. See 2 John ver. 7. note 1.

18.—1. *When one substantive governs another, the latter must be translated as an explication of the former.* Iliad Δ. line 350. Ποιον σε επος φυγεν ερκος οδοντων, *What kind of speech hath escaped the guard of your teeth?* That is, your teeth which are a guard, namely, to your tongue.

19.—1. *Two substantives joined by a copulative particle, must be translated in regimen.* Philip. i. 25. Εις την υμων προκοπην και χαραν της πιστεως. *For your furtherance and joy of faith.* * For the advancement of the joy of your faith.

21.—1. *Genders of nouns.* The neuter is sometimes put for the masculine. Gal. iii. 22. *But the scripture hath shut up together* (τα παντα, all things) *all* men *under sin.* Ephes. i. 10. *To gather*

gather together (τα παντα) *all* men, Jews and Gentiles, *under Christ.*—2 Thess. ii. 6. *And ye know* (το κατεχον) what *now restraineth;* ye know the person who now restraineth.

22.—1. The sacred writers, to render their discourse of greater extent, sometimes put the relative in the plural number, notwithstanding its antecedent is in the singular number. 1 John v. 16. *If any one see his brother sinning a sin not unto death, let him ask God, and he will grant to him life for those,* &c.

24.—2. *Genitive case denoting possession.* Rom. xv. 8. Επαγγελιας πατερων, *Promises belonging to the fathers.* Ephes. iii. 1. *Paul* (ὁ δεσμιος τυ Χριστυ) a prisoner belonging *to Christ Jesus.*

3. *Denoting the end for which a thing is done, or suffered.* Philemon ver. 13. *He might minister to me* (εν τοις δεσμοις τυ ευαγγελιυ) *in these bonds for the gospel.*

27.—1. *Comparison in the third degree, by a repetition of the word.* Eph. ii. 4. *Through his great love with which he loved us;* that is, through his exceeding great love.—James v. 17. Και προσευχῃ προσηυξατο. *And* (he prayed with prayer, that is,) *he prayed earnestly.* See also Ephes. vi. 18.

31.—1. *All,* signifies sometimes a considerable part only. John iv. 29. *Come see a man who told me all things that ever I did.*—Acts i. 1. *All that Jesus began both to do and teach.*—1 Cor. ii. 15. *The spiritual man examineth indeed all things.*—1 Cor. ix. 22. *To all I have become all things.*—Wherefore 1 Pet. iv. 7. *The end of all things hath approached;* signifies the end of the Jewish church and state only.

41.—1. *Elect, elected,* in the following passages may signify *approved.* Rom. xvi. 13. *Rufus* (εκλεκτον εν Κυριῳ) *the approved by the Lord.*—Col. iii. 12. *Put on therefore* (ὡς εκλεκτοι τυ Θευ) *as persons approved of God, holy, and beloved, bowels of mercies.*

59.—1. *Walk.* In scripture, *one's moral conduct* is denoted by the metaphor of *walking,* because as *walking* in a road ends in one's arrival at a place, so his moral conduct will at length end, either in happiness or in misery to him.

60.—1. *Word,* (λογος) sometimes denotes *eloquence.* 2 Cor. viii. 7. *Therefore as ye abound in faith* (και λογῳ) *and in eloquence.* —Ephes. vi. 19. *That* (λογος) *eloquence may be given me in the opening of my mouth.*

2. Λογος, *a promise.* Tit. i. 3. *Hath manifested* (τον λογον αυτυ) *his promise, by preaching with which I am entrusted.* See note 1. on this verse.

3. Λογος, *a prayer.* 1 Kings xvii. 1. *Elijah said to Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these three years, but according to my word,* my prayer. See James v. 17. note 2.

4. Λογος, *a doctrine.* Tit. i. 9. *Holding fast* (τυ πιστυ λογυ) *the true doctrine.*

5. Λογος,

5. Λογος, *an history, a narration, a discourse.* Acts i. 1. *The former* (λογον) *treatise* * or narration.—2 Pet. ii. 3. *With make merchandise of you* (πλαστοις λογοις) *by fictitious tales.*

6. Λογος, *an appearance, or shew of a thing.* Col. ii. 23. *Which things have indeed* (λογον) *a shew of wisdom.* *

63.—1. *The relative pronouns refer to the remote antecedent.* Luke xxiii. 14. *I have found no fault in this man.*—15. *No nor yet Herod; for I sent you to him, and lo nothing worthy of death is done by him.* Not Herod, who is last mentioned, but Jesus, who is mentioned, ver. 14.—1 Cor. xv. 25. *For he must reign till* (αυτος) *he* (God, who is mentioned in the preceding verse) *hath put all the enemies under his feet.*

65.—1. *The pronoun* ἑαυτος, *is often used in the sense of* αλληλος, *one another.* 1 Cor. vi. 7. *Ye go to law* (μετ' ἑαυτων) *one with another.* * See also Ephes. iv. 19. 32. v. 19.—Col. iii. 16.—1 Thess. v. 13.—Jude ver. 20.—John vii. 35.

66.—1. *The relative pronoun sometimes differs in gender from its antecedent, regarding its meaning rather than its form.* Matth. xxviii. 19. *Teach* (παντα τα εθνη βαπτιζοντες αυτους) *all nations baptizing them.*—John xv. 26. Το πνευμα—εκεινος μαρτυρησει, *The Spirit—he shall testify.*—Rom. ix. 23, 24. Σκευη ελεους—ους και εκαλεσεν.—Gal. iv. 19. Τεκνια μου ους παλιν.—Philem. ver. 10. *I beseech thee* (περι του εμου τεκνου ον) *for my son whom I begat in my bonds.*

2. *The relative pronoun sometimes differs in number from its antecedent.* Philip. iii. 20. *Our conversation is* (εν ουρανοις εξ ου) *for heaven, from whence also we look for the Saviour.*

67.—1. *The relative pronoun* (ος) *is sometimes put for the demonstrative* (ουτος). 1 Cor. ii. 9. Α οφθαλμος ουκ ειδε. *Those things eye hath not seen,* &c. So Α must be translated, because in the end of the sentence there is another Α, signifying *which.*—2 Cor. ii. 16. Οις μεν; *To these indeed it is the savour of death ending in death,* (οις δε) *but to those,* &c.

81.—1. Αλλα, *However.* 1 Tim. i. 16. Αλλα δια τουτο. *Howbeit for this cause I obtained mercy.* *

86.—1. Απο, *in.* Luke xii. 57. Τι δε και αφ' ἑαυτων ου κρινετε, *And why also in yourselves do ye not judge what is right?*—xxi. 3. *Ye see and know* (αφ' ἑαυτων) *in yourselves, that the summer is now nigh.*—Luke xix 39. *And some of the Pharisees* (απο του οχλου) *in the crowd said.*—Wherefore, Philip. iv. 15. may be thus translated; *when I went forth* (απο) *in Macedonia.* See the note on that passage.

2. Απο, *By, By means of.* Matt. vii. 16. Απο των καρπων αυτων, *By their fruits ye shall know them.*

3. Απο denotes sometimes *the efficient cause.* Mark viii. 31. *And be rejected* (απο των πρεσβυτερων) *by the elders.*—James i. 27. *Unspotted* (απο του κοσμου) *by the world.*

90.—1.

90.—1. Γαρ, often hath, *a casual signification.* So our translators thought. Rom. iv. 15. Ὁ γαρ νομος οργην κατεργαζεται· *Because the law worketh wrath.* *—Heb. vii. 11. *If indeed perfection were through the Levitical priesthood,* (ὁ λαος γαρ επ' αυτῃ) *because on account of it the people received the law.*

92.—1. Γαρ, is used to introduce *a reason* for something in the writer's mind, *which he hath not expressed.* Thus Rom. iv. 2. Ει γαρ Αβρααμ εξ εργων εδικαιωθη, *For if Abraham were justified by works, he might boast.* Here the proposition suppressed which this is produced to prove, is, *Abraham did not obtain justification by the flesh.* For if Abraham were justified by the work of circumcision, which he performed on his flesh, he might have boasted.

94.—1. Γαρ, is used as an affirmative particle, and must be translated, *Indeed, certainly.* Rom. viii. 7. Τῳ γαρ νομῳ τυ Θευ ου υποτασσεται, ουδε γαρ δυναται. *For it is not subject to the law of God, neither indeed can be.* *

97.—1. Γαρ, *Now.* Ephes. v. 9. Ὁ γαρ καρπος, *Now the fruit of the Spirit.*

98.—1. Γαρ has the *adversative* sense of δε, *But, yet, although.* Rom. xv. 4. Ὁσα γαρ, *But whatever things were before written, were written for our instruction.*—Philip. iii. 20. Ἡμων γαρ το πολιτευμα, *But our conversation is for heaven.*—2 Pet. i. 9. Ὡ γαρ μη παρεστι ταυτα, *But he that lacketh these things is blind.* *

101.—2. Δε, *Also.* John viii. 17. Και εν τῳ νομῳ δε τῳ υμετερῳ, *And in your law also it is written, that the testimony of two men is true.* * See Parkh. Dictionary.

104.—1. Δε, *Besides, Farther.* 2 Pet. i. 5. Και αυτυτυτο δε σπουδην πασαν. *And besides this, giving all diligence, add to your faith virtue.* *

114.—1. Δια, *To, Forward.* Acts iii. 16. *Yea the faith which is,* (δι' αυτυ) *toward him:* that is, which hath him for its object.—Rom. iv. 25. *Was raised again* (δια την δικαιωσιν ἡμων) *to our justification: ad justificationem,* nempe, ad testificandam justificationem nostri. This is Pasor's translation. See his Lexicon, in voce δια; where he observes, that Rom. xi. 35. εξ, causam *procreantem,* δια, *conservantem,* et εις, causam indicat *finalem.*

117.—1. Δια, *In.* Heb. vii. 9. *Even Levi paid tithes* (δια Αβρααμ) *in Abraham.* *

119.—1. Δια, *With.* Ephes. vi. 18. *Praying always,* (δια πασης προσευχης) *with all prayer,* * that is most earnestly. See 27. 1.

121.—1. Δια, *Of, from.* Matth. xxvi. 18. *For he knew that* (δια φθονον) *from envy they had delivered him.*—2 Thess. ii. 2. *Nor by letter as* (δι' ἡμων) *from us.* *

122.—1. Δια, is sometimes used *causally,* and must be translated

lated *for*. Ephes. iv. 8. Διο λεγει. *For he saith, he ascended up on high.*—James iv. 6. *He giveth greater grace,* (διο λεγει) *for he saith, God resisteth the proud.*—1 Pet. ii. 6. Διο και, *For even it is contained in the scripture.*

123.—1. Διοτι, *For.* 1 Pet. i. 24. Διοτι πασα σαρξ, *For all flesh is as grass.* *

124.—1. Εαν, an adverb of *time*, signifying *when*, 3 John ver. 10. *For this cause,* (εαν ελθω) *when I come I will bring his deeds to remembrance.*

127.—1. Ει for ὁτι, *that.* 1 John iii. 13. *Do not wonder,* (ει) *that the world hateth you.*

130.—2. Ει, *Though.* 2 Tim. ii. 13. Ει απιστουμεν, εκεινος πιστος μενει. In rendering this clause, our translators being sensible of the absurdity of making the faithfulness of God depend on men's unfaithfulness, and not recollecting that (ει) signifies *although*, have in their translation endeavoured to avoid the absurdity, not very properly, by supplying the word *yet*; thus, *If we believe not*, yet *he abideth faithful.* The proper translation is, *Though we be unfaithful, he abideth faithful: he cannot deny himself.*

133.—2. Ει γαρ, *Siquidem, Since indeed.* 2 Pet. ii. 4. Ει γαρ ὁ Θεος αγγελων αμαρτησαντων ουκ εφεισατο, *since indeed God did not spare the angels who sinned.*

134.—1. Ει γε, *Seeing at least.* Chandler saith, ει γε is used in this sense by the best writers; and in support of his opinion, cites Ælian. Pierce is of the same opinion, in his note on Coloss. i. 23.

135.—1. Ει περ, *Although.* Scapula translates ει περ, *Etsi, etiamsi.*

136.—2. Ει μη in the LXX often denotes *a question*, and signifies, *Num.* Gen. iii. 11. Ει μη εφαγες, *Hast thou eaten of the tree?*—2 Cor. iii. 1. Ει μη χρηζομεν, *Or need we, as some, letters of recommendation to you?* *

141.—2. Εις, *Into.* Matth. ii. 13. *Flee* (εις) *into Egypt.* * See also, ver. 14.—Acts xvi. 15. *Come* (εις) *into my house.* *—Gal. iv. 6. *God hath sent forth the Spirit of his Son* (εις) *into your hearts.* *—Ver. 24. *Bringeth forth children* (εις) *into bondage.* See Parkhurst's Dictionary in voc. εις.

3. Εις, *To, unto.* Ephes. iv. 13. Εις, *Unto the measure of the stature.* *—1 Pet. iv. 9. *Use hospitality,* (εις αλληλους) *one to another.* *

142.—1. Εις, *Concerning.* 1 Thess. v. 18. *That is the will of God by Christ Jesus* (εις) *concerning you.* *—Gal. iii. 17. *The covenant which was afore ratified concerning Christ.*

2. Εις, *For.* Mark i. 4. *John did baptize in the wilderness and preach the baptism of repentance* (εις) *for the remission of sins.* * —Rom. xi. 32. *God hath shut up together all* (εις απειθειαν) *for*

disobedience.—xiii. 14. *Make no provision* (εις) *for the flesh.* *—1 Cor. xvi. 1. *Now concerning the collection* (εις) *for the saints.*—Col. i. 16. *All things were created by him* (και εις), *and for him.* *—2 Tim. i. 11. Εις ὁ, *For which* testimony.

3. Εις, *On account of.* Ephes. iii. 2. *The grace of God which was given me* (εις ὑμας) *on your account.*—2 Thess. i. 11. Εις ὁ, *On which account also we always pray.*

4. Εις, *On, upon.* 2 Cor. xi. 20. *If one smite you* (εις προσωπον) *on the face.* *

5. Εις, *Against,* denoting a determined time. 2 Pet. iii. 7. *Safely kept for fire* (εις) *against the day of judgment.* *

6. Εις, Governing the accusative case signifies *In.* 2 Pet. i. 8. *Neither be barren nor unfruitful* (εις επιγνωσιν) *in the knowledge of our Lord Jesus Christ.* *

7. Εις, *Until.* Ephes. i. 14. *Which is the earnest of our inheritance* (εις) *until the redemption of the purchased possession.* *—iv. 30. *With whom ye are sealed* (εις) *until the day of redemption.*

146.—1. Εις, *By.* Acts vii. 53. *Who have received the law* (εις) *by the disposition of angels.* *

155.—1. Εκ, Εξ. *Belonging to.*—2 Cor. ix. 2. Ὁ εξ ὑμων ζηλος, *Your zeal.* *—Luke viii. 27. *There met him a certain man,* εκ της πολεως, *belonging to the city;* as is evident from the latter part of the verse.

2. Εκ, *From.* Rom. xiv. 23. *Because he eateth not* (εκ) *from faith: for whatever is not* (εκ) *from faith is sin.* 2 Pet. ii. 21. *Than after they have known it, to turn* (εκ) *from the holy commandment.* *

157.—1. Εκ, *Among.* Rom. ix. 24. *Hath called not only,* (εξ) *among the Jews, but also* (εξ) *among the Gentiles.*

163.—2. Εν, *Into, throughout.* Luke vii. 17. *This rumour of him went forth* (εν) *throughout all Judea, and* (εν) *throughout all the region round about.* *

164.—1. Εν, *For,* denoting the *final cause,* or *purpose.* Mat. vi. 7. *They think they shall be heard* (εν) *for their much speaking.* * 1 Pet. iv. 14.—*If ye be reproached* (εν) *for the name of Christ.* *

167.—1. Εν. *Through.* Luke i. 77. *To give the knowledge of salvation* (εν) *through the remission of sins.*—Rom. v. 10. *We shall be saved* (εν) *through his life.*—Ephes. ii. 7. *His kindness towards us* (εν) *through Christ Jesus.* *—vi. 10. *Be strong* (εν) *through the Lord, and* (εν) *through the power of his might.*

168.—1. Εν, *Concerning.* Gal. iv. 20. *For I am exceedingly in doubt* (εν ὑμιν) *concerning you.*

170.—1. Εν, *Nigh to.* Joshua x. 10. *Slew them with a great slaughter,* (LXX. εν Γαβαων,) *near to Gibeon.*—Judg. xviii. 12. *They went up and pitched* (LXX. εν Κεριαθιαριμ) *near to Kirjath-jearim*

jearim in Judah; Wherefore they called the place Mahaneh-Dan Behold it is behind Kirjath-jearim.

172.—1. Εν, *Among.* 1 Cor. iii. 18. *If any one* (εν ὑμιν) *among you seemeth to be wise.* *

174.—1. Εν, *After*, denoting similitude. Ephes. ii. 3. Εν οἱς, *After whom also we all had our conversation formerly.*

175.—1. Εν, *Under.* Rom. iii. 19. *It saith to them* who are (εν τῳ νομῳ) *under the law.* *

179.—2. Επειδη, has likewise *a causal* signification, and is translated, *Because, For.* Matt. xxi. 46. *When they sought to lay hands on him, they feared the multitude* (επειδη) *because they took him for a prophet.* *—Luke xi. 6. Επειδη, *For a friend of mine, in his journey, is come to me.* *

186.—1. Επι, *Of.* Heb. viii. 1. *Now* (επι) *of the things which we have spoken this is the sum.* *—ix. 15. *For the redemption of the transgressions* (επι) *of the first covenant.*

188.—1. Επι, *In.* 2 Cor. ii. 14. *Remaineth the same vail untaken away* (επι) *in the reading of the Old Testament.* *

191.—1. Επι, *On account of*, Philip. i. 5. Επι, *For* (that is, on account of,) *your fellowship in the gospel.* *

191.—1. Επι, *Against.* Matt. xxvi. 55. *Are ye come out as* (επι) *against a thief?* *—Mark iii. 24. *And if a kingdom be divided* (επι) *against itself.* *—1 Pet. iii. 12. The face of the Lord is (επι) *against.* *

2. Επι. *To, unto*, denoting *the end* for which a thing is done. Ephes. ii. 10. *Created* (επι) *unto good works.* *—Philip. iii. 14. *I follow on according to the mark,* (επι) *to the prize.*

3. Επι, *Over*, denoting *authority.* Acts xii. 20. *Having made Blastus,* (τον επι τ κοιτωνος τ βασιλεως) *who was over the king's bed chamber, their friend.*—Ephes. iv. 6. *Who is,* επι, *over all.*

4. Επι, *Over*, in respect of *place.* Heb. ix. 17. *Is firm,* (επι νεκρους,) *over dead sacrifices.*—James v. 14. *Let them pray* (επι) *over him.* *

195.—1. Η, Conjunction, *And.* 1 Cor. ii. 1. *Came not with excellency of speech* (η) *and of wisdom.*—xvi. 6. *And perhaps I shall abide* (η και) *and even winter with you.*—2 Cor. i. 13. *Than what ye read,* (η και) *and also acknowledge.*—x. 12. *We dare not rank* (η) *and compare ourselves.*

196.—1. Η, is used *interrogatively.* 1 Thess. ii. 19. Η ουχι και ὑμεις; *Are not even ye?* *

203.—1. Καθως, *Seeing.* Gal. iii. 6. Καθως Αβρααμ. *Seeing Abraham believed God, and it was counted to him for righteousness.*

2. Καθως, *According, According as.* Ephes. i. 4. Καθως εξελεξατο ἡμας, *According as he hath chosen us.* *

3. Καθως, *Even as.* Rom. i. 28. Και καθως, *And even as they did not like to retain, &c.* * 2 Pet. i. 14. Καθως, *Even as our Lord Jesus Christ hath shewed me.* *

208.—1. Και, *Therefore.* Rom. viii. 17. *And if children* (κ) *then* (*therefore*) *heirs.*

209.—1. Και, *Even as.* Philem. ver. 17. *Profitable to thee* (κ) *even as to me.*

210.—1. Και, *When.* Heb. viii. 8. *Behold the days come, saith the Lord,* (κ) *when I will make a new covenant.* *

211. Και, *And yet.* John iii. 11. *And testify what we have seen,* (κ) *and yet ye receive not our testimony.*—See also ver. 32.

212.—1. Και, *So.* Luke vi. 31. *And as ye would that men should do to you,* (κ) *so do ye to them in like manner.*—John vi. 57. *As the living Father hath sent me, and I live by the Father,* (κ) *so he that eateth me.* *—xv. 9. *As the Father hath loved me,* (καγω) *so have I loved you.* *

224.—2. Και, *Moreover.* Heb. vii. 15. (Και) *Moreover, it is still more exceedingly plain.*

225.—2. Κατα, *As,* denoting *likeness.* Xenoph. Hel. 2. 92. *Honoured* (ὑπο δημω κατα τον πατερα) *by the people, as his father was.*

228.—2. Κατα, with a genitive, sometimes signifies, *On, Upon.* Mark xiv. 3. *She brake the box, and poured it* (κατα της κεφαλης) *on his head.*—1 Cor. xi. 4. *Every man who prayeth, or prophesieth* (κατα κεφαλης εχων) *having a veil on his head.* Jude, ver. 15. *To execute judgment,* (κατα παντων) *upon all.* *

3. Κατα, *Against, Contrary to.* Gal. iii. 21. *Is the law then* (κατα,) *against the promises of God?* * contrary to them.

232.—1. Κατα, *In.* 1 Cor. xiv. 40. *Let all things be done decently and* (κατα ταξιν) *in order.* *—Heb. iii. 8. (κατα,) *In the day of temptation.* *

238.—2. Μεν, by our translators is considered as a *causal* particle, Rom. xiv. 2. Ὁς μεν, *For one believeth, that he may eat all things.* *

249.—2. Νυν is used as an interjection of *beseeching.* 1 John ii. 28. Και νυν. *Now therefore, little children, abide in him.*

3. Νυν, according to Raphelius, implies somewhat of *admiration,* or rather of *indignation.* Luke xi. 39. Νυν ὑμεις οι Φαρισαιοι, *Now do ye Pharisees cleanse the outside of the cup, and the platter.* Raphelius observes, that Arrian, in Epictet. uses νυν in the same manner.

4. Νυν, with the article prefixed, is used as an adjective. 2 Cor. viii. 14. Εν τω νυν καιρω, *In the present time.*—1 Tim. iv. 8. Ζωης της νυν, *The life that now is,* * the present life.—Matth. xxiv. 21. εως του νυν, supp. καιρου. *To this* (*the present*) *time.* *—Acts iv. 29. κ τα νυν κυριε επιδε τας απειλας αυτων. *And, O Lord, behold their threatenings,* τα νυν, supp. κατα τα πραγματα νυν, *according to the present circumstances.*

254.—1. Ὁτι, *Because.* 1 John ii. 11. *And knoweth not whither he goeth,* (ὁτι) *because that darkness hath blinded his eyes.* *

2. Ὁτι, sometimes hath an *adversative* sense, and must be translated,

translated, *But, Yet.* Wherefore, Heb. viii. 9. may be thus translated, *Taking them by the hand to lead them out of the land of Egypt.* (Οτι,) *But they did not abide in my covenant.*—1 John iii. 20. Οτι εαν. *But if our heart condemn us.*

259.—1. Οτι, *When.* 2 John, ver. 4. *I rejoiced greatly* (οτι) *when I found of thy children walking in truth.*

261.—1. Οτι, is used to introduce a new sentence. 1 John v. 9. *If we receive the witness of men, the witness of God is greater.* (Οτι) *Now this is the witness of God,* &c.

268. Παλιν, *on the other hand.* 1 John ii. 8. Παλιν, *On the other hand, I write to you a new commandment.*

286.—1. Πλην. Mintert observes, that πλην is used by the LXX. as an illative particle, *itaque, propterea.*

290.—1. Περι, *Of, Concerning.* Heb. iv. 13. Περι ου, *Of whom we speak.*—Nehem. ii. 18. LXX. He spake—(περι των λογων των βασιλεως) *of the words of the king.*

294.—1. Περος, *With,* denoting *presence.* 2 Thess. ii. 5. *Remember ye not* (οτι ετι ων περος υμας) *that when I was yet with you.* *

306.—2. Τις, *Who, Interrogative.* Acts xix. 15. *But, Ye* (τινες εστε) *who, (what sort of persons) are ye.* *—Heb. i. 5. Τινι γαρ, *To whom of the angels said he at any time?*—Rev. vii. 13. Τινες εισι, *Who are these that are clothed with white robes?*

3. Τις, *Any one.* Heb. x. 28. Τις, *any one who (whosoever) disregarded the law of Moses, died without mercy.*—2 Pet. iii. 9. *Not willing* (τινας) *that any should perish.* *

306.—1. Υπερ, *Concerning.* Phavorinus, υπερ, ομοιως τω περι.

308.—1. Υπερ, *Instead of.* 2 Cor. v. 20. *We pray you* (υπερ Χριστου) *in Christ's stead, be ye reconciled to God.* *

309.—1. Υπερ, *On account of.* 2 Cor. xii. 10. *Distresses* (υπερ Χριστου) *on account of Christ.*

310.—1. Υπερ, *With respect to.* Philip. i. 29. Το υπερ Χριστου, *This, with respect to Christ, hath been graciously given you, not only to believe on him, but also to suffer for his sake.*

318.—2. Εν ω. *Therefore.* Heb. vi. 17. Εν ω. *Therefore God willing more abundantly to shew to the heirs of promise the immutability.* See note 1. on the verse.

319.—1. Ως, *Certainly.* 2 Pet. i. 3. Ως, *Certainly his divine power hath gifted to us.*

321.—1. Ως, *Namely.* 2 Thess. ii. 2. Ως οτι, *Namely that;* or, *intimating that the day of Christ is at hand.*

325. Ως, *That.* Rom. i. 9. *God is my witness, whom I serve in the gospel of his Son,* (ως) *that without ceasing I make mention of you always in my prayers.* *—In this sense ως is used by Xenophon, Memorab. lib. i. Πρωτον μεν ην, ως αν νομιζειν, ως η πολις νομιζει θεους, ποιω ποτε εχρησαντο τεκμηριω; *First then, that he did not reckon them gods, whom the city reckoned gods, what kind of argument did they use?*

ESSAY

ESSAY VIII.

Concerning the right Interpretation of the Writings in which the Revelations of God are contained.

THE revelations of God being designed to give mankind the knowledge of his counsels respecting their salvation, the right understanding of these revelations, must appear to every religious person a matter of great importance. This Essay, therefore, having for its object to explain the phraseology of the writings in which the revelations of God are recorded, it will meet with attention from the reader, in proportion to the value which he puts on religious knowledge.

SECT. I. *Of the original Language of Mankind, and of the Method in which Language was at first formed.*

The books which contain the revelations of God, being more ancient than any books now extant, are written in the language which mankind used in the first ages, or in a language nearly allied to it. Wherefore, the style of these writings being very different from that of modern compositions, to interpret them as modern compositions are interpreted, is without doubt to misinterpret them. Accordingly, persons ignorant of the character of the primitive languages, have, by that method of interpretation, been led to fancy that the scriptures contain sentiments unworthy of God, whereby they have not only exposed these venerable writings to the scorn of infidels, but have formed to themselves false notions in religion, which have had a pernicious influence on their morals.

For avoiding these evils, the nature and character of the language first spoken by mankind must be well understood; and for that purpose the best method seems to be, to consider in what manner language was originally formed.

The first ideas which come into the human mind, being those which enter by the senses, it is reasonable to believe that names for expressing sensible objects would be invented before any others; and after them, terms for expressing those operations of the senses, by which the ideas of sensible objects are acquired. —And because the operation of the senses have some resemblance to the operations of intellect, to express the operations of intellect, mankind would naturally have recourse to the words by

by which they expressed the operation of the senses.—Thus, many words of the primitive language of mankind, must have had a twofold signification. According to the one signification, they denoted ideas of sense, and according to the other they denoted ideas of intellect So that although these words were the same in respect of their sound, they were really different words in respect of their signification: And to mark that difference, after the nature of language came to be accurately investigated, the words which denoted the ideas of sense, when used to express the ideas of intellect, were called by critics, *metaphors*, from a Greek verb which signifies *to transfer*; because these words so used, were carried away from their original meaning to a different one, which, however, had some resemblance to it.

Metaphorical meanings being affixed to words in the ancient languages to remedy the poverty of these languages, it is plain that the more ancient any language is, it will consist of the fewer words, consequently the more numerous and bold its metaphors will be. Accordingly, we find that the primitive languages, and even the languages of savage tribes, which may be ranked with the primitive languages, are all of them highly figurative. On this subject it is proper to observe, that even after a language has become sufficiently copious, if the people who use it possess a vigorous and warm imagination, and are favourably situated for enjoying sensual gratifications, as is the case with most of the eastern nations, being by these circumstances peculiarly disposed to relish the sensible pictures exhibited in metaphorical and other figurative expressions, such a people, instead of retrenching, will rather multiply these expressions. Hence the language of that people will be more figurative than the languages of nations whose imagination is languid, and whose situation does not permit them to be occupied in sensual gratifications. This is the reason that the language of the Hebrews, and of the other eastern nations, by the multitude, the variety, the boldness, and even the extravagance of its metaphorical expressions, is distinguished from the more temperate speech of the nations in the western parts of the world, whose imagination is not so warm, and whose climate and soil are not so favourable to luxury as theirs.

Of the bold metaphors used by the ancient Hebrews, the following examples are all taken from their sacred books.—Gen. iv. 10. "The voice of thy brother's blood, *crieth* to me "from the ground."—Gen. xix. 26. "His wife looked back "from behind him, and she became *a pillar of salt*."—Gen. xlix. 11. "He washed—his clothes in the *blood* of grapes," to signify that Judah was to inhabit a country fruitful in vines. —Psal. v. 9. "Their throat is an open *sepulchre*."—Psal. lx. 2. "Thou

3. " Thou hast made us to drink *the wine of astonishment.*"—Psal. lxxviii. 25. " Man did eat angel's *food:* he sent them meat " to the full."—Psal. cxxix. 3. " The plowers *plowed* upon " my back, they made long their *furrows.*"—Isa. xxxiv. 3. " The mountains shall be *melted* with their blood."—ver. 4. " And all the host of heaven shall be *dissolved,* and the heavens " shall be *rolled together as a scroll.*"—ver. 6. " The sword of " the Lord is *filled* with blood, it is made *fat* with fatness."—Isa. xiv. 23. " I will *sweep* it with the *besom* of destruction, " saith the Lord of hosts."—Jerem. xx. 7. " O Lord thou " hast *deceived* me, and I was deceived."—Isa. v. 1. " My " well beloved hath a vineyard in a very fruitful hill." In the original it is, *On a horn, the son of oil:* The horn being the highest part of horned animals, it is used to denote the highest part of a country; *an hill.* This *horn,* or *hill,* is called, *the son of oil,* because the olive which produces oil is one of the valuable fruits of the earth. See Lowth on the passage.—Isa. xi. 15. " The Lord shall utterly destroy the *tongue* of the Egyptian " sea."

Having in the scriptures these, and many other examples of bold metaphors, the natural effect of the poverty of the ancient language of the Hebrews, why should we be either surprised or offended with the bold figurative language, in which the Hebrews expressed their conceptions of the divine nature and government. Theirs, was not a philosophical language, but the primitive speech of an uncultivated race of men, who by words and phrases taken from objects of sense, endeavoured to express their notions of matters which cannot be distinctly conceived by the human mind, and far less expressed in human language.—Wherefore, they injure the Hebrews who affirm, that they believed the Deity to have a body, consisting of members of the like form and use with the members of the human body, because in their sacred writings, the *eyes,* the *ears,* the *hands,* and the *feet* of God, are spoken of; and because he is represented as acting with these members after the manner of man.—Gen. iii. 8. " They heard the *voice* of the Lord God *walking* in the " garden in the cool of the day."—Gen. ix. 16. " And the " bow shall be in the cloud, and I will *look* upon it."—Exod. xv. 3. " The Lord is a *man* of war."—ver. 6. " Thy *right* " *hand,* O Lord, hath *dashed* in pieces the enemy."—ver. 8. " With the blast of thy *nostrils* the waters were gathered to- " gether."—Psal. xviii. 8. " There went up a smoke out of " his *nostrils,* and fire out of his *mouth* devoured: coals were " kindled by it."—ver. 9. " He bowed his heavens also and " *came down,* and darkness was under his *feet.*"—ver. 10. " And he *rode* upon a cherub, and did *fly* upon the *wings* of the " wind."

" wind."—Psal. ii. 7. " Thou art my Son, this day I have " *begotten* thee."

In like manner they injure the Hebrews who affirm, that they thought God was moved by *anger*, *jealousy*, *hatred*, *revenge*, *grief*, and other human passions, because in their scriptures it is said, Gen. vi. 6. " It *repented* the Lord that he made man on the " earth, and it *grieved* him at his *heart*."—Exod. xv. 7. " Thou " sentest forth thy *wrath* which consumed them as stubble."—Exod. xx. 5. " I the Lord thy God am a *jealous* God."—Numb. xi. 33. " The *wrath* of the Lord was kindled against " the people."—Prov. viii. 13. " The evil way and froward " mouth do I *hate*."—Isa. xxxiv. 2. " The *indignation* of the " Lord is upon all nations, and his *fury* upon all their armies."—Nah. i. 2. " God is *jealous*, and the Lord *revengeth* and is *furious*. The Lord will take *vengeance* on his adversaries, and he reserveth *wrath* for his enemies."

They also injure the Hebrews who affirm, that they believed the Deity subject to *human infirmity*, because it is said, Gen. ii. 2. " God *rested* on the seventh day from all his work which he " had made."—Gen. viii. 21. " The Lord *smelled* a sweet sa- " vour."—Gen. xviii. 20. " Because the cry of Sodom and " Gomorrha is great, and because their sin is very grievous, " 20. I will *go down* now and *see* whether they have done al- " together according to the cry of it which is *come up* to me: " And if not, I will know."—Psal. ii. 4. " He that *sitteth* in " the heavens shall *laugh*; the Lord shall have them in *deri-* " *sion*."—Psal. lxxviii. 65. " Then the Lord *awaked* as one " out of sleep, and like a mighty man that *shouteth* by reason of " wine."

These and the like expressions are highly *metaphorical*, and imply nothing more but that in the divine mind and conduct, there is somewhat analogous to, and resembling the sensible objects and the human affections, on which these metaphorical expressions are founded. For if any one contends that the Hebrews themselves understood these expressions literally when applied to the Deity, and meant that they should be so understood by those who read their scriptures, he must likewise contend that the following expressions were understood by them in their literal meaning—Psal. xvii. 8. " Hide me under the " shadow of thy *wings*."—Psal. lvii. 1. " In the shadow of " thy wings I will make my refuge, until these calamities be " overpast."—Psal. lxi. 4. " I will trust in the covert of thy " *wings*."—Psalm. xci. 1. " He that dwelleth in the secret " place of the Most High, shall abide under the shadow of the " Almighty." ver. 4. " He shall cover thee with his *fea-* " *thers*, and under his *wings* shalt thou trust."—I say, If from the passages of scripture in which the members of the human

body are ascribed to the Deity, it is inferred that the ancient Hebrews believed the Deity hath a body of the same form with the human body, we must, from the last mentioned passages of the same scriptures, conclude, that they believed the Deity to be a *tree* with spreading branches and leaves which afforded an agreeable shade; and a great *fowl* with feathers and wings; and even a rock, because he is so called, Deut. xxxii. 15. Psal. xviii. 2. 31.

Such are the bold metaphors by which the ancient Hebrews expressed their conceptions of the attributes and operations of God. To prevent, however, those who are acquainted only with modern languages from being shocked with the boldness of these figures, modern critics have distinguished them by the appellation of *Anthropopathia;* concerning which Lowth on Isai. i. 24. *Aha, I will be eased of mine adversaries, I will be avenged of mine enemies*, thus writeth: "This is a strong instance of the "metaphor called Anthropopathia; by which, throughout the "scriptures, as well the historical as the poetical parts, the sen- "timents, sensations, and affections; the bodily faculties, qua- "lities, and members of men, and even of brute animals, are "attributed to God; and that with the utmost liberty and la- "titude of application. The foundation of this is obvious, *it* "*arises from necessity:* We have no idea of the natural attri- "butes of God, of his pure essence, of his manner of existence, "of his manner of acting: When therefore we would treat on "these subjects, we find ourselves forced to express them by "sensible images. But necessity leads to beauty: This is true "of metaphor in general, and in particular of this kind of me- "tapor; which is used with great elegance and sublimity in "the sacred poetry: and, what is very remarkable, in the gross- "est instances of the application of it, it is generally the most "striking and the most sublime. The reason seems to be this: "When the images are taken from superior faculties of the "human nature, from the purer and more generous affections, "and applied to God, we are apt to acquiesce in the notion; "we overlook the metaphor, and take it as a proper attribute: "but when the idea is gross and offensive, as in this passage of "Isaiah, where the impatience of anger and the pleasure of "revenge is attributed to God; we are immediately shocked "at the application, the impropriety strikes us at once; and "the mind casting about for something in the divine nature "analogous to the images, lays hold on some great, obscure, "vague idea, which she endeavours in vain to comprehend, and "is lost in immensity and astonishment. See De S. Poesi. "Hebr. Prel. xvi. Sub. fin. where this matter is treated and "illustrated by examples."

From the above ingenious remarks it appears, that notwithstanding

standing metaphors and other figures derive their origin from the poverty of language, they infuse both strength and beauty into any discourse where they are judiciously used. By exhibiting sensible pictures of our conceptions accompanied with pleasant images, they make a strong impression on the mind of the hearers: for which reason they have found a place, not in the ancient languages only, but in all the modern tongues also; not excepting those which are the most copious and the most refined: in so much that it hath become the business of the poets and orators, to ransack the whole compass of nature in search of resemblances between sensible and intellectual objects, on which to graft metaphors. And, not satisfied with natural and apparent likenesses, the most remote and disparate resemblances, nay resemblances founded merely on popular opinions local prejudices, and national customs, have been made the foundation of metaphors.—Hence that diversity of figurative expressions observable in the languages of nations living at a distance from each other. Hence also, the figures, which to one nation appear natural and expressive, to others appear unnatural, tumid, and ridiculous.

Sect. II. *Of Picture-writing; and of its Influence in the Formation of the Primitive Languages.*

In the early ages, after men had acquired any branch of useful knowledge, either by research or by observation, they naturally wished to communicate that knowledge to their contemporaries, and even to transmit it to posterity. But this they could not do effectually, till they contrived a method of making speech the object of sight. When this was accomplished, the knowledge which they conveyed to the ears of a few by pronounced speech, it was in their power to convey to multitudes, even in the most distant countries, by the eye.

The first method of rendering speech visible, was that which history informs us was practised by all the ancient nations we have any knowledge of, from the Chinese in the east to the Mexicans in the west, and from the Egyptians in the south to the Scythians in the north. All these, taught by nature, formed images or pictures, on wood, or stone, or clay, of the sensible objects for which they had invented names, and of which they had occasion to discourse. By these pictures they represented not only the things themselves, but the articulate sounds or names also by which they were called. Thus to express, in that kind of writing, a *man*, or a *horse*, that is, to express both the name and the thing, they drew its picture on some permanent substance, whereby, not only the thing itself, but its name was immediately suggested to those who

who looked on its picture. But this method being tedious, the Egyptians, who it is supposed were the inventors of picture writing, shortened it by converting the picture into a *symbol*, which, as Warburton, to whom I am indebted for many particulars in this section, observes in his Divine Legation, they did in three ways. 1. By making the principal part of the *symbol* stand for the whole of it, and by agreeing that that part should express the character of the thing represented by the symbol. Thus, they expressed a fuller by *two feet standing in water;* and a charioteer by *an arm holding a whip.* This is what is called the *Curiologic Hieroglyphic.*—From this, the Egyptians proceeded to a more artful method of rendering speech visible and permanent; namely, by putting the instruments, whether real or metaphorical, by which a thing was done. Thus, they expressed *a battle* by *two hands*, the one holding a *shield*, the other *a bow:* a *siege* by *a scaling ladder: the divine omniscience*, by *an eye* eminently placed: a *monarch* by an *eye* and a *sceptre.* Sometimes they represented the agent without the instrument, to shew the quality of the action. Thus a *judge* was expressed by *a man without hands looking downwards*, to shew that a judge ought not to be moved either by interest or pity. This method was called *The Tropologic Hieroglyphic.*—3. Their third, and most artificial method of abridging picture writing, was to make one thing stand for another, where any resemblance or analogy, however far fetched, could be observed between the thing represented and the thing by which it was represented, whether that resemblance was founded in nature, or in popular opinion only. Thus a *serpent*, on account of its vigour and spirit, its longevity and revirescence, was made the symbol of the *divine nature:* a *mouse* was used to represent *destruction:* a *wildgoat*, *uncleanness:* a *fly*, *impudence:* an *ant*, *knowledge:* a *serpent in a circle*, the *universe:* and the *variegated spots* of the serpent's *skin*, the *stars.* This method of writing was called, *The allegorical*, *analogical*, or *symbolical Hieroglyphic.* And being formed on their knowledge of physics the marks of which it was composed increased in number, as the Egyptians, the inventers of picture writing increased in science.

But, in regard there are many qualities and relations of things which are not objects of sense, and many complex moral modes and other mental conceptions, which cannot be likened to any object of sense, consequently, which cannot be expressed by any picture, natural or symbolical, it became necessary, in all kinds of picture writing, to introduce arbitrary marks for expressing these qualities, relations, and modes. Yet even with this aid, picture writing was still very defective and obscure. The Chinese, therefore, to improve the method of rendering

rendering speech visible and permanent by writing, threw away the images or pictures altogether, and substituted in their place new marks, formed, it is said, from the images. However, as in this way of writing every word required a distinct character or mark, and as the greatest part of these characters were arbitrary, the difficulty of acquiring the knowledge of the meaning of such a multitude of characters, was so great, that very few could attain to it. Meanwhile, the Chinese method of denoting the separate words of which speech consisteth, by separate marks, is supposed by some to have suggested to the ingenious in other nations, the idea of expressing, by separate marks, the distinct articulate sounds of which words are composed. Hence, the alphabetical or *literal* method of writing arose, which, on account of its great facility and utility, hath come into general use among all civilized nations except the Chinese themselves.

The literal method of writing, is generally said to have been first practised by the Phenicians. But whether they, or whoever else first used that method of rendering speech visible, were the inventers of the art; or, whether, as Plato and Tully thought, De Leg. lib. iv. sect. 4. they were supernaturally assisted in the invention, is hard to determine. This however is certain, that the books of Moses were written in the literal method. And some learned men have thought, the first specimen of literal writing was that which God himself engraved on the two tables of stone, and gave to Moses on the Mount; who being taught the meaning of the characters by inspiration, communicated the knowledge of the same to the Israelites, from whom it passed to the Phenicians. Perhaps it may be some confirmation of this conjecture to observe, that the Chinese, though they have long possessed the art of writing by characters, have never been able to attain the method of writing by letters.

I have given the above account of the art of rendering speech visible and permanent by picture writing, not as a matter of curiosity, but to shew the influence which the hieroglyphical manner of writing had on the ancient languages. For the symbols used in that kind of writing, denoting the names of things, as well as the things themselves, in speaking, men would naturally give to the things represented, both the name and the qualities of the symbol by which it was represented. Hence arose a new species of metaphor, altogether unknown in the speech of modern nations, and forming a kind of language which, though it may appear to us fanciful and dark, was well understood, and made a strong impression on those who were accustomed to it.—This higher kind of metaphorical language claims particular attention, because it is that in which the divine

vine revelations, especially those concerning future events, were communicated to mankind, and in which they still remain recorded in scripture. Wherefore, to shew the influence which picture writing, particularly of the symbolical kind, had to introduce into the ancient languages the boldest, and in the opinion of modern nations, the most extravagant metaphors, the following examples are proposed to the reader's consideration.

1. A *supreme ruler* being represented in symbolical writing by *a man with four wings*, and his *lieutenants* or princes by one with *two wings*; and the *stretching out of wings* signifying action or design, (Divine Leg. b. iv. sect. 4.) the names of these symbols were naturally used in the ancient languages for the things signified by them. Hence Isaiah predicting the invasion of Judea by the king of Assyria, hath termed it *the stretching out of his wings* so as to cover and desolate the whole land, Isa. viii. 8. "The stretching out of his *wings* shall fill the "breadth of thy land, O Immanuel."—By the like metaphor Jeremiah predicted the desolation of Moab, chap. xlviii. 40. "He shall *fly* as an eagle, and shall spread his *wings* over Moab."—In the same highly figurative language, Isaiah denounced destruction to a kingdom which oppressed other countries by the greatness of its power, chap. xviii. 1. "Wo to the land shadowing with *wings*."—This use of the symbol shews the propriety of giving *the wings* of a fowl to two of the four beasts, which in Daniel's vision represented the four great monarchies. By that symbol, the *devastation* which these monarchies were to bring on other nations, and the speed and force with which they would act, were strongly and beautifully represented to those who understood symbolical picture writing. —It shews us, likewise, how the power of God in protecting his people, came to be termed *his feathers* and *his wings*; and the confidence of his people in his power to protect them, by their trusting in *the covert of his wings*.

2. *A crocodile* was one of the symbols, by which in the ancient picture writing the kingdom of Egypt was represented, Div. Leg. b. iv. sect. 4. Hence the Egyptians are called, Psal. lxxiv. 13. *Dragons in the waters;* and, ver. 14. their king is called *leviathan*.—And, "The *great dragon* that lieth in "the midst of his rivers," Ezek. xxix. 3.—So also, Isa. xxvii. 1. "In that day the Lord with his sore, and great, and "strong sword, shall punish *leviathan* the piercing *serpent*, even "leviathan that crooked serpent, and he shall slay the *dra-* "*gon*."

The king of Ethiopia was termed *a fly*, and the king of Assyria *a bee*, probably because in picture writing they were represented by these symbols, Isa. vii. 18. "The Lord shall hiss "for

" for *the fly* that is in the uttermost part of the rivers of Egypt, " and for *the bee* that is in the land of Assyria," that is, the Lord shall call the Ethiopian and Assyrian kings to avenge his quarrel.

3. In the picture writing, *a sword* and a *bow* being symbols of war, the prophets use the names of these warlike instruments to denote great *warriors*; and *arms* in general, to denote a powerful warlike nation, such as the Romans, Dan. xi. 31.—And *gigantic stature*, for a mighty leader of an army;—*and balances, weights, and measures*, for a judge, or a magistrate.—In like manner, because in picture writing *a sceptre* denoted the administration of government, the word is used in that signification by Jacob in his prophecy, Gen. xlix. 10. " The *sceptre* shall not depart," &c.—and the annihilation of the power of Moab, by the breaking of his sceptre, Jerem. xlviii. 17. " All " ye that are about him, bemoan him; and all ye that know his " name say, How is the strong *staff* broken, and the beautiful " *rod!*"

4. The figure of *a star* being used in picture writing as a symbol of the Deity, that word was used by Balaam to denote the Jewish Messiah, of whose divine nature and government he seems to have had some obscure conception, Numb. xxiv. 17. " There shall come *a star* out of Jacob, and *a sceptre* shall arise " out of Israel."—Also, *a star*, in picture writing, denoted the *image of a god*. Thus Amos v. 26. " The *star* of your god, " which ye made to yourselves," means the material *image* of your God.—Lastly, *the sun, moon, and stars*, were used in picture writing, as symbols of the founders of nations, and of the fathers of tribes, and as the symbols also of mighty kings. Thus the king of Babylon is called, Isa. xiv. 12 " *Lucifer*, son " of the morning." Thus also in ordinary discourse, the *sun, moon, and stars* were used to denote patriarchs and princes. Accordingly, when Joseph, Gen. xxxviii. 9. " said, I have dreamed " a dream, and behold the *sun*, and the *moon*, and the eleven " *stars* made obeisance to me," his father understanding his words in their symbolical and true meaning, " rebuked him, and " said to him,—Shall I and thy mother and brethren indeed " come to bow down ourselves to thee, to the earth?"—But as the heavenly bodies mentioned by Joseph, could not appear, even in a dream, as making obeisance to him, we may believe that he saw in his dream, not the heavenly bodies, but a visionary representation of his parents and brethren making obeisance to him; and that in relating this to his father, he chose from modesty to express it, in symbolical rather than in plain language. Besides, as there never was any collection of stars called *the eleven stars*, the application which Jacob made of that appellation to Joseph's eleven brethren, shews clearly that the word

word *star*, in common speech, was used to signify *the father of a tribe.*

5. That the use of *ensigns*, for distinguishing tribes and nations, was very ancient, we learn from Moses's command, Numb. ii. 2. " Every man of the children of Israel shall pitch " by his own *standard*, with the *ensign* of their father's house." What the ensigns of the Israelitish tribes were, Moses hath not told us. But, because our Lord who sprang from Judah is called, Rev. v. 5. " The *lion* of the tribe of Judah," it is conjectured that the tribe of Judah had for its ensign, a *lion*; that Judah assumed that device because Jacob in blessing his children before his death had termed Judah *a lion's whelp*; and that the other tribes assumed for their ensigns, the pictures of the animals and trees to which Jacob had likened them. But be this as it may, it is probable that in the ensigns, by which tribes and nations anciently distinguished themselves, they painted the figures of such animals, trees, &c. as were emblematical of the qualities, circumstances, and events, by which they thought themselves most honoured.—Hence, it was natural in picture writing, to represent a nation or tribe by the thing which it carried as its ensign; and in speaking of a nation or tribe, to call it by the name of its ensign. Accordingly, Jeremiah likens Egypt to *a very fair heifer*, chap. xlvi. 20 either because the Egyptians carried in their ensigns the image of a *heifer*, which was the symbol of Isis their tutelary divinity; or, because they were represented in sculpture by that device. And this perhaps is the reason that in Pharaoh's dream, Egypt was symbolically represented by *kine*.—In like manner, because the Roman armies had for their ensign the image of an *eagle*, they are called in our Lord's prophecy of the destruction of Jerusalem, *Eagles*, Matt. xxiv. 28. *Wheresoever the carcase is, there will the eagles be gathered together*.—Since then it was customary to call a nation by the name of its ensign, " The burden of the " *beasts* of the south," Isa. xxx. 6. means, the prophecy concerning the destruction of the nations of the south, who had beasts for their ensigns.—And since the Assyrians are called by the prophet Isaiah, chap. viii. 7. *The waters of the river*, it is not improbable that their armies carried in their ensigns a picture of the *Euphrates*, not only on account of the advantages which their country derived from that river, but because it was a fit emblem of the irresistable force of their armies. Wherefore, the Assyrians being represented in picture-writing by the *waters of the Euphrates and Tigris*, the great whore, who is said, Rev. xvii. 2. " To sit upon *many waters*," signifies an idolatrous power which ruled over many populous nations.

6. The symbols, by which nations and cities were anciently represented in picture-writing, were commonly formed on some remarkable

remarkable quality belonging to them. Thus, because the laws, institutions, and discipline, peculiar to a city or nation, were intended to form the manners of their people, it was natural to consider that nation or city as *a mother*. This I suppose was the reason that, on coins and in sculpture, nations and cities were symbolically represented by *a young woman* sitting on a throne, magnificently attired, and surrounded with emblems expressive of the qualities, by which that nation was distinguished. Hence the Jewish prophets, in the discourses which they addressed to nations and cities, termed them *daughters*, and *virgin daughters*, in allusion to the above described symbol. Isa. xxii. 4. " I will weep bitterly,—because of the " spoiling of the *daughter* of my people." Zechar. ii. 7. " De- " liver thyself, O Zion, that dwellest with the *daughter* of Ba- " bylon."—Jerem. xiv. 17. " Let mine eyes run down with " tears night and day,—for the *virgin daughter* of my people is " broken with a great breach."—Jerem. xlvi. 11. " Go up in- " to Gilead and take balm, *O virgin, the daughter* of Egypt. " In vain shalt thou use many medicines, for thou shalt not be " cured."

7. In the ancient picture writing, it would seem, that persons and things were represented by the figures of the things to which they were metaphorically likened. Hence, in speaking of them, they were called by the names of these things. For example, because anciently men were metaphorically likened to *trees*, (Cant. ii. 3. v. 15.) princes and great men, in the animated language of the eastern nations, were called by the name of such trees as were remarkable for their magnitude and beauty; and had the properties of these trees ascribed to them. Thus, the great men of Judah were called by Sennacherib, *the tall cedars* of Babylon, and the common people, the choice *fir trees* thereof. Isa. xxxvii. 24. " By the multitude of my " chariots am I come up to the sides of Lebanon, and I will " cut down the *tall cedars* thereof, and the choice *fir trees* " thereof."—Zechar. xi. 1. " Open thy doors, O Lebanon, that " the fire may devour thy *cedars*. Howl *fir trees*, for the cedar " is fallen; because the mighty are spoiled! Howl, O ye *oaks* " of Bashan." See also Isa. ii. 13—16.—In like manner, Jeremiah calls the whole people of a country a *forest*, chap. xxi. 14. " I will kindle a fire in the *forest* thereof, and it shall de- " vour all things round about it."—The same prophet speaking to Judah, saith, chap. xi. 16. " The Lord called thy name a " green *olive tree*, fair and of goodly fruit."—Hence Messiah is foretold under the idea of a branch of a tree. Jerem. xxiii. 5. " Behold the days come, saith the Lord, that I will raise unto " David a righteous *branch*."—Zechar. vi. 12. " Behold the " man whose name is *the branch*, and he shall grow up out of

" his place, and he shall build the temple of the Lord." Suitably to the same idea, the place out of which this *branch* was to grow, is thus described,—Isa. xi. 1. " There shall come forth " a *rod* out of the *stem* of Jesse, and a *branch* shall grow out of " his *root*, and the Spirit of the Lord shall rest upon him."

8. Anciently *Princes* were metaphorically called *shepherds*, and their subjects *sheep*, because the care which they took of their people resembled the care which shepherds take of their flocks. 2 Sam. xxiv. 17. " I have sinned, I have done wick- " edly; but these *sheep*, what have they done?"—Homer likewise often calls his princes, *shepherds of the people*.—Among the Jews, the *priests* also were called *shepherds*, because it was a part of their office to *teach* the people the law. Ezek. xxxiv. 2. " Wo to the *shepherds* of Israel that do feed themselves; should " not the *shepherds* feed the *flock?*"—This phraseology passed from the Jewish into the Christian church. For Christ is called the *chief shepherd*, and the ministers of the gospel are considered as *subordinate shepherds* employed by him to take care of the people. 1 Pet. v. 2. " Feed the *flock* of God," ver. 4 " And " when the *chief shepherd* shall appear, ye shall receive the " crown of glory which fadeth not away."

9. Because it is usual, in all languages, metaphorically to ascribe to men the qualities of beasts, and to call them by the name of such beasts as they resemble in their dispositions, the Psalmist in predicting Christ's suffering, termed his enemies, *strong bulls of Bashan*, the country most famous for its breed of kine. Psal. xxii. 12. " Many *bulls* have compassed me: *strong* " *bulls of Bashan* have beset me round about. They gaped up- " on me with their mouths, as a ravening and roaring *lion*." In like manner the prophet Amos, to mark the stupidity and brutality of the great men of Samaria who oppressed the people, reproved them under the name of *Kine of Bashan*, chap. iv. 1. " Hear this word, ye Kine of Bashan, that are in the mountain " of Samaria, which oppress the poor," &c. Upon the same foundation, the Israelitish nation is spoken of as a *beast of prey* in Balaam's prophecy; and hath the actions of a beast of prey ascribed to it, Numb. xxiv. 8. " God brought him forth out of " Egypt; he hath as it were the strength of an *unicorn*. He " shall eat up the nations his enemies, and shall break their " bones, and pierce them through with his arrows. 9. He " couched, he lay down as a *lion*, and who shall stir him up?"

Sect. III. *Of the Allegorical Manner of writing.*

When the custom, described in the preceding section, of substituting the *symbol*, the *device*, and the *metaphor*, for the thing signified thereby, took place, and the thing signified obtained the name of the thing by which it was signified, it was natural

natural to describe the condition, the qualities, and the actions of the thing signified, by the condition, the qualities, and the actions of its symbol. Hence arose that species of composition which is called *Allegory*, because therein one thing was expressed, and another entirely different from it, was meant; and which, for reasons to be mentioned immediately, was of great fame and use anciently among the eastern nations. In mentioning metaphors as the foundation of allegories, I am authorized by Quintilian, who thus writes, lib. viii. c. 6. *Ut modicus atque opportunus translationis usus illustrat orationem, ita frequens et obscurat et tædio complet: Continuus vero in allegoriam et ænigmata transit.*

The Egyptians, who are supposed to have invented picture writing, are thought also to have invented the allegorical method of communicating their sentiments. But, by whomsoever invented, it came early into general use, and was greatly delighted in by the orientals, for the following reasons: 1. A well formed allegory, by its striking images and vivid colouring, never failed, when understood, to make a strong impression on those to whom it was addressed.—2. Being a narration of things which are objects of sense, and between which there is a natural or supposed connection, it was easily remembered, and could be translated from one language into another with the greatest precision.—3. Professing to contain an important hidden meaning, those to whom it was proposed, were led by curiosity to search out that meaning.—4. The discovery of the meaning of an allegory, as an exercise of one's mental powers, afforded great pleasure to the discoverer, especially if it contained a moral lesson useful for regulating life and manners: For a person, by the discovery, being led to instruct himself, he was spared the pain of having instruction forced upon him. —5. Allegory being a kind of speech which none but the learned understood, it was an excellent vehicle for conveying to them the knowledge of such matters, as were thought improper for the common people to know.—These reasons led the priests, with whom the whole learning of Egypt was lodged, to teach their religion, their laws, and their politics, under the veil of allegory, both to their own countrymen, and to those strangers who came to be instructed in the wisdom of Egypt. And, such well-informed strangers, on their return to their own country, in imitation of their teachers, communicated the knowledge which they had acquired in Egypt, to their disciples in allegories: by which means allegory came in a little time to be the most approved method of instruction, all over the east.

Allegories being in great repute, when the Jewish prophets were commissioned to instruct the people, and to foretel future events, it need not surprize us to find them delivering most of

their prophecies in allegories; especially when we consider, that at the time these were delivered, it was proper to conceal the events foretold, under the veil of allegory, that they might not be understood till they were explained by their accomplishment.—But, notwithstanding the ancient Egyptian allegory was attended with the advantages above mentioned, its extreme darkness occasioned it to be laid aside, after the gift of prophecy ceased. A new species, however, hath been substituted in its room, better fitted to convey instruction, because it is formed on symbols more obvious than those used in the ancient allegory. Of this new species, the writings of the moderns furnish many beautiful examples, none of which need be mentioned here, in regard they are generally known.

Of the ancient allegory there were four kinds. 1. The proper allegory.—2. The apologue, or fable.—3. The parable.—4. The enigma.

The *proper Allegory* was a discourse, in which the *condition*, the *qualities*, and the *actions* of a person, or thing, were represented by the condition, the qualities, and the actions of the symbol, device, or metaphor, by which it was represented in picture writing. It was therefore a representation of real matters of fact, under feigned names and feigned characters.

The *Apologue*, or *Fable*, was a narration of speeches and actions attributed, sometimes to men, sometimes to brute animals, and sometimes to things inanimate, according to their natural or supposed qualities. But these speeches and actions had no existence, except in the imagination of the author of the fable, who contrived them in the manner he judged fittest, for conveying the moral he had in view to inculcate.—Of this kind was Jotham's fable of the *trees* going forth to anoint a king, Judges ix. 8.—And Joash's fable of the *thistle*, which desired the *cedar* to give his daughter as a wife to his son, 2 Chron. xxv. 18.

The *Parable*, or *Similitude*, was a discourse in which one thing was compared with another which had a resemblance to it, so that the thing compared was more clearly understood, by means of the qualities of the thing to which it was compared, and made a strong impression on the mind of the hearers. Of this kind were many of our Lord's parables.—But although the apologue and parable were thus distinguished, we find them sometimes confounded with each other.

Lastly, The *Enigma*, or *Riddle*, was a mysterious assemblage of different symbols, set forth, either in a verbal discourse, or, by presenting the symbols themselves to the eye. Either way exhibited, the meaning of the assemblage was so dark, that it required the greatest ingenuity to discover it.—Of the verbal ænigma, Samson's riddle is an example.—Of the symbolical ænigma,

ænigma, Herodotus hath recorded a remarkable instance, Hist. lib. iv. 128, 130. where he tells us, that when Darius Hystaspes invaded Scythia, the Scythian king sent him a present of *a bird, a mouse, a frog, and five arrows.* This, Gobryas, one of Darius's generals, considering as an ænigma, interpreted in the following manner: That unless the Persians could fly through the air like birds, or hide themselves in the earth like mice, or swim through the lakes like frogs, they should not return to their own country, but be slain by the arrows of the Scythians.

All allegories have two senses. First, the *literal* sense exhibited in the verbal description, or in the visible symbol.—Secondly, the remote sense concealed under the literal sense, or under the visible symbol. Wherefore, in every allegory the first, or literal sense is itself the sign of the second, or hidden meaning, called the figurative sense of the allegory. And this figurative sense should be as distinctly represented by the literal sense of the allegory, as the literal sense is exhibited, whether by the verbal description, or by the visible symbol. Properly speaking, therefore, the first, or literal sense, constitutes *the body* of the allegory, and the second, or figurative sense, its *soul.* In compositions of this kind, if rightly formed, the literal sense ought to be perfectly plain, and the only exercise of one's ingenuity ought to lie, not in understanding the literal sense, but in finding out its concealed meaning.

Some of the ancient fables and parables, exhibited such striking representations and reproofs of the common follies of mankind, that by their frequent application they became proverbs. In allusion to this use of the parable, Habbakkuk saith, chap. ii. 6. "Shall not all these take up a parable against him, and "a proverb against him."—And Micah ii. 4. "In that day "shall one take up a parable against you, and lament with a "doleful lamentation."

IN the beginning of this section the *proper allegory* was said to be that, in which persons and things, together with the accidents befalling them, are set forth by the name of the symbol used in picture writing to represent them; and by such accidents as may naturally be supposed to befal that symbol. According to this account of the proper allegory, the symbols of which it was composed, together with the accidents befalling these symbols, might be set forth in a verbal description addressed to the ear, or by presenting the symbol, either to the eye of a person awake, or to his imagination while asleep. Hence, of the proper allegory there were three kinds, of which it is proposed to treat separately.

A. *Of*

A. *Of the proper Allegory, as set forth in a verbal Description.*

When the allegory set forth in a verbal description was intended to convey immediate information to the persons to whom it was addressed, it was commonly formed on a symbol which was well known to belong to the persons or things which were the subjects of the allegory; and the circumstances and qualities of the symbol, together with the accidents befalling it, were such as naturally suggested the designed information.—Of this species of allegory we have an example, Ezek. xxxii. where, because the dragon, or crocodile, was one of the well known symbols by which Egypt was represented in the ancient picture writings, (Sect. 2. No. 2.) the pride of the kings of Egypt, and the mischiefs which their insolence brought on the neighbouring nations, are allegorically represented by the actions of a dragon, or crocodile; and the destruction of the kingdom of Egypt is represented by the taking and killing of a dragon, and by the bringing it to land, and filling all the fowls of the air, and the beasts of the whole earth with its flesh. Ver. 2. " Son of man take up a lamentation for Pharaoh, king " of Egypt, and say to him,—Thou art as a *dragon* in the seas, " and thou camest forth with thy rivers, and troubledst the " waters with thy feet, and fouledst their rivers. Thus saith " the Lord God, I will therefore spread out my net over thee " with a company of many people, and they shall bring thee " up in my net. Then will I leave thee upon the land.— " And will cause all the fowls of the heaven to remain upon " thee," &c.

Because nations and cities anciently were represented on coins and on sculptured stone, by the image of a young woman splendidly attired and seated on a throne, (Sect. 2. No. 6.) the Prophet Isaiah hath formed an allegorical prediction on that emblem, in which he hath described the judgment and punishment of the Chaldeans for oppressing the Jews, by the pulling down of a tender and delicate virgin from a throne, and stripping her of her ornaments, and making her a slave, and forcing her to perform the offices of a slave, and treating her with the utmost indignity. Isa. xlvii. 1. " Come down and sit in the " dust, *O virgin daughter of Babylon.* There is no throne, O " daughter of the Chaldeans; for thou shalt no more be called " tender and delicate. 2. Take the millstones and grind meal; " uncover the locks; make bare the leg; uncover the thigh; " pass over the rivers. 3. Thy nakedness shall be uncovered, " yea thy shame shall be seen. I will take vengeance, and I " will not meet thee as a man. As for our Redeemer, the " Lord of hosts is his name.—5. Sit thou silent, and get thee " into darkness, O daughter of the Chaldeans, for thou shalt

" no

" no more be called the lady of kingdoms. 8. Therefore hear " now this, thou that art given to pleasures, that dwellest care- " lessly, that sayest in thine heart, I am, and none else besides " me, I shall not sit as a widow, neither shall I know the loss " of children," &c.

Upon the same symbol Ezekiel, to make the Israelites sensible of their sin in forsaking the true God and worshipping idols, hath formed an allegory, in which he represents God's chusing the Israelites to be his people, and his giving them his statutes, under the idea of his taking up a female infant, which when born had been exposed naked and helpless; his nourishing it till it grew up; his making her his own by marriage, after her breasts were fashioned and her hair was grown; Ezek. xvi. 4—8. And then clothing her with fine raiment, and adorning her with costly jewels, so that the fame of her beauty went forth among the heathen, ver. 9—14. But this beloved married wife, forgetting her obligations and vows, played the harlot, by making images of men, which she worshipped with the flour, and the oil, and the honey, wherewith her husband fed her, ver. 17, 19. and by sacrificing the sons and the daughters which she had brought forth to him, ver. 20.—This adultery she committed with the Egyptians, the Assyrians, and the Chaldeans, ver. 26, 28.—Wherefore, in the same figurative language, God thus addressed the Israelites. Ver. 35. " O harlot, hear the word of the Lord.—38. I will judge " thee as women that break wedlock and shed blood are judg- " ed; and I will give thee blood in fury and jealousy.—39. " They shall strip thee also of thy clothes, and shall take thy " fair jewels, and leave thee naked and bare.—40. They " shall also bring up a company against thee, and they shall " stone thee with stones, and thrust thee through with their " swords."

On the other hand, in allusion to the same symbol, the prosperity of a city or nation after great affliction, is represented by a woman's cleansing herself from filth, and adorning herself with beautiful garments. Isa. lii. 1. " Awake, awake, put on " thy strength, O Zion, put on thy beautiful garments, O Je- " rusalem, the holy city.—2. Shake thyself from the dust; a- " rise, and sit down, O Jerusalem, loose thyself from the bands " of thy neck, O captive daughter of Zion."—In like manner, a nation's expressing its joy for being delivered from oppression, is represented by a woman's singing, and shouting. Zephan. iii. 14. " *Sing, O daughter of Zion, shout,* O Israel, be glad and " rejoice with all thy heart, O daughter of Jerusalem.—15. The " Lord hath taken away thy judgments, He hath cast out thine " enemy: the king of Israel, even the Lord is in the midst of " thee; thou shalt not see evil any more."

In

In allusion to the same symbol, Isaiah foretold the restoration of Tyre to her former wealth, and pride, and wickedness, under the image of an harlot's resuming her former manners. Isa. xxiii. 15. "After the end of seventy years shall Tyre *sing as* "*an harlot.*—16. Take an harp, go about the city, thou harlot "that hast been forgotten, make sweet melody, *sing many songs*, "that thou mayest be remembered.—17. The Lord will visit "Tyre, and she shall turn to her hire, and shall commit forni- "cation with all the kingdoms of the world upon the face of "the earth."

In the ancient picture writing, (Sect. 2. No. 4.) *the sun, moon, and stars*, being used as symbols to denote cities and kingdoms as well as princes and great men, the temporary disasters of cities and kingdoms, in allusion to these symbols are, in the prophetic writings, represented by the extinction of the sun and moon; and the destruction of cities and states, by the falling of the stars from heaven. Thus Isaiah foretelling the destruction of Babylon by the Medes, saith, chap. xiii. 10. "The stars "of heaven, and the constellations thereof, shall not give their "light: the sun shall be darkened in his going forth, and the "moon shall not cause her light to shine."—Chap. xxxiv. 4. "All *the host of heaven* shall be dissolved, and the heavens shall "be rolled together as a scroll, and all their host shall fall down "as the leaf falleth off from the vine, and as a falling fig from "the fig-tree."—In like manner, the destruction of Egypt, is thus allegorically described, Ezek. xxxii. 7. "When I shall "put thee out, I will cover the heaven, and make the *stars* "thereof dark, I will cover the *sun* with a cloud, and the *moon* "shall not give her light.—8. All the bright lights of heaven "will I make dark over thee, and set darkness upon thy land, "saith the Lord."—Joel also, upon the same symbols, hath formed an allegorical prophecy concerning the overturning of the Jewish state, and the destruction of the heathen idolatry. Chap. ii. 30. "I will shew wonders in the heavens, and in "the earth blood, and fire, and pillars of smoke.—31. The *sun* "shall be turned into darkness, and the *moon* into blood, be- "fore the great and the terrible day of the Lord come.—31. "And it shall come to pass, that whosoever shall call on the "name of the Lord shall be delivered."—These grand events our Lord hath foretold in the same allegorical language, Matt. xxiv. 29.

On the other hand, national prosperity is allegorically represented by an increase of the light of the heavenly bodies, Isa. xxx. 26. "Moreover, the light of the *moon* shall be as the light "of the *sun*, and the light of the *sun* shall be sevenfold, as the "light of seven days, in the day that the Lord bindeth up "the

" the breach of his people, and healeth the stroke of their " wound."

In picture writing, tribes and nations being represented by the figures of the things which they carried in their designs, (Sect. 2. No. 5.) various allegorical prophesies were formed on these symbols. Thus, because the Assyrians, it is supposed, had the river Euphrates painted on their standards, Isaiah foretells their invasion of Judea by an allegory formed on that symbol, Isa. viii. 7. " Behold the Lord bringeth up upon them " the waters of the river strong and many, even the king of " Assyria, and all his glory, and he shall come up over all his " channels, and go over all his banks. 8. And he shall pass " through Judah, he shall overflow and go over, he shall reach " even to the neck."

Sect. 2. No. 2. In picture writing, a crocodile being one of the symbols by which Egypt was denoted, Ezekiel, upon that symbol hath formed the following beautiful allegorical prophecy, chap. xxix. 2. " Son of man, set thy face against Pha- " raoh king of Egypt, and prophesy against him, and against " all Egypt. 3. Speak and say, Thus saith the Lord God, Be- " hold I am against thee Pharaoh king of Egypt, the great *dra-* " *gon* that lieth in the midst of his rivers, which hath said, " My river is mine own, and I have made it for myself. 4. " But I will put hooks in thy jaws, and I will cause the fish " of thy rivers to stick unto thy scales. 5. And I will leave " thee thrown into the wilderness, thee and all the fish of thy " rivers: thou shalt fall upon the open fields, thou shalt not " be brought together nor gathered: I have given thee for meat " to the beasts of the field, and to the fowls of heaven," &c. to ver. 17.

Sect. 2. No. 7. In the ancient picture writing *men* being represented by the figures of the things to which they were metaphorically likened, the Jewish prophets have raised many allegories on that foundation. Thus, because princes and great men were likened to *trees*, the power of the Assyrian kings, and the greatness of their empire, are represented by Ezekiel in an allegory, formed on the qualities and circumstances of a tall cedar tree with fair branches, among which all the fowls of heaven made their nests; and under which all the beasts of the field brought forth their young; and under its shadow dwelt all great nations, Ezek. xxxi. 3.—9.—Moreover, the destruction of the Assyrian empire, is in the same allegory represented by the breaking of the boughs and the falling of the branches of this cedar, and by the departing of the people of the earth from its shadow, ver. 10—14.

In like manner, nations being metaphorically compared to a forest, their desolation and destruction are represented by the

burning of a forest; as in the following allegory, Ezek. xx. 46. "Son of man, set thy face towards the south, and drop thy "word towards the south, and prophecy against the *forest* of "the south field; 47. And say to the forest of the south, Hear "the word of the Lord, Thus saith the Lord God, Behold I "will kindle a fire in thee, and it shall devour every green tree "in thee, and every dry tree: the flaming flame shall not be "quenched, and all faces from the south to the north shall be "burnt therein. 48. And all flesh shall see that I the Lord "have kindled it: It shall not be quenched. 49. Then said I, "Ah Lord God! they say of me, Doth he not speak parables?" —On this allegory our Lord's expression, Luke xxiii. 31. *If they do these things in a green tree, what shall be done in the dry?* seems to have been founded.

In allusion to the symbolical meaning of trees in picture writing, the introduction of the Israelites into Canaan, and their becoming a great nation in that land, are represented under the allegory of a vine brought from Egypt and planted in Canaan, which took deep root and filled the land, Psal. lxxx. 10. "The hills were covered with the shadow of it, and the "boughs thereof were like the goodly cedars, 11. She sent "out her boughs, from the sea, (the Mediterranean sea,) and "her branches to the river (Euphrates). Why hast thou then "broken down her hedges, so that all they which pass by the "way, do pluck her? The boar out of the wood doth waste "it," &c.

Sect. 2. No. 7. b. Because in ancient times kings, and magistrates, and priests, were metaphorically called *shepherds*, on account of their care in governing, defending, and instructing their people, the prophet Ezekiel hath, upon this metaphor, formed a beautiful allegorical discourse in which he severely reproved the Jewish princes, magistrates, and priests, for their negligence in the execution of their offices; for their enriching themselves and living luxuriously at the expence of their people; and for their being at no pains to promote their happiness.— Ezek. xxxiv. 2. "Thus saith the Lord God unto the shepherds, "Wo be to the shepherds of Israel that do feed themselves! "Should not the shepherds feed the flocks? 3. Ye eat the "fat, and ye clothe you with the wool, ye kill them that are "fed: but ye feed not the flock?" For this unfaithfulness God threatened to punish the Israelitish princes, and priests, severely, ver. 10. "Thus saith the Lord, Behold I am against "the shepherds, and I will require my flock at their hand, "and cause them to cease from feeding the flock.—For I will "deliver my flock from their mouth, that they may not be "meat for them."—The people, thus neglected and spoiled by their rulers, God comforted in the same allegorical language,

ver.

ver. 12. "I will seek out my sheep, and I will deliver them "out of all places, where they have been scattered in the "cloudy and dark day.—ver. 14. I will feed them in a good "pasture, and upon the high mountains of Israel shall their "fold be, there shall they lie in a good field." In the mean time, to prevent the wicked among the Israelites, from fancying themselves the objects of his love, God reproved them in the same pastoral dialect, ver. 17. "As for you, O my flock, "thus saith the Lord God, Behold, I judge between cattle and "cattle, between the rams and the he goats. 18. Seemeth it a "small thing to you to have eaten up the good pasture, but ye "must tread down with your feet the residue of your pastures? "And to have drunk of the deep waters, but ye must foul the "residue with your feet? 19. But as for my flock, they eat "that which ye have trodden with your feet, and they drink "that which ye have fouled.—21. Because ye have thrust with "side and with shoulder, and pushed all the diseased with your "horns, till ye have scattered them abroad; 22. Therefore will "I save my flock, and they shall no more be a prey, and I will "judge between cattle and cattle. 23. And I will set up one "Shepherd over them, and he shall feed them, even my servant "David, a prince among them," &c. On this allegory our Lord seems to have formed his parable of the sheep and the goats, in which he hath described the general judgment, Matth. xxv.

B. *Of the proper Allegory, as set forth in a Dream, or in a Vision.*

Having treated of verbal allegories, it remains to treat of those allegories which were set forth in symbols, actually presented to the imagination of the prophet in a dream while asleep, or in a vision while awake. These allegorical dreams and visions, the persons who were favoured with them, communicated to their contemporaries by word of mouth, and sometimes committed them to writing, for the instruction of posterity.—In these, as in other allegories, the persons or nations who were the subjects of them, were designed, sometimes by their known symbols, whose figure was presented to the imagination of the person who dreamed, or who saw the vision, and sometimes by arbitrary symbols, whose character, however, and attending circumstances, were so formed as to lead to their meaning.

Of allegorical dreams formed on symbols which were generally known, that of Pharaoh, Gen. xli. 17. is a signal example. For, one of the symbols by which Egypt was designed being an *heifer*, the seven years of great plenty which were to be in Egypt, were represented in Pharaoh's dream by seven very fat and well favoured kine, which came up out of the Nile, and

fed in an adjoining meadow; and the seven years of famine which were to succeed the years of plenty, by seven other kine lean and ill-favoured, which also came up out of the river after the former; and the greatness of the famine, by the lean kine eating up the fat kine, and remaining as lean and ill favoured as at the beginning.—Nebuchadnezzar's dream, Dan. iv. is another example of an allegorical representation formed on a well known symbol. For, princes and great men being represented in picture writing by trees, the greatness of Nebuchadnezzar's kingdom, and the benefits which the nations over which he reigned, derived from the power of his kingdom, were represented by a tree which in his dream he saw growing in the midst of the earth, "whose height reached to heaven, "whose leaves were fair and its fruit was much, affording "meat for all. The beasts of the field had shadow under it, "and the fowls of the air dwelt in the boughs thereof."—In the same dream, the punishment which God was to inflict on that proud prince for his impiety and other sins, was allegorically represented by the hewing down of that great tree, the cutting off of its branches, the driving away of the beasts from under it, and of the fowls from its branches.—On this symbol, our Lord formed his parable of the grain of mustard seed which a man took and sowed in his field, whereby he allegorically represented the wide spreading of the kingdom of heaven, or gospel dispensation, and its beneficial influence on the happiness of mankind, Matt. xiii. 32. "Which indeed is the least of all "seeds, but when it is grown it is the greatest among herbs, "and becometh a tree; so that the birds of the air come and "lodge in the branches thereof."

Of the allegorical dream formed on an arbitrary symbol, we have an example in the great and terrible image which stood before Nebuchadnezzar in his dream, recorded Dan. ii. 31. and which, by the different materials of which it was composed, represented the four great empires which were to rule the nations of the earth in succession.

The head of this image, which was of fine gold, signified the Babylonian empire; its breast and its arms of silver, signified the Medo-Persian empire; its belly and its thighs of brass, the Grecian empire, and its legs of iron and its feet part of iron and part of clay, the Roman empire in its different states. And whereas this great image was broken in pieces by a stone, which was cut out of a mountain without hands, and which afterwards became itself a great mountain and filled the whole earth, that accident signified the utter destruction of these idolatrous kingdoms, to make way for a kingdom which the God of heaven was to set up and which was never to be destroyed. The order in which these four empires were to arise, and the peculiar qualities

qualities by which they were to be distinguished, were shewed to Daniel himself, chap. vii. 2. in an allegorical vision formed on the arbitrary symbols of four beasts which arose out of the great sea, after it was violently agitated by storms, and whose forms and qualities were different from any beasts known to exist. See an interpretation of that vision in my *Truth of the Gospel History*, p. 219.

The living creatures which Ezekiel saw in his vision, chap. i. were still more monstrous and unlike any thing in nature, than the beasts in Daniel's vision. Each of them had four faces, namely, the face of a man, of a lion, of an ox, and of an eagle. Their feet were straight with soles like those of calves' feet. They had the hands of a man under their wings, and their appearance was that of burning coals of fire from which went flashes of lightning. They were accompanied with wheels of the colour of beryl. Each wheel had a wheel within it, and their rings were so high that they were dreadful, and had eyes round about; and when the living creatures went, the wheels went; for the spirit of the living creatures was in the wheels. The likeness of the firmament, which was stretched over the heads of the living creatures, was as the colour of chrystal. And above the firmament was the likeness of a throne as the appearance of a sapphire stone; and upon the throne the likeness of the appearance of a man above upon it. His loins downward had the appearance of fire, like the bow that is in the cloud in the day of rain.

This allegorical vision not being accompanied with an interpretation, its meaning cannot be determined with any certainty. Only, as the prophet in the conclusion of his account of it says, ver. 18. *This was the appearance of the likeness of the glory of the Lord;* and insinuates, that the things spoken to him, which are mentioned in the following chapters, proceeded from this appearance, it may perhaps be conjectured that the vision was an ænigmatical representation of the attributes of the Deity exerted in the government of the world: and that that representation was formed by the union of a number of symbols, whose meaning those who understood the ancient picture writing knew, but which we, whose knowledge of that sort of writing is extremely imperfect, cannot pretend to explain.

It remains to observe, that in foretelling future events, especially those which were of an extensive nature and at a great distance in point of time, the Spirit of God thought proper to make use of allegorical dreams and visions rather than of plain verbal descriptions, for the following reasons: 1. These dreams and visions, whether formed on known, or on arbitrary symbols, were naturally so dark, even when accompanied with an interpretation, as not to be distinctly understood, till they were explained

explained by their fulfilment. This darkness I think was necessary to prevent unbelievers from pretending that the prophecy, by exciting persons to do the things foretold, occasioned its own accomplishment.—2. The images of which these allegorical dreams and visions were composed, being all objects of sight, they made a much more lively and forcible impression on the minds of the prophets, than it was possible to do by words; consequently they could be more distinctly remembered, and more accurately related to others, than if the qualities and actions of the persons represented by the symbols in the dream or vision, had been expressed in a verbal description.—3. The facility with which the representations, in an allegorical dream or vision could be remembered, and the precision with which they could be related in all their circumstances, rendered the transmission of them to posterity as matters of fact easy. And although the meaning of these dreams and visions was not understood by those to whom they were related, yet being of such a nature as to make a strong impression on all to whom they were related, when they came to be explained by their accomplishment, the inspiration of the prophet who had the dream or vision was rendered undeniable, and the sovereignty of God in the government of the world was raised beyond all possibility of doubt.

Sect. IV. *Of the Method of conveying Instruction by significant Actions.*

To render speech forcible and affecting, mankind, in all ages and countries, have been in use to accompany their words with such gestures and actions as indicated the sentiments and feelings of their mind. This was the custom more especially in the first ages of the world, when the primitive languages were not sufficiently copious, and men's passions were under little restraint. Hence the eastern nations whose imaginations were warm, and whose tempers were lively, early delighted in this method of communicating their sentiments and feelings; and even after their language became so copious as not to need that extrinsic aid, they still continued to express their sentiments in the same way. Nay, all savage nations at this day express their strongest feelings by accompanying their words with significant actions, which shews that the custom is founded in nature.—The scriptures furnish many instances of this custom.—For example, to render promissory oaths more solemn and binding, the person who sware the oath, put his hand under the thigh of him to whom he sware, Gen. xxiv. 2. "Abraham said unto his "eldest servant of his house,—Put, I pray thee, thy hand under "my thigh: 3. And I will make thee swear by the Lord the "God

" God of heaven and the God of the earth, that thou wilt not " take a wife unto my son of the daughters of the Canaanites." —In like manner, Jacob before his death, required his son Joseph to put his hand under his thigh, and swear, that he would not bury him in Egypt, but in Canaan with his fathers. Gen. xlvii. 29.

To express extreme affliction and grief they rent their clothes, and covered themselves with sackcloth. Thus it is said of Jacob when he saw Joseph's coat, " He rent his clothes and put " sackcloth upon his loins, and mourned for his son many days." —1 Kings xxi. 27. when Ahab heard Elijah's words, " he rent " his clothes and put sackcloth on his flesh, and fasted, and lay " in sackcloth and went softly."

Moses having constrained his wife Zipporah to circumcise her son, she, to express her detestation of the action, and her displeasure with her husband for having commanded it, cast the foreskin of the child at his feet, and said, " Surely a bloody " husband art thou to me." Exod. iv. 25.

Anciently the significant actions with which any kind of information was accompanied, were commonly of the typical kind; that is, they were so contrived as to express the information conveyed by the words. Thus when Moses saw an Egyptian smiting an Israelite, he slew the Egyptian, to shew, by action, that God would by him deliver the Israelites from the bondage of the Egyptians. So Stephen assures us, Acts vii. 25. —Thus also, 1 Kings xi. 30. The prophet Ahijah " caught " the new garment that was on Jeroboam, and rent it in twelve " pieces. 31. And he said to Jeroboam take thee ten pieces, " for thus saith the Lord the God of Israel, behold I will rend " the kingdom out of the hand of Solomon, and will give ten " tribes to thee."—1 Kings xxii. 11. " Zedekiah the son of " Chenaanah made him horns of iron: and he said, Thus saith " the Lord, with these shalt thou push the Syrians until thou " have consumed them."—2 Kings xiii. 18. " Elisha said un- " to the king of Israel, smite upon the ground: and he smote " thrice, and staid. 19. And the man of God was wroth with " him, and said, thou shouldest have smitten five or six times, " then hadst thou smitten Syria till thou hadst consumed it. " Whereas now thou shalt smite Syria but thrice." The king's fault was, that knowing his *smiting* upon the ground was typical of his *smiting* Syria, he ought to have smitten it oftener than thrice.—Nehemiah v. 13. " Also I shook my lap and " said, So God *shake* out every man from his house, and from " his labour, that performeth not this promise, even thus be he " shaken."—Ezek. xxi. 6. " Sigh, therefore, thou son of man, " with the breaking (beating) of thy loins: and with bitterness " sigh before their eyes. 7. And it shall be when they say

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" unto thee, Wherefore sighest thou? That thou shalt ans-
" wer, For the tidings, because it cometh; and every heart
" shall melt, and all hands shall be feeble," &c.—Ver. 14.
" Thou, therefore, son of man, prophesy, and smite thine hands
" together."

In later times, likewise, the Jews accompanied their discourses with significant actions, to give their instructions the greater force. Matth. xviii. 2. " Jesus called a little child unto him,
" and set him in the midst of them. 3. And said, Verily, I say
" unto you, except ye be converted and become as little chil-
" dren, ye shall not enter into the kingdom of heaven. 4.
" Whosoever therefore shall humble himself as this little child,"
&c.—Mark xi. 12. " On the morrow when they were
" come from Bethany, Jesus was hungry. 13. And seeing
" a fig-tree afar off having leaves, he came, if haply he might
" find any thing thereon; and when he came to it he found
" nothing but leaves. Now the time of (gathering) figs was
" not yet. 14. And Jesus answered and said to it, No man
" eat fruit of thee hereafter for ever. And his disciples heard
" it.—20. And on the (next) morning, as they passed by,
" they saw the fig-tree dried up from the roots. 21. And
" Peter calling to remembrance, saith unto him, Master, be-
" hold the fig-tree which thou cursedst is withered away."
Peter called his Master's declaration, in consequence of which the fig-tree was destroyed, *a curse*, agreeably to the phraseology of the Hebrews, who considered land absolutely sterile as cursed. Heb. vi. 8.—By the typical action of destroying the barren fig-tree, our Lord intimated to his disciples, the destruction which was coming on the Jewish nation on account of their wickedness.—John xiii. 4. " Jesus riseth from supper,
" and laid aside his garments, and took a towel and girded
" himself. 5. After that he poureth water in a bason, and be-
" gan to wash the disciples feet, and to wipe them with the
" towel wherewith he was girded.—12. So after he had wash-
" ed their feet and had taken his garments and was set down
" again, he said to them, Know ye what I have done to you?
" —14. If I your Lord and master have washed your feet, ye
" also ought to wash one another's feet." Ye ought to do the meanest offices to each other, when they are necessary for promoting each other's happiness.—Luke ix. 5. " Whosoever will
" not receive you, when ye go out of that city, shake off the very
" dust from your feet for a testimony against them."—Matth. xxi. 13. " Then there were brought unto him little children,
" that he should put his hands on them, and pray.—15. And
" he laid his hands on them."—1 Tim. iv. 14. " Neglect not
" the spiritual gift which is in thee, which was given thee ac-
" cording to prophecy, together with the imposition of the
" hands

" hands of the eldership."—Matth. xx. 34. Jesus had com-
" passion on them and touched their eyes; and immediately
" their eyes received sight."—John ix. 6. " He spat on the
" ground and made clay of the spittle, and he anointed the eyes
" of the blind man with the clay. 7. And said to him, Go
" wash in the pool of Siloam."

These examples shew that our Lord's taking Peter's wife's mother, who was sick of a fever, and Jairus's daughter, who was dead, by the hand; and his touching the eyes of the two blind men mentioned, Matth. ix. 2. with other things of the like nature, were merely significant actions, by which he intimated to the persons themselves, and to those who were present, that he was going to work a miracle in their behalf. So also, before he said to his apostles, John xx. 22. *Receive ye the Holy Ghost, he breathed on them*, to intimate, that by the invisible operation of his power he would confer on them the gifts of inspiration and miracles.

Another remarkable instance of enforcing information by a significant action, we have, Acts xxi. 11. Agabus " took Paul's
" girdle, and bound his own hands and feet, and said, Thus
" saith the Holy Ghost, So shall the Jews at Jerusalem bind
" the man that owneth this girdle, and shall deliver him into
" the hands of the Gentiles."

Lastly, it is well known that baptism and the Lord's Supper were instituted by Christ, and appointed to be continued in the church, for the purpose of setting before the people by significant action, some of the greatest articles of their faith.

Since then it was common in the eastern countries to give instruction by symbolical actions, as well as by words, the many extraordinary things done by the Jewish prophets, for discovering to the Israelites God's purposes concerning themselves, and concerning the neighbouring nations, cannot be matter either of astonishment or of offence to us. They were all of them done at the commandment of God, and agreeably to the manners of the times; and were admirably adapted to convey, in the strongest and most forcible manner, the information intended.

Thus, Isaiah was commanded by God to walk three years, not only barefoot but *naked*, that is, without his upper garment; namely, the hairy mantle commonly worn by the prophets, Zechar. xiii. 4. And this he was to do as *a sign, and a wonder* upon Egypt and Ethiopia, Isa. xx. 2, 3. that is, as it is explained ver. 4. to shew by action, that the king of Assyria would lead away the Egyptians prisoners, and the Ethiopians captives young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.—B. Lowth, in his note on Isa. xx. 3. thinks it probable that Isaiah was ordered to walk

naked and barefoot *three days*, to shew that within three years, after the defeat of the Cushites and Egyptians by the king of Assyria, the town should be taken. For he thinks the time was foretold, as well as the event; and that the words *three days* may have been lost out of the text at the end of ver. 2. after the word *barefoot*, a day being put for a year, according to the prophetic rule.

In like manner Jeremiah was ordered, chap. xix. 1. to get a potter's earthen bottle, and with the ancients of the people and of the priests, ver. 2. to go to the valley of Hinnom, and prophesy in their hearing that Jerusalem was to be destroyed. And that his prophecy might make a strong impression on the imagination of the men who were with him, he was ordered, ver. 10. "To break the bottle in the sight of these men. 11. And to "say unto them, Thus saith the Lord of Hosts, even so will I "break this people and this city, as one breaketh a potter's ves-"sel that cannot be made whole again."

The same prophet was ordered, Jerem. xxvii. 2. to make bonds and yokes, and put them on his own neck, and to send them to all the neighbouring kings, by the messengers whom they had sent to Jerusalem to persuade Zedekiah to enter into the confederacy which they had formed against the king of Babylon: and by that symbolical action the prophet was to signify to them, that the issue of the confederacy would be certain captivity to them all.—But we are told, chap. xxviii. 10. That the false prophet Hananiah, took the yoke from off the prophet Jeremiah's neck and broke it, and spake in the presence of all the people, saying, "Thus saith the Lord, Even so will I "break the yoke of Nebuchadnezzar king of Babylon, from "the neck of all nations, within the space of two full years."

Once more, Jeremiah having written in a book, his prophecy concerning the destruction of Babylon, recorded, Jerem. li. he gave it to Serajah, ver. 60. and ordered him when he came to Babylon with Zedekiah, to read it, and having read it to bind a stone to it, and cast it into the midst of Euphrates. Ver. 64. "And thou shalt say, Thus shall Babylon sink, and "shall not rise from the evil that I will bring upon her."

With the same design of speaking by significant actions, Ezekiel was ordered to delineate Jerusalem upon a tile, and to besiege it by building a fort against it, raising a mount, and setting a camp with battering rams against it round about. This siege the prophet was to continue four hundred and thirty days, and during the continuance thereof, he was to eat and drink by measure: and his bread was to be *baked*, that is, *prepared*, ver. 15. *with dung*; the fuel with which he was to prepare his bread was to be dung. By these symbolical actions, the prophet shewed that Jerusalem was to be besieged, and that

that during the siege the inhabitants were to be punished with a grievous famine, Ezek. iv.—In the following chapter the prophet was ordered, ver. 1. to shave his head and beard, and with a balance to divide the hairs thereof into three parts, and, ver. 2. when the days of the siege were fulfilled, he was to burn with fire a third part of the hairs in the midst of the city: next he was to take a third part, and smite about it with a knife: and the remaining third part he was to scatter in the wind, except a few hairs which he was to bind in the skirts of his garment. The meaning of these symbolical actions God explained to the Israelites, as follows, ver. 11. "Because thou "hast defiled my sanctuary, with all thy detestable things, "and with all thine abominations; therefore will I also dimi- "nish thee; neither shall mine eye spare, neither will I have any "pity. 12. A third part of thee shall die with the pestilence, "and with famine shall they be consumed in the midst of "thee; and a third part shall fall by the sword round about "thee; and I will scatter a third part into all the winds; "and I will draw out a sword after them. 13. Thus shall "mine anger be accomplished, and I will cause my fury to "rest upon them, and I will be comforted.—15. So it shall "be a reproach and a taunt, an instruction and an astonish- "ment unto the nations that are round about thee, when I "shall execute judgments in thee, in anger, and in fury, and "in furious rebukes. I the Lord have spoken it."

For the illustration of the foregoing allegorical action, I will here transcribe B. Lowth's note on Isa. vii. 20. *In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.* "To shave "with the hired razor the head, the feet, and the beard, is "an expression highly parabolical; to denote the utter devas- "tation of the country from one end to the other, and the "plundering of the people from the highest to the lowest, by "the Assyrians, whom God employed as his instrument to "punish the Jews. Ahaz himself, in the first place, hired "the king of Assyria to come to help him against the Sy- "rians, by a present made to him of all the treasures of the "temple as well as his own: and God himself considered the "great nations whom he thus employed, as his mercenaries, "and paid them their wages. Thus he paid Nebuchadnezzar "for his services against Tyre, by the conquest of Egypt, "Ezek. xxix. 18—20. The hairs of the head are those of "highest order in the state; those of the feet or the lower "parts, are the common people; the beard is the king, the "high priest, the very supreme in dignity and majesty. The "eastern people have always held the beard in the highest

" veneration, and have been extremely jealous of its honour. " To pluck a man's beard is an instance of the greatest indig- " nity that can be offered, Isa. l. 6. The king of the Am- " monites, to shew the utmost contempt of David, *cut off half* " *of the beards of his servants; and the men were greatly asham-* " *ed: and David bade them tarry at Jericho till their beards were* " *grown*," 2 Sam. x 4, 5, &c.

Once more, God ordered Ezekiel, chap. xii. 3. to prepare stuff for removing, and to go forth with it at even in the sight of the people, as they who go forth into captivity, and having digged through the wall in their sight, to carry his stuff out thereby upon his shoulders in the twilight, with his face covered that he might not see the ground.—The prophet having performed these actions in the sight of the people, when they said to him, *What dost thou?* God ordered him to reply, ver. 11. " I am your sign: like as I have done, so shall it be done " unto them: they shall remove and go into captivity. 12. " And the prince that is among them shall bear upon his " shoulder in the twilight, and shall go forth: they shall dig " through the wall to carry out thereby: he shall cover his " face that he see not the ground with his eyes. 13. My net " also will I spread upon him, and he shall be taken in the " snare: and I will bring him to Babylon, to the land of the " Chaldeans, yet he shall not see it though he shall die there. " 14. And I will scatter towards every wind, all that are about " him to help him," *&c.*

From these examples of significant actions, concerning which God declared that they were commanded to be done for the purpose of prefiguring future events, we may conclude, that those uncommon actions, which he commanded without declaring the purpose for which they were commanded, had, like the others, a typical meaning. This conclusion is warranted by the inspired writers, who in after times have pointed out the things signified by these actions.—For example, when God ordered Abraham to sacrifice his only son, although he did not tell him the purpose for which that difficult command was given to him, yet from the apostle's terming the suspension of that command a receiving of Isaac from the dead *for a parable*, Heb. xi. 19. we learn, that by the command to sacrifice Isaac, and by the suspension of that command, the death and resurrection of God's only Son was prefigured.—In like manner, when the sacrifice of the Passover was instituted, although no intimation was given of its having a typical meaning, we know that it prefigured the sacrifice of Christ, together with the influence of that sacrifice in procuring the salvation of believers. For we are told expressly, John xix. 36. that when our Lord hung on the cross his legs

legs were not broken, that the command concerning the paschal lamb, Exod. xii. 46. "Neither shall ye break a bone "thereof," might be fulfilled. Besides, in allusion to the typical meaning of the Passover, Christ is called, 1 Cor. v. 7. *Our Passover;* and is said to be *sacrificed for us.*—Farther, when God ordered Moses to lift up the image of a serpent on a pole, that the Israelites in the wilderness who were stung with serpents might be healed by looking at it, although nothing was said concerning its having a typical meaning, yet that it had such a meaning we learn from our Lord himself, who thus explained it, John iii. 14. "As Moses lifted up "the serpent in the wilderness, even so must the Son of man "be lifted up, that whosoever believeth on him should not "perish, but have eternal life." Wherefore, the lifting up of the brazen serpent, was a type of Christ's being lifted up on the cross; and the health which the Israelites obtained by looking to it, represented the salvation of those who believe on Christ as the Saviour of the world. Hence, in allusion to the typical meaning of the brazen serpent, Isaiah introduces Messiah saying, chap. xlv. 22. "Look unto me and be ye saved, "all the ends of the earth."

Upon the whole, it appears, that the uncommon actions performed by the Jewish prophets, were all of them significant; both those whose meaning was declared, and those whose meaning was not declared; and that they were commanded by God for the purpose of prefiguring, in a symbolical manner, future persons and events.—It is true, the long duration of some of these symbolical actions, the labour with which they were performed, and the pain which they occasioned to the persons who performed them, have afforded infidels a pretence for speaking of the prophets as fanatics and madmen, who by such doings debased the prophetic office. For which reason, to vindicate the character of these holy men, some of the learned Jewish doctors have given it as their opinion, that these uncommon actions were transacted only in visions, in which the prophets seemed to themselves to do them. But this supposition is contradicted by the scriptures, which represent the actions under consideration as done in the presence of the people, for the purpose of drawing their attention to the informations with which these actions were accompanied: an effect which the relation of a vision could not produce, because the incredulous and profane would naturally consider such a vision either as a fiction, or as an illusion. The character, therefore, of the Jewish prophets will be more effectually vindicated, if we recollect what they themselves constantly affirmed; namely, that all the uncommon things which they did, they were commanded by God to do: and that, after the events prefigured

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by these actions came to pass, no doubt could be entertained of their being commanded by God to do them.—Next, if we remember, That in the early ages, it was usual to convey instruction by symbolical actions, we shall be sensible, that the things for which the prophets have been censured as madmen, did not appear to their contemporaries in the light in which we moderns view them: that they excited the curiosity of the people among whom they were transacted, and led them to enquire of the prophets what they meant by them, as in the instances mentioned Ezek. xii. 9. xxi. 7.: That being addressed to the senses of mankind, they must have conveyed the instruction with which they were accompanied in the most forcible manner: and that instruction thus forcibly conveyed, making a strong impression on the mind of the spectators, must have been long remembered, and could be communicated to others with great accuracy.—Thus it appears, that in the early ages, when the art of writing was little known, the most effectual method of communicating and diffusing knowledge was to instruct the people by significant, or symbolical actions, and that in fact this method was commonly practised, especially among the eastern nations. Wherefore, the Jewish prophets are not to be ridiculed for the symbolical actions with which they accompanied their predictions. The importance of the end for which they performed these actions, and the success with which they accomplished that end, are a sufficient vindication both of the wisdom of God in commanding them, and of the good sense and piety of the prophets in performing them. For which reason, I think, we cannot be mistaken in believing they were all performed exactly as related in the scriptures.

Sect. V. *Of Instruction conveyed by some Actions and Events happening in the ordinary Course of Things.*

1. It is now time to proceed to the consideration of a method in which God communicated the knowledge of things future, which though different from that described in the preceding section, and more removed from common observation, was nearly allied to it. For, whereas the prophets, by the divine direction, assumed characters not naturally belonging to them, and performed actions altogether out of the common course, for the purpose of prefiguring future persons and events, the characters and actions and fortunes of some eminent persons, whose distinguished stations placed them in the view of the world, were so ordered by God as to be exact representations of future persons, who, when they arose, by the likeness of their characters

ters, and actions, and fortunes, to those of the persons by whom they were represented, would make mankind sensible that the inspired teachers spake truly when they declared that the one had been prefigured by the other. In some instances, the persons whose characters and actions prefigured future events, were declared by God himself to be typical, long before the events which they prefigured came to pass. But in other instances, many persons really typical were not known to be such, till after the things which they typified happened.

1. Of the first mentioned sort we have a remarkable example in Abraham, whom God declared to be a typical person by constituting him the *father*, or *type* of believers of all nations; and by making with him as their father, a covenant in which he promised to be a God to him and to his seed in their generations, and to give to him and to his seed the land of Canaan for an everlasting possession: which promises had not only a literal but a typical or second meaning; as was shewed at large in Ess. v. sect. 1, 2. &c. consequently the covenant with Abraham was an allegory.

2. A second example of a typical person we have in Melchizedec, who in his character of a king and priest united, was declared by God himself to be a type of his Son's becoming a king and a priest in the human nature; and who, by blessing Abraham, prefigured the efficacy of the priesthood and government of the Son of God in procuring for believers the pardon of their sins. Psal. cx. 4. "The Lord hath sworn, and will "not repent, Thou art a priest for ever after the similitude of "Melchizedec."

3. Jacob likewise and Esau were typical persons; for their struggling together in their mother's womb, prefigured the wars which the nations who were to descend from them were to wage with each other: And Jacob's taking hold of Esau's heel in their birth, prefigured that the descendants of Jacob would subdue the descendants of Esau. So God told Rebecca, Gen. xxv. 23. "Two nations are in thy womb; and two kinds of "people shall be separated from thy bowels: and the one "people shall be stronger than the other people; and the el-"der shall serve the younger."

4. Joshua, who was the high-priest of the Jews during the rebuilding of the temple, was an eminently typical person. For he prefigured our great high-priest Christ, as we learn from the vision in which the prophet Zechariah, chap. iii. 3. saw him standing before the angel of the Lord in filthy garments, to represent the iniquity of the many which was to be laid on Christ. These filthy garments the angel commanded to be taken away from him, and said, ver. 4. "Behold I have caused thine ini-"quity to pass from thee, and I will clothe thee with change of "raiment.

" raiment. 5. And I said, Let them set a fair mitre upon his " head : So they set a fair mitre upon his head," such as the high-priests wore when they officiated, " and clothed him with " garments." Then to shew the emblematical meaning of the vision, the angel of the Lord said, ver. 8. " Hear now, O " Joshua, the high-priest, thou and thy fellows that sit before " thee, for they are men of wonder," *Typical men.* So the phrase signifies, Isa. viii. 18. " For, behold I will bring forth " my servant the *Branch.*" Wherefore, Joshua in his character as high-priest, and his fellows the high-priests who preceded him, were all of them types, or prefigurations of God's servant the *Branch*, in his character as high-priest : which also the author of the epistle to the Hebrews hath proved at great length —Farther, to shew still more clearly that Joshua was a type of Christ, the prophet was ordered by God to take silver and gold and make crowns, and to set them on the head of Joshua in the house of Josiah, and to say to him, chap. vi. 12. " Thus speaketh the Lord of hosts, saying, Behold the man " whose name is the *Branch*, He shall grow up out of his " place, and he shall build the temple of the Lord,—and he " shall bear the glory, and shall sit and rule upon his throne, " and the counsel of peace shall be between them both." But the man whose name is the *Branch*, and who is here foretold *to grow up out of his place*, was, according to Isaiah, to be a descendant of Jesse. Chap. xi. 1. " And there shall come forth " a rod out of the stem of Jesse, and a branch shall grow out " of his roots." Wherefore, Joshua being a descendant of Aaron, was not the person whom Isaiah foretold under the idea of a *Branch* growing out of the roots of Jesse. Consequently, when God ordered the prophet to say to Joshua and the witnesses, after putting the crowns on Joshua's head, *Behold the man whose name is the Branch*, his meaning certainly was, that Joshua was a type of the man whose name is the *Branch*, in his two offices of a king and a priest, and as the builder of the true temple of the Lord. Accordingly, that this symbolical transaction might be remembered, and that Joshua in after ages might be known to have been a type and a pledge of the coming of the *Man* whose name is the *Branch*, the two crowns which the prophet had put on Joshua's head as symbols of the two offices in which he was a type of Christ, were, by the command of God, delivered to the witnesses to be laid up in the temple as a *memorial*, ver. 14.

If, because Zerubbabel at this time was the prince of the Jews, any one suspects that he, and not Joshua was called, *the Man whose name* is the *Branch*, he ought to consider that, of the man whose name is the *Branch*, it is said, ver. 13. not only that " he shall build the temple of the Lord,—and shall sit

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" and rule upon his throne," but that " he shall be a priest up-
" on his throne." For this could not be said of Zerubbabel, who was not a descendant of Aaron. We may therefore conclude, that the things said and done to Joshua by the prophet Zechariah, were said and done to him as a type of Christ.

5. Of typical persons who were not declared to be such, till the persons of whom they were types appeared, Adam deserves to be first mentioned. For in respect of his being the author of sin and death to all his posterity, he is said by the apostle, Rom. v. 14. to be by contrast, τυπος, " the *type* or *figure* of him " (Christ) who was to come" for the purpose of being the author of righteousness and life to mankind. See Rom. v. 14. notes. Hence Christ is called, 1 Cor. xv. 45. *The last Adam.* —Adam was likewise a type of Christ in this respect, that Eve, who was an image of the church, was formed of a rib taken from Adam's side while he was in a deep sleep. For this transaction prefigured the formation of the church the Lamb's wife, by the breaking of Christ's side on the cross, while he slept the sleep of death, as the apostle insinuateth, Ephes. v. 32. See the note on that verse.

6. Of persons who in their natural characters and fortunes were types of future persons and events, Abraham's wives and sons are remarkable examples. His wives Hagar and Sarah, were types of the two covenants by which men become the people of God, and his sons Ishmael and Isaac were, in their characters and state, types of the people of God under these covenants. So the apostle Paul assures us, Gal. iv. 22. " It is " written that Abraham had two sons; one by the bond-maid, " and one by the free woman. 23. But he verily who was " born of the bond-maid, was begotten according to the flesh; " but he who was born of the free woman was through the " promise. 24. Which things are an allegory: For these wo- " men are the two covenants: The one verily from Mount Si- " nai bringing forth children into bondage, which is Hagar. " 25. For the name Agar denotes Mount Sinai in Arabia, and " she answereth to the present Jerusalem, and is in bondage " with her children. 26. But the Jerusalem above is the free " woman, who is the mother of us all." See Gal. iv. 24. notes 1, 2. and ver. 25. notes, where, and in the commentary, this allegory is explained.

7. The third typical person I shall mention is David, who was raised by God to the government of the natural seed of Abraham, that in his office as their king, and in his wars against their enemies, he might be a type of Christ the ruler and Saviour of Abraham's spiritual seed. This appears from what the angel who announced our Lord's birth said to his mother, Luke i. 32. " The Lord God shall give unto him the

" throne of his father David, and he shall rule over the house " of Jacob for ever, and of his kingdom there shall be no end." For in what sense could our Lord's spiritual dominion be called *the kingdom of his father David*, unless David's kingdom was a type thereof? In fact, the power and success with which David governed the natural seed, and subdued the neighbouring heathen nations, their enemies, was a fit prefiguration of the power and success with which Christ rules the spiritual seed, and subdues their enemies.—That David was a type of Christ appears from this also, that the prophets who foretold to the Israelites the coming of Christ, named him *David*, and *David their king:* by a common metonymy giving the name of the type to the person typified. See Jerem. xxx. 9. Ezek. xxxiv. 23. xxxvii. 24. Hosea iii. 4, 5. and Isa. lv. 3. Acts xiii. 34. particularly the last mentioned passage, where the benefits which the spiritual seed derive from the government of Christ, and in particular their safety from their enemies, are termed, *The sure mercies of David.*—In short, unless David in his government of the natural seed was a type of Christ in his government of the spiritual seed, no just interpretation can be given of the divine revelations and promises which were made to him, and which were recorded by Ethan, Psal. lxxxix. 19—37. Whereas, if these things were spoken to David as an image or type of Christ, the whole is plain, and hath received a complete accomplishment.

8. The fourth typical person whose history is given in scripture is Solomon, who, in his ruling the natural seed, and in his building the temple, prefigured Christ the ruler of the spiritual Israel, and the builder of the Christian church, the great temple of God which in its perfect form will subsist in the heavenly country. For as David's government was so ordered by God, as to be a striking representation of the powerful government which Christ now exercises, for protecting his people, and subduing their enemies, so God raised up Solomon, a peaceful king, and made Israel enjoy peace and prosperity under his government, and appointed him to build the temple of God at Jerusalem, 1 Chron. xxii. 9, 10. to prefigure the peace and happiness which the spiritual Israel shall enjoy after all their enemies are completely destroyed, and they themselves are introduced into the heavenly country, and formed into one great church or temple for the worship of God. This appears from Psal. lxxii. where Solomon's character and actions as a king, are delineated, and the happy effects of his government are described. For in that Psalm things are spoken of him which do not belong to him, unless as a type of Christ: particularly ver. 5. " They shall fear thee as long as the sun and moon " endure, throughout all generations."—Ver. 11. " All kings " shall fall down before him, all nations shall serve him. 12.

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" For he shall deliver the needy when he crieth, the poor also, " and him who hath no helper.—14. He shall redeem their " soul from deceit and violence; and precious shall their blood " be in his sight.—Ver. 17. His name shall endure for ever; " his name shall be continued as long as the sun: and men " shall be blessed in him: all nations shall call him blessed."—This last circumstance indisputably proves Solomon to have been a type of Christ, for it was one of the distinguishing characters of Christ, Abraham's seed, That, " in him all the na- " tions of the earth were to be blessed."—Moreover, Psal. xlv. cannot be interpreted of Solomon, unless on the supposition that he was a type of Christ: for in his natural character, it could not be said to Solomon, ver. 6. " Thy throne, O God, is for " ever and ever; the sceptre of thy kingdom is a sceptre of " rectitude. Thou hast loved righteousness, and hated wick- " edness, therefore, O God, thy God hath anointed thee with " the oil of gladness above thy associates." See Heb. i. 8. note 1.

9. The fifth allegorical or typical person spoken of in scripture, is the son of the prophetess, whose birth was foretold, Isa. vii. 14. " The Lord himself shall give you a sign, Behold " a virgin shall conceive and bear a Son, and shall call his name " Immanuel. 15. Butter and honey shall he eat, that he may " know to refuse the evil, and choose the good. 16. For " before the child shall know to refuse the evil and choose the " good, the land that thou abhorrest shall be forsaken of both " her kings."—B. Lowth says this passage should be translated in the following manner: " Behold this virgin shall conceive, " and bear a Son, and thou shalt call his name Immanuel: " butter and honey shall he eat *when* he shall know to re- " fuse evil and choose good. For before this child shall know " to refuse evil and choose good, the land shall be desolate, by " whose two kings thou art distressed." On Isaiah, page 63. Lowth adds, " Harmer has clearly shewn, that these articles " of food (butter and honey) are delicacies in the east; and " as such denote a state of plenty. See also Josh. v. 6. They " therefore naturally express the plenty of the country, as a " mark of peace restored to it." And in confirmation of his opinion, he cites Jarchi, " Butyrum et mel comedet infans iste, " quoniam terra nostra plena erit omnis boni." He then proceeds thus, page 64. " Agreeably to the observations com- " municated by the learned person above mentioned (Harmer) " which perfectly well explain the historical sense of this " much disputed passage, not excluding a higher secondary " sense, the obvious and literal meaning of the prophecy is " this, That within the time that a young woman, now a vir- " gin, should conceive and bring forth a child, and that child " should arrive at such an age as to distinguish between good

" and evil, that is, within a few years (compare viii. 4.) the " enemies of Judah should be destroyed." And to shew that this prophecy actually hath a higher secondary meaning, that learned expositor reasons as follows: " But the prophecy is " introduced in so solemn a manner; the sign is so marked, as " a sign selected and given by God himself, after Ahaz had re- " jected the offer of any sign of his own chusing out of the " whole compass of nature; the terms of the prophecy are " so peculiar, and the name of the child so expressive, con- " taining in them much more than the circumstances of the " birth of a common child required, or even admitted; that " we may easily suppose, that, in minds prepared by the gene- " ral expectation of a great deliverer to spring from the house " of David, they raised hopes far beyond what the pre- " sent occasion suggested: especially when it was found, that " in the subsequent prophecy, delivered immediately after- " ward, this child called Immanuel is treated as the Lord and " prince of the land of Judah."—(Chap. viii. 8.) To the things mentioned by Lowth, I add, that the account of the character and actions of this child given, Isa. ix. 5. is by no means applicable to the Son of the prophetess, unless as a type of the divine person who was to be the deliverer of the people of God. " Unto us a child is born, unto us a Son is given, and the go- " vernment shall be upon his shoulder: and his name shall be " called wonderful, counseller, the mighty God, the everlast- " ing Father, the Prince of Peace. 7. Of the increase of his " government and peace, there shall be no end, upon the " throne of David and upon his kingdom to order it, and " to establish it with judgment and with justice, from hence- " forth, even for ever: The zeal of the Lord of hosts will per- " form this."

That the prediction of a virgin's conceiving and bearing a Son who was to be called Immanuel, was at that time understood to be a promise of the birth of a great, and even a divine person, B. Lowth says, " may be collected with great proba- " bility from a passage of Micah, a prophet contemporary " with Isaiah, but who begun to prophecy after him; and " who, as I have already observed, imitated him, and some- " times used his expressions. Micah having delivered that " remarkable prophecy, which determines the place of the " birth of Messiah *the ruler of God's people, whose goings forth* " *have been of old from everlasting*, that it should be Bethlehem " Ephrata; adds immediately, that nevertheless in the mean time " God would deliver his people into the hands of their enemies; " *he will give them up, till she who is to bear a child shall bring* " *forth*, Micah v. 3. This obviously and plainly refers to " some known prophecy concerning a woman to bring forth a " child; and seems much more properly applicable to this

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" passage of Isaiah, than to any other of the same prophet, to " which some interpreters have applied it. St Matthew, there- " fore, in applying this prophecy to the birth of Christ, chap. " i. 22, 23. does it not merely in accommodating the words of " the prophet to a suitable case, not in the prophet's view, but " takes it in its strictest, clearest, and most important sense, " and applies it according to the original design and principal " intention of the prophet."

10. The sixth allegorical, or typical person mentioned in scripture, is the prophet Jonah, whose preservation in the belly of the whale during three days and three nights, and his being after that vomited up alive, Christ himself declares was a type of his own continuance in the grave, and of his subsequent resurrection from the dead. Matth. xii. 39. " An evil and a- " dulterous generation seeketh after a sign, and there shall no " sign be given to it, but the sign of the prophet Jonah. 40. " For as Jonah was three days and three nights in the whale's " belly: so shall the Son of man be three days and three " nights in the heart of the earth." Farther, by saying, Luke xi. 30. " As Jonah was a sign to the Ninevites, so shall also " the Son of man be to this generation;" our Lord insinuated, that as the miraculous preservation of Jonah in the whale's belly, when related to the Ninevites, induced them to give credit to the message which he brought to them from God, so Christ's resurrection from the dead, preached to mankind by his apostles, would induce many to believe on him as the Son of God. Wherefore, in both these particulars, Jonah was a type of Christ.

II. Having said thus much concerning persons, who in their natural characters, and actions, and fortunes, are declared to have been types of future persons and events, it remains to speak of events happening to the ancient church and people of God, which, by the circumstances wherewith they were accompanied, are shewed to have been typical of greater events that were to happen to the people of God under the gospel dispensation. Now concerning these I have two observations to make. The first is, that the things respecting the ancient people of God, which prefigured the greater things to happen to the people of God under the gospel dispensation, were in some instances foretold before they happened to the ancient people. My second observation is, that the prediction of these figurative events were also predictions of the events which they prefigured. Of this doubtful sense of prophecy various instances might be given. Suffice it, however, to mention one instance only; namely, the deliverance of the Jews from the Babylonish captivity, and their restoration to the land of Canaan. These, though natural events, prefigured the much greater and more important deliverance of mankind from the captivity

captivity of sin, and their introduction into the heavenly Canaan. For, in the writings of the evangelists, passages of the prophecies which foretold the deliverance from Babylon, are applied to that greater deliverance. For example, Isa. xl. 2, 3. is said by Matthew, chap. iii. 3. and by our Lord himself, Matth. xi. 10. to have been fulfilled by John Baptist's preaching in the wilderness of Judea. Yet these verses in their first and literal meaning, evidently relate to the return of the Jews from Babylon. For Isaiah, in the end of chap. xxxix. having foretold that all the riches of his palaces, which Hezekiah had from pride shewn to the messengers of the king of Babylon, should be carried away to Babylon, and that his sons should be carried thither captives, and made eunuchs in the palace of the king of Babylon, the prophet in this xlth chapter mitigated the severity of that prediction, by foretelling, that whilst the Jews were oppressed with the miseries of their captivity, God would order his prophets who were among them to comfort his people, by assuring them that their captivity would at length come to an end; because, considering their sufferings as a sufficient punishment for their sins as a nation, he would pardon and restore them to their own land, ver. 2. "Speak ye comfortably "to Jerusalem, and cry unto her, that her warfare is accom- "plished, that her iniquity is pardoned, for she hath received "of the Lord's hands double for all her sins." The people in Babylon being thus assured that they were to be brought back to Judea, "the first thought," as B. Lowth observes, "which would occur to the captives, would be the difficulty "and danger of their passing through the deserts of Arabia, "where the nearest way from Babylon to Jerusalem lay." Wherefore the prophets in Babylon, to remove the fears of the people, were ordered to assure them, that by whatever road they should return, it would be made commodious for their safe passage. And this assurance of the prophets would give them in language taken from the custom of the eastern princes, who, when they were about to march with their armies through difficult roads, sent pioneers before them to widen the narrow passes, to fill up the hollows, to level the heights, and to smooth the rough ways through which they were to march, ver. 3. "The voice of one crying in the wilderness, "Prepare ye the way of the Lord; make straight in the "desert an highway for our God. 4. Every valley shall "be exalted, and every mountain and hill shall be made low, "and the crooked shall be made straight, and the rough "places plain." By these images the prophets intimated, that God was to march from Babylon at the head of his people, to protect them during their journey, and to bring them safely into Judea. These things are more plainly expressed, Isa. lii. 12. "Ye shall not go out with haste, nor go by flight; for "the

" the Lord will go before you, and the God of Israel will be " your rere-ward."

But although this whole prophecy, in its first and literal meaning, evidently related to the deliverance of the Jews from Babylon, the application of the above cited passage to the preaching of John Baptist by the evangelist Matthew, and by our Lord himself, sheweth plainly that the prophecies concerning the deliverance of the people of God from the Babylonish captivity, had a second and higher meaning, of which the literal sense was the sign. By foretelling the deliverance of the Jews from Babylon, these prophecies foretold the deliverance of mankind from the infinitely worse bondage of sin. Moreover, the command to the prophets in Babylon to comfort God's people by announcing that their sins were pardoned, and that they were soon to be brought back to their own land, was a command to the ministers of the gospel in every age to comfort penitent believers, by assuring them, that their sins shall be pardoned; and that Christ will bring them safely into the heavenly country, (of which the restoration of the Jews to Canaan was an emblem and pledge,) because he hath successfully removed all obstacles out of their way. The preparation of the way of the Lord among the Jews by the preaching of John Baptist, was fitly expressed by *the voice of one crying in the wilderness.* For, as Lowth observes on Isaiah, p. 188. " The Jewish " church to which John was sent to announce the coming of " Messiah, was at that time in a barren and desert condition; " unfit, without reformation, for the reception of her king. It " was in this desert country, destitute at that time of all reli- " gious cultivation, in true piety and good works unfruitful, " that John was sent to prepare the way of the Lord by preach- " ing repentance."

Many other examples of prophecies might be mentioned, in which the return of the Jews from Babylon was foretold, and of which passages are applied, by the writers of the New Testament, to the redemption of mankind from the bondage of sin. But the one explained above, may suffice as a proof of what is called the double sense of prophecy, in which the obvious literal sense exhibits a second and higher meaning: So that these prophecies, properly speaking, are true allegories.

Thus it appears, That the high figurative expressions in the Jewish scriptures which are so offensive to modern ears and to minute philosophers, were occasioned, by the poverty of the first language of mankind: That the boldest of these figures were derived from the ancient picture-writing: That the symbols used in that kind of writing gave rise to the dark Egyptian allegory, which was held in great estimation at the time the scriptures were written: And that in the early ages mankind, whether barbarous or civilized, were accustomed to express their

their sentiments and feelings by significant actions as well as by significant sounds. These things considered, it cannot be matter either of surprise or of blame, that the Jewish prophets exhorted the people and foretold future events in such figurative language as to us moderns appears extravagant; or that they delivered their exhortations and predictions in dark allegories, formed on the qualities and circumstances of the symbols, by which the persons, and nations concerning whom they prophesied were denoted in picture writing; or even, that on extraordinary occasions, they foretold things future by what may be called a drama, continued through a great length of time, in which they spake and acted things which excited the wonder of the spectators, and led them to inquire what the prophets meant by them, and, when explained, could not but make a strong impression upon their imagination. These things were all done suitably to the genius and manners of the times, and were easily understood by the people for whose instruction they were intended.—And with respect to the persons who, in the scriptures, are said in their natural characters and actions to have been types of future persons and events, that method of foretelling things future was of the same kind with allegorical prophecy: for surely it made no difference whether the allegory was formed on the qualities and actions of a symbol, or on the qualities and actions of a real person. In the symbolical or instituted allegory, it was shewed to be an allegory by the particulars of which it was composed. But in the natural allegory, the characters and events of which it was composed do not shew it to be an allegory. Wherefore, before these are considered by us as allegories, or prefigurations of future persons and events, we ought to be assured by some one or other of the prophets, or inspired persons who afterwards arose, that they are allegories, otherwise they ought not to be considered as such.—By this rule the futility of those allegorical meanings which some of the ancient fathers put on many passages of scripture will clearly appear. And the humour of finding mystical senses in the sacred oracles, which some of the modern commentators have too much indulged, will be effectually repressed.

Upon the whole, the observation suggested in the beginning of this Essay may now be repeated with some confidence; namely, That the high figurative language by which the Jewish scriptures are so strongly marked, together with the allegorical and typical senses with which they abound, and the extraordinary things done by the Jewish prophets, instead of being instances of absurdity and signs of imposture, are proofs of their antiquity and authenticity; and even strong presumptions of the divine original of the revelations contained in these venerable writings.

A HISTORY

A

HISTORY

OF THE

LIFE

OF

THE APOSTLE PAUL,

BY WHOM THE GENTILES WERE CONVERTED:

ACCOMPANIED WITH

PROOFS AND ILLUSTRATIONS.

THE

LIFE OF PAUL,

THE APOSTLE OF JESUS CHRIST.

I OFFER to the Public, the history of the apostle Paul, composed from materials furnished, partly by himself in his epistles, and partly by the evangelist Luke in his book of the Acts. And I do this, in the persuasion that the better we are acquainted with Paul's character and actions, the more will we be disposed to acknowledge his authority as an apostle, and to respect his writings as the oracles of God. This, however, is not the only advantage to be derived from the knowledge of Paul's history. It will establish us in the faith, by shewing us in what manner the gospel was preached at the first, both to the Jews and to the Gentiles; what success it met with in the different countries where it was preached: what sufferings the first preachers, and the first believers endured for the sake of the gospel; and how amply it was confirmed by the Lord, who gave testimony to the word of his grace, by the signs and wonders which he granted to be wrought by the hands of the apostles, in all the countries where they preached. To these advantages we may add, the use which the knowledge of Paul's history will be of, in helping us to understand his writings, which make so considerable a part of the canon of scripture.

CHAP. I. *Paul's Birth and Education; his Persecution of the Disciples of Christ; and his Conversion.*

Paul was a Jew, of the tribe of Benjamin, rightly descended from Abraham, the founder of the Israelitish nation; in which respect he was superior to those Jews, whose parents had been converts from heathenism. According to the manner of his people, he was circumcised on the eighth day after his birth, and had an Hebrew name given him, being called *Saul:* but afterward he took the name of *Paulus*, or *Paul*, in compliment to Sergius Paulus the proconsul of Cyprus, whom he converted in his first journey among the Gentiles, Acts xiii. 7, 8. Tar-

sus,

sus, the place of Saul's nativity, though not a city of Judea, did honour to such Jews as were born there. For it was the metropolis of Cilicia, and, as a place of education, it excelled Athens and Alexandria, and all the other Greek cities, where there were schools of philosophy, and of the polite arts. So Strabo tells us, lib. xiv. Saul therefore had reason to boast even of the place of his birth, Acts xxi. 39. *I am a man, which am a Jew of Tarsus in Cilicia, a citizen of no mean city.*

Saul's father was a Roman *, (Acts xxii. 28.) which in the provinces was a distinction highly honourable, as it entitled those who possessed it, to many valuable privileges and immunities. For which reason it was either purchased with money, or it was bestowed as the reward of extraordinary services, Acts xx. 28. His being a Roman in the right of his father, is not the only circumstance which shews that Saul was well born: The care and expence bestowed on his education, is a proof that his family was in opulent circumstances.

As Saul hath termed himself *an Hebrew of the Hebrews*, we may presume that the language of his family was what they then called *the Hebrew*. Yet having passed the first years of his life in Tarsus, a Greek city, it is reasonable to believe, that he spake the Greek language also, and was even taught to read it. But, as to his education in the Greek literature, I am not so certain. In his sermons and writings, there are traces from which it may be gathered that he had a general knowledge of the learning, the religion, the manners, and the customs of the Greeks, and that he had read some of their best authors. But whether he got that knowledge at Tarsus, in his younger years, may be doubted. He did not remain there the time that was requisite for acquiring it. And at Jerusalem, where he received the greatest part of his education, he had no opportunity of studying the Greek learning. I am therefore of opinion, that Saul's knowledge of the Greek rhetoric and philosophy, was not acquired in Tarsus. Neither was it such as could entitle him to the appellation of *learned* in these matters. But it was a general knowledge only, acquired by conversing with the Greeks, in the different countries where he preached the gospel. In any other manner he cannot well be supposed to have got that knowledge: Because, however capable he might be of such studies, he had no leisure, after he became an apostle, to prosecute them. Besides, the greatest proficiency in the rhetoric and philosophy of the Greeks, would have been of no use to

* Many of the Jews enjoyed the right of citizenship; nay, some of them were Roman knights, as we learn from Josephus, who, in describing the injustice and cruelty of Felix's government, mentions his having crucified some Jews who were *Roman knights*.

to him in the discharge of the apostolic office. For Christ *sent him and the other apostles to preach the gospel, not with the wisdom of words*, lest the conversion of the world might have been attributed to the eloquence, knowledge, and superior abilities of the preachers, and not to the power of God which accompanied their preaching.

But though Saul was no proficient in the rhetoric and philosophy of the Greeks, he was thoroughly instructed in the learning of the Jews. For as soon as the years of his childhood were over, his parents sent him to Jerusalem, to study under Gamaliel, the most celebrated doctor of his time, and who, for his great knowledge and virtue, *was had in reputation among all the people*, Acts v. 34.—According to Josephus, Ant. xx. the learning of the Jews consisted in the knowledge of their own laws and religion, as contained in their sacred writings. The doctors, therefore, employed themselves in explaining these writings to the studious youth, founding their interpretations upon traditions, pretended to be handed down from Moses and the prophets. It is true, the doctors in some instances perverted the meaning of the scriptures; and by their traditions made void the commandments of God. But in general, the true sense of the scriptures seems to have been preserved among the Jews, by these traditionary explications, as may be understood from the following well-known facts. 1. The apostles, especially Paul, in reasoning with the Jews, always proved the doctrines of the gospel by quotations out of the writings of Moses and the prophets. But these quotations would have been no proofs at all of the gospel doctrines, at least to the Jews, unless the sense put upon them by the apostles, which was their real meaning, had been the sense generally put upon them by the Jews.—2. It was owing to the knowledge which they had of the true meaning of the writings of Moses and the prophets, that some of the more learned Jews believed on Jesus: Such as Nicodemus, Joseph of Arimathea, and that great company of the priests who were obedient to the faith, (Acts vi. 7.)—3. Gamaliel, Saul's Master, from his great knowledge of the scriptures, seems to have thought well of the apostles, and of their doctrines, as is plain from the counsel which he gave to his brethren of the Sanhedrim, Acts v. 38. *And now, I say unto you, Refrain from these men, and let them alone; for if this counsel, or this work be of men, it will come to nought.* 39. *But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.*—How perfectly Saul was educated in the knowledge of the law of the fathers, we learn from himself, Acts xxii. 3. *Born in Tarsus in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God,*

God, as ye all are this day. And of his proficiency in that kind of learning, he says, Gal. i. 14. *And profited in Judaism, above many my equals in mine own nation, being more exceedingly zealous of the traditions of the fathers.*

Saul's parents completed his education, by having him taught the art of tent-making, Acts xviii. 3. In this they followed the manners of the Jews, with whom it was customary to teach the youth of the highest birth some mechanical employment, whereby, in cases of necessity, they might maintain themselves, without being burdensome to others. The benefit which Saul derived from this branch of his education, while he preached the gospel, will be seen afterwards.

In what year of his age Saul came to Jerusalem, and how long he continued under the tuition of Gamaliel, is not known. But from his saying, that *he spent his youth among his own nation at Jerusalem*, Acts xxvi. 4. it may be conjectured that he came thither early in life. And seeing in his epistle to Philemon, which is thought to have been written, A. D. 62. he calls himself *Paul the aged*, we cannot be much mistaken in supposing that he was then about 60 years old; and that when our Lord began his public ministry, he was in the 26th * year of his age. Wherefore having finished his studies, we may suppose that he then professed himself a Pharisee; of which sect also his father was, Acts xxiii. 6.—Farther, seeing our Lord in the course of his ministry, attracted the attention of the whole Jewish nation, it is probable Saul's zeal for the institutions of his fathers, prompted him to join such of his sect as followed Jesus with an intention to find matter of accusation against him. And when he was tried, condemned, and put to death for calling himself *Christ the Son of the blessed*, this zealous young man may have been present. So that having often seen Jesus, he could know whether he who appeared to him on the road to Damascus, was really the person whom the rulers at Jerusalem had put to death, or only an impostor who personated him. However, if any one calls this conjecture in question, I will not dispute it with him.

What we certainly know from the sacred history is, that when Christ's resurrection from the dead was published in Jerusalem,

* Seeing the Vulgar æra, according to the opinion of the most learned chronologers, commenced at least two years after the birth of Christ, the year 62 of that computation, in which the epistle to Philemon is supposed to have been written, was really the 64th year from the birth of Christ. Wherefore, if Paul was then 60 years old, he must have been four years younger than our Lord; and by consequence when our Lord began his ministry in the 30th year of his age, Saul was 26 complete.

rusalem, the rulers were greatly offended with the preachers of that miracle; and the rather, because they urged it as a proof that Jesus, whom God had raised from the dead, was THE CHRIST, and that he had been put to death unjustly. Wherefore, the rulers stirred up some of the zealous members of the foreign synagogues in Jerusalem, (Proofs and Illustrations, No. I.) to oppose them. And these zealots happening to hear Stephen, one of the seven deacons, preach, disputed with him. But Acts vi. 10. *They were not able to resist the wisdom and the spirit by which he spake.* 11. *Then they suborned men, which said* in the hearing of the multitude before whom they disputed, and in private to the elders and scribes, *We have heard him speak blasphemous words against Moses and God.* 12. *And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council.* 13. *And set up false witnesses which said, This man ceaseth not to speak blasphemous words, against this holy place, and the law.* 14. *For we have heard him say, that this Jesus of Nazareth,* whom ye put to death as a deceiver, *shall destroy this place, and shall change the customs which Moses delivered us.* While the witnesses thus bare testimony against Stephen. 15. *All that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.* It seems his face shone with a glory, like that which beamed from Moses's face, when he came down from the mount. This miraculous testimony from God, the council beheld all the while Stephen spake in his own defence; and from it they might have concluded, that the things which he spake were agreeable to God. Nevertheless when they heard them, being cut to the heart, they *gnashed on him with their teeth* through rage. But Stephen was miraculously supported by a sight of *the glory of God, and of Jesus standing at the right hand of God.* And being exceedingly affected with the sight, he told it to the council. But they stopped their ears, as afraid to hear things which they thought blasphemous, *and ran upon him with one accord, and cast him out of the city, and stoned him* to death, *calling upon God, and saying, Lord Jesus* (for he now saw him) *receive my spirit.*

In executions of this kind, it was usual for those who had borne witness against the criminal, to cast the first stone. And for that purpose, they put off their upper garments, and gave them to be kept by persons equally hearty in the prosecution with themselves. At the stoning of Stephen, the witnesses laid their clothes at the feet of our Saul; by which he is pointed out, as consenting to the condemnation and punishment of that blessed martyr, Acts xxii. 20.

Stephen in his defence, having boldly asserted before the council, that Jesus was *the Just One,* or Christ: and that they

were

were his *betrayers* and *murderers*; also having called them a *stiff-necked and uncircumcised generation*, whose fathers persecuted the prophets, and slew them which shewed before of the coming of the Just One, and who by no means observed the law, of which they pretended to be so zealous; all the council were enraged, and carried on the persecution against the church, after Stephen's death, with the utmost severity, intending utterly to extirpate the whole sect: Acts viii. 1. *And at that time there was a great persecution against the church that was at Jerusalem; and they were all scattered abroad*, the preachers and the chief brethren were scattered abroad, *throughout the regions of Judea and Samaria, except the apostles.*—One of the main instruments in this persecution was our Saul. 3. *Who made havock of the church, entering into every house* where the disciples assembled for the worship of God, *and haling men and women, committed them to prison.* It seems the chief priests had given him a commission to search them out, and imprison them, that they might be punished. So he tells us himself, Acts xxvi. 10. *Which thing I also did at Jerusalem, and many of the saints did I shut up in prison, having received authority from the chief priests.* —The same thing he affirmed in the hearing of the multitude, Acts xxii. 4. *I persecuted this way unto death, binding and delivering into prison, both men and women.*—The Jews were now at liberty to put the disciples to death, because between the removal of Pontius Pilate, and the accession of Herod Agrippa, in the second year of the Emperor Claudius, who gave him all the dominions of his grandfather Herod the Great, there was no Procurator in Judea to restrain their intemperate zeal.

In employing Saul, as the instrument of their malice against the saints, the rulers did not make a wrong choice. For though he had received abundance of Jewish literature from his master Gamaliel, he had acquired nothing of his moderation; but executed his commission with such severity, that the disciples were forced to take shelter in foreign cities. But even there they did not long remain in safety: for Acts ix. 1. *Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high-priest*, 2. *And desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.* It seems the synagogues in foreign parts, had a jurisdiction over their own members, (No. II.) in the exercise of which they were sometimes directed, as on this occasion, by the high-priest and council at Jerusalem.—At this time there were several synagogues in Damascus; so that it was full of Jews; and many of them had embraced the gospel. Wherefore, although Damascus was at a great distance from Jerusalem, Saul resolved to go thither with his new commission from the high-priest:

priest: And being joined by assistants, equally bigotted and furious with himself, the news of their coming reached Damascus before they arrived, and greatly terrified the saints, Acts ix. 14, 21.

But when this company of persecutors, full of wrath against the disciples, drew nigh to the city, the Lord Jesus appeared to Saul from heaven, surrounded with a light inexpressibly resplendent, which was seen also by Saul's companions: Acts ix. 3. *And as he journeyed, he came near Damascus, and suddenly there shined round him a light from heaven.* Saul himself giving an account of this circumstance to Agrippa, says, Acts xxvi. 13. *At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.* Luke proceeds thus; 4. *And he fell to the earth.* But Saul himself in relating this circumstance says, Acts xxvi. 14. *And when we were all fallen to the earth.* They all fell prostrate, from fear, or reverence, supposing the supernatural light which they saw to be an indication of the appearance of some divine person: *I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?* By speaking thus, Jesus declared that he considered whatever was done to his people as done to himself. Acts ix. 5. *And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks.* Thou wilt find it hard for thee, to accomplish thy malicious designs against me.—In the account which Saul gave of this conversation to Agrippa, he says, that after speaking the words last mentioned, Jesus ordered him to rise and stand upon his feet. Acts xxvi. 15. *I am Jesus whom thou persecutest.* 16. *But rise, and stand upon thy feet.* Jesus intended that Saul should see him, and be convinced that the person who now spake to him was Jesus of Nazareth, whom the priests had crucified at Jerusalem; and that he was really risen from the dead, as his disciples affirmed. We must therefore believe, that, in obedience to this order, Saul arose from the earth, and with his bodily eyes beheld Jesus standing in the way before him, (No. III.) But being unable to bear the dazzling splendour of his appearance, he fell to the earth a second time; or, he may have put himself into that posture, as worshipping Jesus, whom he now knew to be Christ the Son of God, (Acts ix. 20.) While in this humble posture, Acts ix. 6. *He trembling and astonished said, Lord, what wilt thou have me to do?* By professing a willingness to do whatever Jesus should command him, Saul declared that he had now altered his opinion of Jesus of Nazareth; and had laid aside his enmity against his disciples.—Luke has related none of the things, which on this occasion Jesus said to Saul, except that he was to go into

the city, and there it should be told him what he was to do; so that from his account of the matter, we could not have understood that Saul at this time was made an apostle by Christ, and commissioned to preach to the Gentiles. But Saul himself hath supplied that defect; for he told Agrippa, that when Jesus ordered him to rise and stand upon his feet, he added, Acts xxvi. 16. *I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee;* 17. *Delivering thee from the people* of the Jews, *and from the Gentiles, unto whom I now send thee,* 18. *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me.* Having thus spoken, he added, as Luke informs us, Acts ix. 6. *Arise and go into the city, and it shall be told thee what thou must do.* 7. *And the men which journeyed with him stood speechless,* (ακουοντες μεν της φωνης,) *hearing indeed* his *voice, but seeing no man* *. They heard Saul's voice, but did not see the person to whom he spake. 8. *And Saul arose from the earth, and when his eyes were opened, he saw no man.* Saul having looked stedfastly on Jesus, before he fell to the ground the second time, was struck blind by the brightness of his appearance. So he says, Acts xxii. 11. *When I could not see for the glory of that light.* But his companions, lying all the while with their faces towards the earth, did not see Jesus; so that their eye-sight remaining, Acts ix. 8. *They led Saul by the hand, and brought him to Damascus,* to the house of one Judas, ver. 11. with whom it seems they were acquainted. Here Saul abode three days absolutely blind, without either eating or drinking, ver. 9.—If Saul's companions, by what had happened and by what he told them, were induced to alter their faith concerning Jesus of Nazareth, they would remain with Saul to assist and comfort him in his disconsolate state. But if they continued in their former persuasion, they would return to Jerusalem, and inform the high-priest and council of what had happened.

Saul's

* *Hearing indeed* his *voice, but seeing no man.* This translation removes the difficulty arising from Saul's account of the matter to the council, Acts xxii. 9. *And they that were with me, saw indeed the light, and were afraid, but they heard not the voice of him that spake to me.* Or, this opposition may be removed, by translating ουκ ηκουσαν, *They understood not the voice of him that spake to me;* so ακουειν is used, 1 Cor. xv. 2.—The same thing happened when a voice came to our Lord from the Father, John xii. 29. the people that stood by heard the voice, but not understanding what was spoken, said *it thundered.*

Saul's long continued fast, was a natural expression of his bitter grief for having persecuted the disciples of Jesus. With fasting he joined fervent and often-repeated prayer, perhaps to Jesus; in which he made unfeigned confession of his sin in persecuting him, and earnest supplication for pardon: all which being certain signs of his repentance, they were mentioned by Christ himself as such, Acts ix. 11.—During his three days blindness and fasting, Saul was instructed by visions and revelations from the Lord, agreeably to what was promised him, *That in Damascus it should be told him what he was to do.* One vision of this kind is expressly mentioned, in which the restoration of his sight by Ananias, was foretold to him, while perhaps he was praying for that very blessing. Acts ix. 12. *And hath seen a man named Ananias coming in and putting his hand on him, that he might receive his sight.*

This Ananias, before his conversion to Christianity, had lived so conformably to the law, that he was much esteemed by all the Jews who dwelt in Damascus. Acts xxii. 12. And after his conversion, his piety being equally conspicuous, he was a person of great note among the brethren also. To him Jesus appeared in a vision, on the third day of Saul's fast, and ordered him to go into the house of Judas, and enquire for Saul of Tarsus; of whom he needed no longer be afraid, because he was spending his time in prayer for the pardon of his sin in persecuting the saints; and because Ananias himself had been shewn to him in a vision, as sent to cure his sight. Wherefore Ananias, laying aside his fears, went forthwith into the house of Judas, Acts ix. 19. *And putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.* (No IV.) 18. *And immediately there fell from his eyes, as if it had been scales. And he received sight forthwith, and arose, and was baptized,* in token of his faith, and repentance, and pardon. And since Ananias told him, he was sent that he might both receive his sight, and be filled with the Holy Ghost, we may believe that after his baptism, the Holy Ghost fell upon him in some visible manner, as upon the other apostles at the first; so that Saul was *in nothing inferior to the very greatest apostles,* 2 Cor. xi. 5. For, as we shall see afterwards, he enjoyed the inspiration of the Spirit, the power of working miracles, the discerning of spirits, and the gift of tongues, in as ample a manner as any of the apostles: by all which he was not only fitted for being an apostle of Christ, but plainly declared to be so.

The miraculous restoration of Saul's sight, his baptism, and the descent of the Holy Ghost upon him, being undoubted pledges of his pardon and reconciliation with Christ, he put an

end to his long fast, and was comforted. Acts ix. 19. *And when he had received meat he was strengthened.* He received his bodily strength, which had been impaired by his long fast, as well as by what had happened to him in the way.

In this miraculous manner was Saul, in the very height of his rage against the saints, converted, and made an apostle of Jesus Christ, and called to preach that very faith which he had been so zealous to destroy.

The choice of Saul to be an apostle, was proper on many accounts. For, in the first place, His conversion added great lustre to the evidences of Christ's resurrection from the dead. Saul had persecuted all who preached that miracle. Wherefore when he himself went over to the persecuted party, and published Christ's resurrection, with greater earnestness and diligence than any of them, every impartial person must have been sensible, that such an alteration of sentiment and conduct in a person of Saul's good sense, and learning, and zeal, and that at the very time he was breathing out threatenings and slaughter against the disciples of the Lord, could not possibly have happened, unless he had actually received that unquestionable evidence of Christ's resurrection from the dead, which he affirmed had been given him, by Christ's appearing to him personally in the body, as he went to Damascus, and by conferring upon him the gift of the Holy Ghost. It is true, the appearing of Jesus in the body might seem to many an improbable story. Yet, as by the miracles which Saul performed, he gave convincing proofs that Christ had bestowed on him the gift of the Holy Ghost, no reasonable person, after that, could doubt of his having appeared to him, as Saul constantly affirmed.

Secondly, Saul possessed every natural qualification necessary to the successful discharge of the difficult work of an apostle of Jesus Christ. He was a person of an excellent understanding, whereby he was able to judge rightly of matters. He was remarkable for his address *, in managing the humours of those with whom he had to do. His courage was such as enabled him to face the greatest dangers; his industry in prosecuting the most laborious and difficult enterprizes, was unwearied; and his patience was equal to his industry, fitting him to bear the heaviest sufferings, however long continued.

On

* Upon this part of his character, Lord Shaftesbury has paid Saul an handsome compliment, Charac. i. p. 30. "When I consider the "apostle as appearing either before the witty Athenians, or before "a Roman Court of Judicature, in the presence of their great men "and ladies, I see how handsomely he accommodated himself to the "apprehension and temper of these polite people."

On all which accounts, there was, perhaps, no Jew of his age better qualified by nature, for undertaking those long journeys, and for enduring those hardships and persecutions, which the Christian preachers were obliged to undergo in propagating the gospel.

Thirdly, Saul's moral character was such as brought no discredit upon the office to which he was now chosen. From his youth up, he had been remarkable for purity of manners, and zeal for the interests of truth and virtue. It is true, when he came of an age fit to engage in affairs, his zeal hurried him too far, when it led him to persecute the Christians; but the prejudices of his education, and the example of his brethren of the sect of the Pharisees, had so blinded him, that he believed Jesus to be an impostor, and thought himself bound to put his disciples to death: Acts xxvi. 9. *I verily thought I ought to do many things contrary to the name of Jesus of Nazareth.* Wherefore, having acted in this manner from principle, he could safely tell the Jewish council, many of whom knew his doings against the saints, Acts xxiii. 1. *I have lived in all good conscience before God, unto this day.* Nay, he could say to Timothy, i. 13. *I obtained mercy, because I did it ignorantly, in unbelief.* Saul's general conduct, having thus been all along irreproachable, he was able to execute his new office, with all that dignity and weight, which results from excellence of character.

Fourthly, since the gospel was to be offered, both to the Jews and to the Gentiles, as a revelation from the same God who had spoken to the Jews by the prophets, it was necessary that it should be preached to both, by such a person as Saul, who being of the Jewish nation, and thoroughly educated in the knowledge of their sacred writings under Gamaliel, the most noted doctor of his time, was by his great talents and education, as well as by his inspiration, qualified to convince both Jews and Gentiles, that the things done, and taught, and suffered by Jesus, were all foretold in these writings: and had happened exactly as they were foretold. So that in this method of offering the gospel to the world, all were made sensible, that it did not destroy the law and the prophets, but fulfil them.

Thus it appears, that Saul was truly what Jesus termed him, Acts ix. 15. *A chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.*

Luke has not mentioned any date, by which we can with certainty fix, either Saul's age at his conversion, or the particular year in which that remarkable event happened; nevertheless, from such circumstances taken notice of in the history, learned men have gathered that it happened in the end of A. D. 36. or

in

in the beginning of A. D. 37. when Saul was about 34 years of age. See No. V. and No. VII.

CHAP. II. *The History of Saul from his Conversion, to his Departure from Antioch to preach the Gospel to the idolatrous Gentiles.*

The supernatural brightness of the light which issued from the body of Jesus, and which struck Saul blind; the visions and revelations made to him, during his blindness; the miraculous restoration of his sight by Ananias, whom Jesus sent to him for that purpose; and the descent of the Holy Ghost upon him, in the plenitude of his gifts, produced in Saul's mind such a full conviction, as left him no room to doubt that Jesus of Nazareth had really appeared to him, and that he was *the Christ*; and, at the same time, banished all hesitation with respect to the cause he was now called to maintain. He therefore resolved to spend his life in the service of Christ. In the prosecution of this resolution he had no occasion to converse with any person, because, according to Christ's promise, it was told him in Damascus, what he was to do. Accordingly, Gal. i. 16. *He did not converse with flesh and blood, neither did he go up to Jerusalem to them who were apostles before him*, to be instructed in the Christian doctrine, or to be confirmed in his new office; but Acts ix. 20. *Straightway he preached Christ in their synagogues*, (No. VI.) *that he is the Son of God*, foretold Psalm ii. 7.—Acts ix. 21. *But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the chief priests?*

Soon after this Saul went into Arabia, (Gal. i. 17.) where there were few Christians, and none of them of any note.—This course, we may believe, he took by the direction of Christ, who sent him into that country, to instruct him in the duties of his office, and in the doctrines of the gospel, by immediate revelation. The truth is, now that the Lord Jesus was gone to heaven, this was the only proper method of training an apostle. For if the ministry of men had been used in instructing Saul, he would have been considered as an apostle of men, and on that account might have been reckoned inferior to the other apostles, who were all instructed by Christ himself. In Arabia therefore Saul continued more than two years; and during all that time, employed himself in studying the Jewish scriptures more carefully than ever, by the help of the new lights which had been bestowed on him, and in searching into the true nature of the law of Moses, and in attending to such revelations as Christ was pleased to make to him. And, having by these revelations, acquired a complete knowledge of all Christ's doctrines,

trines, sayings, miracles, sufferings, resurrection, and ascension*, and of the design both of the law and of the gospel, and of the confirmation which the gospel derives from the writings of Moses and the prophets, he returned to Damascus, a well instructed apostle of Christ, and there entered on the stated execution of his apostolical office, (No. XI.)—Acts ix. 22. *But Saul increased the more in strength.* His natural abilities and his gifts as an apostle, increased after his return from Arabia, not only by the revelations which had been there made to him, but now by continual exercise; so that through his knowledge of the scriptures, and by the assistance of the Spirit, and by the power of his eloquence, 22. *He confounded the Jews which dwelt in Damascus, proving that this is the very Christ*, or the great Personage foretold in the second Psalm.—23. *And after that many days were fulfilled, the Jews took counsel to kill him.* And in prosecution of their malicious design, they applied to the governor of Damascus, under Aretas the king: And he, in compliance with their request, guarded the city so strictly, that the disciples were obliged to let their new preacher down by the wall, through a window in a basket. 2 Cor. xi. 32. See also Acts ix. 25.

Saul having thus escaped with his life, set out for Jerusalem to see the apostle Peter, (Gal. i. 18.) of whom, no doubt, he had heard a great deal since his conversion. And in the different towns through which he passed, he preached Jesus that he is the Christ, as he had done at Damascus. And being come to Jerusalem, Acts ix. 26. *He assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple.* But Barnabas, who may be supposed to have learned Paul's conversion from Ananias and the brethren of Damascus, *brought him to the apostles*, Acts ix. 27. that is, to Peter, and James, for other of the apostles saw he none, (Gal. i. 19.) *And declared to them how he had seen the Lord in the way, and how he had preached*

* In affirming that Saul had the whole history of our Lord, and of his ministry communicated to him by revelation, I am supported by Saul himself, who tells us, 1 Cor. xi. 23. That he received the institution of the Lord's supper, and the words of institution from Christ: and 1 Cor. xv. 3. that he *received from the Lord, that Christ died for our sins, according to the scriptures; and that he arose from the dead on the third day, according to the scripture.*—How fully Saul was instructed in the things which concern the Lord Jesus, may be known from this, that he has mentioned a saying of Christ, (Acts xx. 35.) which none of the evangelists have recorded, and an appearance of Christ after his resurrection to James alone, not mentioned by them. Besides, in Paul's epistles, there are many allusions to things done and said by Christ, which he could know only by particular revelation.

preached boldly at Damascus. After this, the disciples *willingly received him.* But he abode in Jerusalem only fifteen days, during which he lodged with Peter. And then went forth to Tarsus, as we shall see immediately. So that he was personally unknown to the churches of Judea (Gal. i. 22.) for some time.

On one or other of the fifteen days which Saul now spent in Jerusalem, happening to pray in the temple, he fell into *a trance*, or exstacy, in which the whole senses of his body being suspended, the impressions which his soul then received, were made by the immediate operation of God. In this trance, Saul had a vision of the Lord, who ordered him to leave Jerusalem quickly, Acts xxii. 18. *For they will not receive thy testimony concerning me.* But Saul unwilling to depart, replied, 19. *Lord, they know that I imprisoned and beat in every synagogue them that believed on thee.* 20. *And when the blood of thy martyr Stephen was shed, I also was standing by and consenting to his death, and kept the raiment of them that slew him.* It seems Saul thought his change of sentiment and conduct, not well known to the Jews at Jerusalem, would certainly induce them to receive his testimony concerning Christ's having appeared to him by the way; because no other rational account could be given of his espousing that cause, which formerly he had persecuted with such fury. But Jesus having called him to a different work, answered, 21. *Depart, for I will send thee far hence unto the Gentiles.*—Besides, there was a particular reason for Saul's leaving Jerusalem quickly at this time, Acts ix. 29. Having spoken boldly in the name of the Lord Jesus, and disputed against (Ἑλληνιστὰς) *the Hellenists*, the very persons with whom formerly he had joined in persecuting Stephen, *they went about to slay him.* 30. *Which when the brethren knew, they brought him down to Cæsarea* *, *and sent him forth to Tarsus*, thinking that in his native city, he might preach the gospel to the Jews, with more success and less hazard than in Judea. After Saul's departure for Tarsus, 3. *The churches throughout all Judea, and Samaria, and Galilee, had rest and were edified; and walking in the fear of the Holy Ghost, were multiplied.*

Thus was Saul in his turn, driven out of Judea by the rage of the Hellenists, or unbelieving Jews, who had come to Jerusalem from the provinces, and who were called *Hellenists*, probably

* The Cæsarea to which the brethren now conducted Saul, was not the sea-port of that name (described Chap. vi. initio,) but Cesarea Philippi. For he himself tells us, that after his leaving Jerusalem on this occasion, *he came into the region of Syria and Cilicia.* Gal. i. 21. which I think implies, that he did not go to Cilicia by sea, but travelled thither through the region of Syria.

bably because they used the Greek translation of the scriptures in their synagogues. These men, whose zeal for the institutions of Moses had brought them up to Jerusalem, were so offended at Paul for preaching Jesus, that they resolved to kill him; being set on by the rulers also, who could not bear that one whom they themselves had employed to persecute the saints, should go over to the persecuted party, and become a zealous preacher of the faith which they had commissioned him to destroy. But the persecution which now befel Saul, instead of hurting the cause in which he was engaged, greatly advanced it, by giving him an opportunity of preaching the Lord Jesus in foreign parts.

That Saul actually preached to the Jews and Proselytes in Syria and Cilicia at this time, may be gathered from his epistle to the Galatians: Where, after relating his going from Jerusalem into the region of Syria and Cilicia, he adds, i. 22. *And was unknown by face to the churches of Judea, which were in Christ;* 23. (Μονον δε ακουοντες) *Only they heard, That he which persecuted us in times past, now preacheth the faith which once he destroyed:* That is, during Saul's abode in Cilicia, the churches of Judea heard, that he was preaching the faith of Christ. Wherefore, in Cilicia, particularly, Saul now founded those churches, to which afterwards the council of Jerusalem addressed their decree, and which are said to have been confirmed by Paul and Silas, in the journey which they made through Syria and Cilicia after the council, Acts xv. 41.

While Saul was now in Cilicia, he had those visions and revelations of the Lord, (No. VII.) of which he speaks, 2 Cor. xii. 1. being caught up into the third heaven, even unto paradise, where he heard and saw things which it was not possible for him to utter; but which were made known to him in this miraculous manner, to encourage him in the dangerous work of preaching the gospel to the Gentiles, whereunto Christ had called him. Nevertheless on that occasion, *lest he should have been exalted above measure through the abundance of the revelations, there was given to him a thorn in the flesh, the messenger of Satan to buffet him.* This in all probability is what he calls, Gal. iv. 13. His *infirmity of the flesh;* and, 14. *His temptation which was in his flesh;* through which he preached to the Galatians, at the first. If so, Saul must have converted the Galatians soon after his rapture, having gone from Cilicia into Galatia through Lycaonia. This *thorn in the flesh*, or *infirmity of the flesh*, or *temptation which was in his flesh*, under which the apostle at the first preached to the Galatians, may have been some bodily distemper of the paralytic kind, which by affecting his countenance and speech, made him, as he thought, unfit for public speaking; and therefore, fearing it might render his preaching

unsuccessful, he prayed thrice in the most earnest manner to be delivered from it. But Jesus told him, 2 Cor. xii. 9. *My grace is sufficient for thee, for my strength is made perfect in weakness.* By this answer, Saul was perfectly reconciled to his condition. Nay he gloried in his infirmities, that the power of Christ might rest upon him.

Here, while we leave Saul in Cilicia, it will be proper to relate, that certain of the brethren who fled from Jerusalem after the death of Stephen, Acts xi. 19. *Travelled as far as Phœnice, and Cyprus, and Antioch,* (No. VIII.) *preaching the word to none but unto Jews only.* 20. Also *certain men of Cyprus and Cyrene, coming to Antioch, spake to the Hellenists,* that is, (if the present reading be genuine,) to the Jews born in foreign countries, who used the Greek language; *preaching the Lord Jesus.* 21. *And the hand of the Lord was with them;* they wrought miracles, in proof of their doctrine concerning the Lord Jesus. *And a great number believed, and turned to the Lord.* The church of Christ at Antioch which was originally gathered from among the natives of Judea, being greatly increased by the conversion of the Hellenist Jews. 22. *When the tidings thereof came to the ears of the church which was at Jerusalem, they sent forth Barnabas, that he should go as far as Antioch.* This was Joses the Levite of Cyprus, to whom the name of *Barnabas, the son of consolation,* was given, on account of the relief which he afforded to the brethren, by selling his land, and dividing the price of it among them; and who by the gifts of the Spirit which he possessed, was one of the superior prophets. 23. *Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.* 24. *For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord.* The increase of the church of Antioch last mentioned, was owing, I suppose, to the conversion of the devout proselytes. For, as Barnabas came to Antioch after Peter had preached to Cornelius, it is reasonable to think, that if the gospel was not formerly preached to the proselytes of Antioch, Barnabas would without scruple preach to them now. Wherefore, finding the work too heavy for him singly, and wishing to have the assistance of an able fellow-labourer, he went into Cilicia in quest of Saul; and having found him, brought him to Antioch, A. D. 44. after he had been about five years in Cilicia, (No IX.)

Barnabas and Saul being come to Antioch, Acts xi. 26. *Assembled themselves with the church a whole year, and taught much people. And the disciples were called Christians,* (No. X) *first in Antioch,* perhaps about the time Barnabas and Saul came thither from Cilicia.—Ver. 27. *And in those days came prophets from Jerusalem*

Jerusalem to Antioch. 28. *And there stood up one of them named Agabus* *, *and signified by the Spirit, that there should be a great dearth throughout all the world*, that is, throughout all the land of Judea; for the original word often denotes a particular land, or country; *which came to pass in the days of Claudius Cæsar.* This famine began in the fourth year of Claudius's reign, answering to A. D. 44. But it raged chiefly in the 5th and 6th year of that emperor.—Acts xi. 29. *Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.* This determination was extremely proper: For the churches of Judea, being more exposed than other churches, to persecution and to the rapacity of the Roman officers, and to those outrages which the populace, under weak and corrupt governments, commit upon the objects of their hatred, the brethren in Judea could not have supported this dearth, if they had not been assisted from abroad. The church of Antioch therefore, made collections for them, which they *sent by the hands of Barnabas and Saul*; not to the apostles, (for they had now given up the custody and management of the funds of the church in Jerusalem, (Acts vi. 2.) but to the elders or rulers of that church, chosen perhaps out of the 120 on whom the Holy Ghost fell at the first. And these were to make distribution thereof, to the brethren according to their need. By sending this seasonable gift to the disciples in Judea, the church of Antioch, in which were many Gentile proselytes, did what they could to conciliate the good will of the Jewish believers. And this mark of their regard, seems to have been well received by the brethren in Judea.

After a short abode at Jerusalem, Barnabas and Saul returned to Antioch, in the end of the year 44, or in the beginning of 45, and took with them John, whose surname was *Mark*, to assist them in the ministry there. This is he who is called *Barnabas sister's son*, Col. iv. 10.—Some time after this, as Barnabas and Saul, with the other prophets and teachers of the church at Antioch, Acts xiii. 2. *Ministered to the Lord and fasted, the Holy Ghost said*, with an articulate audible voice, *Separate me both Barnabas and Saul for the work whereunto I have called them.*—Saul at his conversion was expressly called to preach to the Gentiles; and that call was renewed at the time Jesus appeared to him during his trance in the temple. But at what time Barnabas was called by the Holy Ghost to preach to the Gentiles, is not told. However the work here meant, being that of converting the idolatrous nations, and the present be-

 ing

* Before the clause above mentioned, the Cambridge M. S. has the following words: *And while we were gathered together, one of them named Agabus*, &c. which reading if genuine, implies that Luke the writer of the history was then present.

ing their first separation thereto, it is more than probable that no idolaters were at that time converted. Wherefore, though the brethren of Antioch did not understand the nature of the work which Barnabas and Saul were now called to fulfil, yet as they knew they were going into distant countries, they willingly agreed to be deprived of their useful labours. Accordingly, Acts xiii. 3. *When they had fasted, and prayed* for a blessing on their undertaking, *and laid their hands upon them*, after the manner of the Jews in their solemn prayers, (See Acts vi. 6.) *they sent them away*, that is, gave them leave to depart: for they were sent forth, not by the church of Antioch, but by the Holy Ghost: as the historian observes, ver. 4.

However, lest the nature of this transaction should be mistaken, it is proper to observe, that by their separation of Barnabas and Saul, the church of Antioch did not confer upon them the apostolic office, (No. XI.) nor even authority to preach the gospel: far less did they communicate to them any spiritual gift, or miraculous power, to fit them for being apostles. All they did was simply this, they agreed to send them away, and by prayer recommended them to the grace of God, Acts xiv. 26. xv. 40.

As the separation of Barnabas and Saul by the prophets of Antioch, is recorded in the history after the death of Herod Agrippa, which happened A. D. 44. the order of the narration seems to imply, that Barnabas and Saul went among the Gentiles after that event. But how long after it, I cannot pretend to determine; perhaps they left Antioch in the year 45.

The hand of providence appeared visible at this time, in the removal of Herod Agrippa by death. The emperor Claudius in the second year of his reign, had given him the kingdom of his grandfather Herod the Great. After which Agrippa lived mostly at Jerusalem, observed the Jewish institutions, and practised the purity which they required. Josephus tells us, Antiq. xix. 7. "He did not let a day pass, without worshipping God "according to the law." Wherefore, being a zealous Jew, his principles led him to persecute the Christians. And as he possessed the supreme power in Judea, he was not under those restraints, which tied up the hands of the chief priests, while the Romans governed the country. Herod's zeal, therefore, or his policy, having free scope to operate, when he saw the Jews pleased with his putting the apostle James to death, he meant to proceed to farther cruelties, when God cut him off by a mortal disease, after he had reigned three years, and thereby gave great relief to the Christian churches.

Upon Herod's death, the Romans reduced Judea a second time into the form of a province. But as they were not animated with any zeal for the institutions of Moses, they did not think

think themselves obliged to take part with the Jews against the Christians; but restrained their fury. So that, as the historian observes, Acts xii. 24. *The word of the Lord grew and multiplied.* —Cuspius Fadus was the first procurator in Judea, after Agrippa's death. He came into the province, in the end of A. D. 44. and governed it for the space of two years. Under his government, and that of his successor Tiberius Alexander, the famine happened which Agabas foretold.—Tiberius Alexander was succeeded by Ventidius Cumanus; and after him came Antonius Claudius Felix, under whose procuratorship, the tumult was raised against Paul in the temple, which ended in his imprisonment, first at Jerusalem, and after that at Cesarea, where he was shut up two years complete.

CHAP. III. *Of the Journey which Barnabas and Saul, by the Direction of the Holy Ghost, made into the Lesser Asia, for the Purpose of preaching to the Idolatrous Gentiles.*

Acts xiii. 4. *So they being sent forth by the Holy Ghost, departed* with John Mark as their minister, *unto Seleucia*, a sea-port town on the Orontes, twelve miles below Antioch, and about five from the sea, *And thence sailed into Cyprus*, the native country of Barnabas, (Acts iv. 36.) where the Jews and proselytes were very numerous; where also the gospel had been formerly preached to the Jews, by the brethren who had fled from the persecution, which arose after Stephen's death, Acts xi. 19.

They land at Salamis in the island of Cyprus.

Having landed at Salamis, a considerable town in the eastern end of the island, Barnabas and Saul preached in the Jewish synagogues there.

But before we proceed, it will be necessary to make a pause here, for the sake of explaining the order observed by Saul, from this time forth, in preaching the gospel.—Our Lord, at the time he first sent forth his apostles to preach, having said to them, Matth. x. 5. *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.* 6. *But go rather to the lost sheep of the house of Israel*, it was long before they thought themselves at liberty to preach to the Gentiles. And even after they knew the truth concerning this matter, they considered the above direction, as an order to offer the gospel in every country and city to the Jews, if there were any in those parts, before they offered it to the Gentiles. (Acts xiii. 46.) Nor were they mistaken, in putting this interpretation upon their Master's precept, who had fixed this order of preaching the gospel, for the following reasons:

First, The Jews being the keepers of all the former revelations

tions made to mankind by the true God, and these revelations being preparations for the introduction of the gospel, and containing clear predictions thereof, and of Jesus its author, it was necessary that it should be offered first to the Jews: because if they received it as the completion of the former revelations, it would be no small argument to persuade the Gentiles of the divine original of the gospel. The truth is, the converted Jews by their knowledge and belief of the former revelations, were well fitted to be zealous and effectual preachers of the gospel, not only among their own countrymen, but among the Gentiles also. Wherefore, it was fit that most of the first preachers of the gospel should be of that nation.

Secondly, the wide dispersion of the Jews among the Gentiles, by the Assyrian and Babylonian captivities, and their extreme passion for commerce, which led them to plant themselves in all the chief cities of the Gentiles, were not accidental events, but were brought about by the providence of God, to prepare the world for the reception of the gospel. Nor could any method more effectual have been devised for that purpose. Because the Jews having from the beginning possessed the knowledge of the only true God, the Maker and Governor of the world, they carried that knowledge with them into the Gentile countries where they resided, and imparted it to all around them, who were willing to receive it. And having multiplied exceedingly in their dispersion at the time Saul went among the Gentiles to preach the gospel, he found in every country and city great numbers, not only of his own nation, (No. XII.) but of the Gentiles, whom the Jews had turned from idols to worship the only true God. These enlightened Gentiles were called by the Jews *Religious*, or *worshipping proselytes* *, because they assembled themselves with the Jews in their synagogues, and joined them in worshipping God, by such

* It may be proper here to set before the reader, at one view, the various names given in the scripture-history, to those Gentiles whom the Jews had turned from idols to worship the true God.

ανδρες ευλαβεις, ii. 5.

προσηλυτοι, ii. 10. *Proselytes.* This name was given likewise to those Gentiles who received circumcision, and who were Jews in every respect, except in their descent.

ανδρες ευσεβεις, x. 2. 7.

φοβουμενοι τον Θεον, x. 2. xiii. 16. 26.

σεβομενοι.

σεβομενοι προσηλυτοι, xiii. 43. *worshipping proselytes.*

σεβομενοι Ελληνες, xvii. 4. *worshipping Greeks.*

σεβομενοι τον Θεον, xviii. 7.

προσερχομενοι τω Θεω, ii. xi. 5. *ad Deum accidentes.* This is the name *proselyte* a little changed.

such prayers and hymns as they addressed to him in the character of Maker and Governor of the world: Also, because they joined them in hearing the writings of Moses and the prophets read in the Greek translation. These pious Gentiles, by their knowledge of the true God, and of the Jewish scriptures, were much better disposed to listen to the gospel, and better qualified to judge of the arguments by which the apostles proved Jesus to be *the Christ*, than their idolatrous brethren, who had no knowledge of God, nor of the revelations which God had formerly made to mankind. Nay, they heard the word of the Lord, oftentimes with more attention than even the Jews themselves. Wherefore, as this class of men were so well disposed to receive the gospel, and as after receiving it they could communicate it to their idolatrous relations and friends, it was extremely proper that it should be preached to them, before it was offered to the others. And as they were nowhere to be found assembled in a body, except in the Jewish synagogues, that circumstance was an additional reason for preaching the gospel to the Jews in the synagogues, before it was offered to the idolatrous Gentiles.

Moved by these considerations, the apostle Paul seldom attempted to preach in any city of the Gentiles unless he found in it a synagogue of the Jews, where he might make the gospel known, not only to the Jews, but to the proselytes before he offered it to the idolatrous Gentiles. Thus when Paul and Silas came to Amphipolis and Appollonia, they made no stay in either of these places, probably because there was no synagogue of the Jews there, in which they could preach. But at Salamis in Cyprus, where Barnabas and Saul now were, the Jews being so numerous as to have several synagogues, they preached in them all, oftener I suppose than once: and as the whole island abounded with Jews, they did not go by sea to Paphos, the chief city of the island, but by land, for the sake of preaching to the Jews and proselytes, in the towns through which they were to pass.

In their journey to Paphos, they no doubt met with many disciples. For we are told, Acts xi. 19. that some of the brethren, who fled from the persecution which arose after the death of Stephen, *came into Cyprus, preaching the word to none but to the Jews only.*

From Salamis they go to Paphos, the Residence of the Roman Governor of the Province.

Barnabas and Saul having gone through Cyprus, came at length to *Paphos*, where was a famous temple of Venus, and a great confluence of priests and worshippers, who by their extreme attachment to this false deity, occasioned her to be celebrated under the names of the *Paphian* and *Cyprian Queen*.

In

In Paphos, ανθυπατος, the Roman proconsul of Cyprus, Sergius Paulus, (No. XIII.) resided with other principal persons, who had come from Rome to assist in the government of the province. This Roman magistrate, who was a person of good sense as well as of good dispositions, having heard of the arrival of the servants of Christ at Paphos, *called for Barnabas and Saul*, whose fame it seems had reached Paphos before they came, *and desired to hear the word of God*, that is, the new doctrine which these strangers were said to preach in the name of God.

But a Jew named *Barjesus*, a false prophet and a sorcerer, Acts xiii. 8. *Withstood them, seeking to turn away the proconsul from the faith.* Probably this impostor contradicted the account, which Barnabas and Saul gave of Christ's miracles and resurrection, and by feigned miracles endeavoured to dissuade the proconsul from embracing the gospel. 9. *Then Saul who also is called Paul*, moved by an immediate inspiration of the Holy Ghost, looked stedfastly on that impostor. 10. *And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?* 11. *And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.* By saying that he should be blind *for a season*, Paul insinuated that on the sorcerer's repentance, his sight should be restored. *And immediately there fell on him a mist, and a darkness, and he went about seeking some to lead him by the hand.* 12. *Then the proconsul, when he saw what was done, believed, being astonished at the doctrine of the Lord.* When he saw Elymas thus punished, he knew him to be an impostor, and believed the things spoken by Barnabas and Saul, being astonished at the power with which the doctrine of the Lord was accompanied.—The conversion of such a person, in so high a situation, and by such means, brought great credit to the gospel, and to its ministers, in that island.

The reader no doubt hath observed, that at this period of the history, Luke hath changed Saul's name, calling him *Paul*, without assigning any reason for so doing. Learned men have conjectured, that this change was made by Saul himself, in honour of the proconsul, who perhaps was Saul's first convert from among the idolatrous Gentiles, or the first person of high rank of that character, who was converted. For it was customary among the Romans to assume the name of a benefactor whom they highly esteemed. Thus the Jewish historian Josephus, took the name of *Flavius*, in compliment to Vespasian, with whom he was in high favour. But in whatever manner it happened, certain it is, that ever after this, the great apostle of the Gentiles was known only by the name of *Paul*. From this time forth

forth likewise Paul is generally mentioned by the historian before Barnabas; because, by his success in preaching at Paphos, and by the greatness of his miracles, he was now shewn to be the principal person; although formerly, he was mentioned after Barnabas, because he was a younger disciple, and because his apostolical authority was not fully understood.

They sail from Cyprus to Perga in Pamphylia, where John Mark deserts them.

After these things, Acts xiii. 13. *Paul and his company, loosed from Paphos*, and sailing to the continent of the Lesser Asia, *they came to Perga, a city in Pamphylia*, situated on the west side of the river Cestros, about seven miles from the sea. Here there was a celebrated temple of Diana; consequently many priests and others, whose interest and honour depended upon their maintaining the worship of that idol, and who no doubt were not a little displeased with these foreign teachers, for presuming to find fault with the gods of the country, and with the worship that was paid to them. On that occasion, *John Mark*, who had hitherto accompanied them as their minister, terrified perhaps by the threatening speeches of the priests and bigots, or discouraged by the difficulty and danger of the undertaking, *departed from them, and returned to Jerusalem.* This desertion, however, did not discourage Paul and Barnabas; neither were they moved from their purpose, by the little success which they had at Perga. For going away, they travelled through various countries of the Lesser Asia; and, as we shall see immediately, made many disciples to Christ, both among the Jews and the Gentiles.

Paul and Barnabas go to Antioch in Pisidia, where they convert great numbers, both of the Proselyted and of the idolatrous Gentiles.

The first city Paul and Barnabas came to, after they left Perga, was Antioch the metropolis of Pisidia, a country to the north of Pamphylia. Here they went into the synagogue of the Jews. And after the reading of the law and the prophets, being desired by the rulers of the synagogue to give the people an exhortation, Paul preached to the Jews and proselytes, a sermon which is fully related by Luke, Acts xiii. 16—47. and which is highly worthy of the attention of Christians, being an example of Paul's manner of preaching in all the synagogues, and of the arguments which he used for convincing the Jews and proselytes, that Jesus *was the Christ*, or *Messiah* foretold by David in the second Psalm. It is therefore an ex-

cellent illustration of the short account, which Luke hath given of Paul's preaching in the synagogue of Thessalonica, Acts xvii. 2. *Three sabbath days he reasoned with them out of the scriptures, explaining and proving, That the Christ must needs have suffered, and have risen from the dead, and that this Jesus whom I preach unto you, is the Christ.* These were the topics on which Paul insisted in all his sermons to the Jews and proselytes. And the arguments taken from the scriptures, by which he proved these topics to the Thessalonians, were no doubt such as he offered to the Jews and proselytes of Antioch, and which are related by Luke in this chapter.

Paul's discourse on this occasion was well received by those who heard it; for Acts xiii. 42. *When the Jews were gone out of the synagogue, the Gentiles,* or religious proselytes, *besought, that these things might be preached to them the next sabbath.* 43. *And when the congregation was broken up, many of the Jews and religious proselytes believing, followed Paul and Barnabas; who speaking to them, persuaded them to continue in the grace of God;* that is, in the faith, into which they were brought by the grace of God. 44. *And next Sabbath day came almost the whole city together;* the idolaters as well as the proselytes, came together to the synagogue, *to hear the word of God.* 45. *But when the Jews* of the more bigotted sort, *saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming:* They contradicted Paul's doctrine concerning the sufferings and death of the Christ, and reviled the apostle, or rather Jesus, calling him an impostor, because he had not been able to deliver himself from death, though he pretended to be the Christ. Upon this Paul boldly told them, It was necessary to have spoken the word of God first to them; *but seeing ye put it from you, and judge* (κρίνετε, declare) *yourselves unworthy of everlasting life, lo we turn to the Gentiles.* 47. *For so hath the Lord commanded us, saying* by the prophet, Isa. xlvi. 19. *I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.* 48. *And when the Gentiles heard this;* when they heard that such things had been prophesied concerning them many ages ago, and that the Lord Jesus had commanded his apostles to receive them into his church, without subjecting them to the law of Moses, *they were glad.* And well might they be so. For they now had the door of faith set wide open to them: and Antioch, where Paul first preached the gospel publicly to the idolatrous Gentiles, hath obtained a fame which will not soon perish.—*And glorified the word of the Lord:* The idolatrous Gentiles praised the gospel for its extensive charity, and yielded a full and ready assent to its doctrines. 49. *And the word of the Lord was published throughout all that region.* It seems

seems Paul and Barnabas, during their stay at Antioch, made excursions into the neighbouring country, for the sake of preaching to the idolatrous Gentiles. Or the people who came from the country to Antioch, hearing Paul and Barnabas preach, believed; and carried the glad tidings of salvation home with them.

From this time forth in all the Gentile countries, Paul after preaching to the Jews, constantly carried the tidings of salvation to the idolatrous Gentiles, and by so doing, fulfilled the commission which he had received from Christ, when he made him his apostle to the Gentiles.

But the unbelieving Jews in Antioch, greatly enraged at the success with which Paul and Barnabas preached to the Gentiles, stirred up some ladies of the first distinction, who were religious proselytes, over whom they had great influence, Acts xiii. 50. *And the chief men of the city also*, who probably were the husbands of these proselyte ladies, *and raised persecution against Paul and Barnabas, and expelled them out of their coasts*, and out of the territory belonging to Antioch; because they had made frequent excursions into the country, and had persuaded many. But although the Christian preachers were thus persecuted, *the disciples in Antioch were filled with joy, and with the Holy Ghost*, having received the Spirit in the plenitude of his gifts, either by an immediate illapse from heaven, or by the imposition of the apostle's hands. This, with other instances mentioned in the history, Acts ii. 38. viii. 14—17. and 1 Cor. chap. xii. and xiv. and Gal. iii. 5. gives reason to believe, that in all places where churches were planted, the disciples received the gifts of the Spirit in great abundance, to qualify them, not only for edifying each other, but for converting unbelievers also.

Being driven out of Pisidia, by the machinations of the unbelieving Jews, they go to Iconium in Lycaonia, where they convert many; but are in danger of being stoned.

Paul and Barnabas thus banished from Antioch, came to Iconium, at that time the chief city of Lycaonia, and at present a considerable town still subsisting, under the name of *Cogni*. Here, Acts xiv. 1. *They went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks, believed.* The great multitude of the Greeks, who are said to have believed the gospel on this occasion, being found in the synagogue with the Jews, were without doubt religious proselytes. For few, or none of the idolaters frequented the Jewish synagogues. From the Jews and proselytes being so numerous in Iconium, we may infer, that it

was a very great and populous city, and that the servants of Christ, with great propriety, made a long abode there, to aid the disciples under the persecution which the unbelieving Jews raised against them. 2. Now *the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren.* 3. *Long time therefore abode they speaking boldly in the Lord, who gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.* Because the idolatrous Gentiles in Iconium shewed a disposition to listen to truth, the servants of Christ were directed to work many and great miracles among them, for the confirmation of the gospel. The truth is, had it not been for their miracles, Paul and Barnabas might have preached long enough, without making many converts, either among the Jews, or the Gentiles, in any country. 4. *And the multitude of the city was divided. And part held with the Jews, and part with the apostles.* 5. *And when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use them despitefully, and to stone them* as Atheists. 6. *They were aware of it, and fled unto Lystra, and Derbe, cities of Lycaonia, and unto the region that lieth round about.* They fled to Lystra first, and then to Derbe, and after that into the region that lieth around Lycaonia, viz. the region of Phrygia and Galatia; for these countries bordered on Lycaonia. In thus flying from their persecutors, Paul and Barnabas followed their Master's advice, who directed them, when persecuted in one city, to flee into another: For though he enabled them to work miracles for the confirmation of the gospel, he gave them no power of working miracles, to save themselves from persecution. 7. (κακει ησαν ευαγγελιζομενοι.) *And there they were preaching the gospel.* They spent a considerable time in the cities of Lycaonia, and in the region that lieth round about, preaching the gospel.—To this general account of the apostle's labours, the historian subjoins a particular relation of some memorable events which happened in Lystra.

From Iconium Paul and Barnabas go to Lystra, where Paul works a miracle on a cripple, and is considered as a god; but is afterward stoned, and drawn out of the city as dead.

The first city Paul and Barnabas came to, after flying from Iconium, was *Lystra.* Here they converted a Jewish woman, named *Lois*, and her daughter *Eunice*, (2 Tim. i. 5.) and Eunice's son *Timothy.* For when Paul came to Lystra, in his second journey, the brethren there recommended Timothy to him, as a disciple who, though very young, had made himself remarkable by his knowledge and piety.

Paul

Paul at Lystra, Acts xiv. 8. happening to preach in some place of public resort, a man who had been born lame, and never had walked, sat there, and heard him with great attention. On this man, ver. 9. *Paul looked stedfastly*, and, by the gift of discerning spirits, which he possessed, *perceiving that he had faith to be healed*, 10. *Said with a loud voice, Stand upright upon thy feet; and he leaped and walked.* 11. *And when the people saw what Paul had done, they lift up their voice, saying, in the speech of Lycaonia, The gods are come down to us in the likeness of men.* 12. And *called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.* Wherefore, in the persuasion that they were gods, the priests of Jupiter, the tutelary deity of the city, whose statue stood without the gate, *brought oxen and garlands to the gate* of the house where the servants of Christ lodged, *and would have done sacrifice to* them *with the people.* 14. *Which when Barnabas and Paul heard, they rent their clothes*, in token of their deep grief for what the Lystrians were about to do, *and ran in among the people, crying* out with the greatest vehemence, 15. *And saying, Sirs, why do ye these things?* we are men like yourselves, who have come to persuade you to forsake these false deities, and to worship *the living God, who made heaven, and earth, and the sea, and all things that are therein.* 16. *Who in times past suffered all nations to walk in their own ways*, without instructing them by divinely inspired teachers. 17. *Nevertheless, he left not himself without witness* of his being, perfections, and providence, in any country, *in that he did good* to all men, *and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.* 18. *And with these sayings scarce restrained they the people.* This remarkable humility, amidst so high a gust of popular applause, plainly shewed these men to be the servants of God.—But mark the fickleness of the multitude: 19. *There came thither certain Jews from Antioch and Iconium, who* by representing Paul and Barnabas as two wicked magicians, who were come to overturn every thing sacred, both among the Jews and the Gentiles, *persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.* 20. *Howbeit, as the disciples stood round him, he rose up* perfectly whole, *and came into the city.* Probably Timothy was one of the disciples who stood round Paul on this occasion. For he says to him, 2 Eph. iii. 10. *But thou hast fully known*—11. *the persecutions, sufferings, such as befel me in Antioch, in Iconium, and Lystra: such persecutions I endured; but out of them all the Lord delivered me.*

Thus, in his turn, did Paul suffer the very punishment, which he had been so active in bringing upon the blessed martyr Stephen. And doubtless the recollection of that affair helped

helped very much to reconcile him to what had now befallen him.

They go to Derbe, and into the region round about Lycaonia: then return to Lystra, Iconium, Antioch, and Perga: after which they sail from Atalia to Antioch in Syria.

Acts xiv. 20. *And the next day, he departed with Barnabas to Derbe:* which city, therefore, was not far off. 21. *And when they had preached the gospel to that city, and had taught many,* namely, in the region of Galatia and Phrygia, lying round about Lycaonia, (ver. 6.) and founded the churches of Colosse, Laodicea, and Hierapolis, mentioned Col. iv. 13. *they returned again to Lystra, and to Iconium, and Antioch,* being directed so to do by the Spirit.—In these cities they spent some considerable time. 22. *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.* 23. *And when they had ordained them elders,* that is, bishops, and presidents, and deacons *in every church, and* at their ordination *had* solemnly *prayed with fasting, they commended them to the* protection and direction *of the Lord, on whom they had believed.* This custom of ordaining elders in the churches which he planted, Paul invariably observed, in order that the brethren being united together, under the direction of stated teachers and leaders, might the better make increase of themselves in love, and sustain persecution for the gospel.

Paul and Barnabas having thus, on their return from Phrygia and Galatia, visited all the cities of Lycaonia and Pisidia, where they had formerly planted churches, came at length to Perga in Pamphylia, where they spent some time *in preaching the word.* 25. Probably because they had remained there but a short space formerly. And having thus re-visited all those cities, and given to the churches there their due form, they came down to Atalia, a sea-port town below Perga. 26. *And thence sailed to Antioch* in Syria, *from whence they had been recommended to the grace of God, for the work which they had fulfilled.* 27. *And when they were come, and had gathered the church together, they rehearsed all that God had done by them.* This expression is used likewise Acts xv. 4. But it is explained verse 12. of the miracles and wonders which God had wrought among the Gentiles by them; of which wonders the chief no doubt was, that God by the apostles had communicated the Holy Ghost to the Gentile converts, and thereby declared his acceptance of them without circumcision: *And how he had opened the door of faith unto the Gentiles:* By which I suppose is to be understood, the proselyted Gentiles. See Pref. to

to Galat. Sect. 4.—Acts xiv. 28. *And they abode long time with the disciples* in Antioch.

CHAP. IV. *The History of Paul, from his going up to the Council of Jerusalem, with Barnabas and Titus, to his passing into Europe with Silas, to preach the Gospel.*

While Paul and Barnabas abode at Antioch, after their return from the Lesser Asia, Acts xv. 1. *Certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses*, that is, except ye keep the law of Moses, (see ver. 5. and Gal. v. 3.) *ye cannot be saved.* This doctrine being an error both in religion and in politics, Paul and Barnabas strenuously opposed it; First, because its direct tendency was to subvert the gospel, which of itself is sufficient for the salvation of men, without the works of the law of Moses. And next, because it was a betraying of the natural rights of mankind, who by the gospel are left free, both to obey the good laws of the countries where they live, and to enjoy whatever rights accrue to them from those laws. Whereas, by receiving the law of Moses, the Gentiles really made themselves the subjects of a foreign power. For that law was nothing but the civil, or political law of Judea: And all who received it, actually put themselves under the jurisdiction of the high-priest and council at Jerusalem. (No. II.)—*When, therefore, Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles* (No. XIV.) *and elders about this question.*

From Gal. ii. 2. it appears, that Paul went up to Jerusalem at this time by a particular revelation, wherein it was made known, either to him, or to some of the prophets of Antioch, mentioned, Acts xiii. 2. that the decision of the apostles, whose authority was supreme in the church, and of the elders at Jerusalem, who had all received the Holy Ghost on the memorable day of Pentecost, was the proper method of ending the controversy about the admission of the Gentiles into the church. This revelation being communicated to the brethren of Antioch, they willingly agreed to follow the direction of the Spirit; especially as the Jewish zealots pretended, that the apostles and elders at Jerusalem, had commanded the Gentiles to be circumcised, Acts xv. 24.

Among those who accompanied Paul and Barnabas to Jerusalem at this time, was Titus, (Gal. ii. 1.) who being a Gentile, had an interest in the determination of the question. Him, probably, Paul had converted in the Lesser Asia; and being a person of great piety and ability, he had taken him as his

his assistant, in the room of John Mark at Perga, and had brought him to Antioch.—Acts xv. 3. *They, therefore, being sent forth by the church, passed through Phœnicia and Samaria, declaring the conversion of the Gentiles. And they caused great joy to all the brethren.*

Paul and Barnabas go up to the Council of Jerusalem: by whose Decree the proselyted Gentiles were freed from observing the Law of Moses as a Term of Salvation.

Acts xv. 4. *And when they were come to Jerusalem, they were received of the church, and of the apostles and elders,* who all shewed them every mark of respect. *And they declared all things, which God had done by them.* They declared how that God, by their ministry, had converted the Gentiles in many countries, and had bestowed upon them the Holy Ghost in the plenitude of his gifts.—5. *But* that at Antioch *there rose up certain of the sect of the Pharisees who believed, affirming that it was necessary to circumcise them, and command them to keep the law of Moses;* and that the brethren of Antioch had sent them to lay the matter before the apostles. 6. *And the apostles and elders came together to consider of this matter.* As the apostles commonly resided at Jerusalem, the greatest part of them may have come together on this occasion; as did the elders likewise, men most respectable for their talents and gifts, having been chosen to the office of elders, out of those on whom the Holy Ghost descended on the day of Pentecost. The brethren too of the church of Jerusalem were present in this Assembly. For the decree which was passed on the question, runs in the name of the whole church. (No. XV.)—Acts xv. 7. *And when there had been much disputing,* occasioned by those of the sect of the Pharisees who maintained the necessity of circumcision, *Peter rose up,* and put the assembly in mind, how he had been ordered of God to preach the gospel to Cornelius, and the other Gentiles who were with him; and how *God, who knoweth the hearts of men, bare them witness* that he accepted them without circumcision, *having given them the Holy Ghost, even as to the Jews.* 9. *And put no difference* between them and the Jews, *purifying their hearts,* not by the rites and ceremonies of the law, but *by faith.* 10. *Now therefore,* said he, *why tempt ye God, to put a yoke upon the necks of the disciples, which neither our fathers, nor we were able to bear?* Why provoke ye God, by making circumcision necessary to the salvation of the Gentiles, contrary to his declared will in this matter, and contrary to your own conviction? 11. *For we* who are apostles *believe, that through the grace of our Lord Jesus Christ,* and not through obedience to the law of Moses, *we* Jews *shall be saved, even as*

they

they (the Gentiles) are to be saved, through the grace of Christ alone.

When Peter had ended his speech, Acts xv. 12. *All the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.* They listened to Barnabas and Paul, who confirmed Peter's reasoning, by declaring the miracles which God had wrought among the Gentiles, by their ministry; of which the chief miracle was, that he had amply conferred the gifts of the Spirit upon the believing Gentiles, although they were uncircumcised.—Acts xv. 13. *And after they had held their peace, James answered* those who were for subjecting the Gentiles to the law, by adding in supplement to Peter's reasoning, that the prophets had foretold the conversion of the Gentiles; so that it was always God's purpose to make them his people. And therefore he proposed *not to trouble them which from among the Gentiles are turned to God.* 20. *But that we write unto them to abstain from the pollution of idols,* &c. To this opinion the whole assembly agreed; and, among the rest, the apostle John. For that he also was present, appears from Gal. ii. 8. although Luke has not mentioned him in the history; I suppose, because John made no long speech on the question, but simply acquiesced in what was so well, and so fully spoken by Peter and James.

That this decision might have the more weight, Acts xv. 22. *It pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas, namely, Judas, sirnamed Barsabas, and Silas, chief men among the brethren.* Their decision, or *decree,* they wrote in the form of a letter from the apostles, and elders, and brethren, 23. *unto the brethren which are of the Gentiles, in Antioch, and Syria, and Cilicia,* of the following tenor: 24. *For as much as we have heard, that certain which went out from us,* that is, pretending to be sent by us, *have troubled you with words,* by requiring you to be circumcised, and to keep the law, we assure you we gave them no such commandment. And we now inform you, that, 25. *It hath seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul,* whom we greatly respect, as 26. *men who have hazarded their lives for the name of our Lord Jesus Christ.* 27. *We have sent therefore Judas and Silas, who will tell you the same things by mouth.* This precaution of sending approved witnesses, along with the copy of the decree which was delivered to Barnabas and Paul, was intended to prevent the zealous and bigotted Judaizers from affirming, that the letter did not contain a just account of what was concluded and determined by the church. For these chosen men, having assisted at the council, could not

only tell the brethren of Antioch the same things by mouth, but attest that it was the unanimous opinion of the whole assembly, viz. 28. *That it seemed good to the Holy Ghost, and,* consequently, *to us, to lay upon you no greater burden, than these necessary things.* The council, from the falling down of the Holy Ghost upon Cornelius and his company, though they were not circumcised, and from his falling down upon the Gentiles who were converted by Paul and Barnabas, although they also were uncircumcised, concluded with certainty, that it seemed good to the Holy Ghost, to lay no greater burden on the Gentiles, than the necessary precepts of the law, to which they were already bound: and therefore it seemed good to the apostles likewise, to lay no greater burden on the Gentiles than these necessary things, 29. *That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication,* ἐξ ὧν διατηροῦντες ἑαυτοὺς, verbat. *from which keeping yourselves,* namely, as ye now do, (Hammond) *ye shall do well. Fare ye well.*

At this time, Paul had various conversations with his brethren apostles in Jerusalem, before he returned to Antioch. But these conferences, the chief of them added nothing, either to his knowledge, or to his gifts, Gal. ii. 6. Paul's knowledge in the gospel was equal to theirs; and his miraculous powers and gifts, were as great and extensive as theirs. Wherefore, *when James, Peter, and John, perceived the grace given to him,* that is, the inspiration and miraculous powers which he possessed, and had duly weighed what Jesus said to him at his conversion, they were fully convinced he was an apostle equal in authority with themselves. And therefore they publicly acknowledged him to be such, by giving him the right hands of fellowship: and agreed that he should go to the Gentiles, and exercise his ministry among them, even as they resolved to exercise their ministry among the Jews. By this, however, they did not mean to exclude Paul from preaching to the Jews, or themselves from preaching to the Gentiles, as occasion might offer; but that the general course of the labours should be according to this agreement. For as apostles, they were all teachers, œcumenical, being sent by Christ to preach the gospel to *all nations,* Matt. xxviii. 19.

In some of the conferences, which Paul had with the apostles in Jerusalem, he communicated to them the gospel which he preached among the Gentiles. But he tells us, Gal. ii. 2. he did it privately, and to them only which were of reputation, lest by the opposition which he knew the more zealous Jewish believers would make to it, he might seem to have run in vain. This circumstance deserves to be particularly remarked, because it shews, that the conversion of the idolatrous Gentiles was not

known

known in Jerusalem at the time of the council; and by consequence, that the question which was debated and determined in that meeting, was moved concerning the proselyted Gentiles, and had no relation to the idolatrous Gentiles at all. See Pref. to Galat. sect. 4.

Paul and Barnabas, with the messengers from the church of Jerusalem, having received the letter, in which the decree was written, were sent away, Acts xv. 30. *So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle.* 31. *Which when they had read, they rejoiced for the consolation.* As the church of Antioch consisted chiefly of converted proselytes, the multitude of that church was glad that the Gentile converts in general were freed from circumcision, and obedience to the law of Moses. And their joy was in proportion to the anxiety and suspence, with which they had waited for the apostle's determination. 32. *And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed them* in the belief of their freedom from the law of Moses, as a term of salvation. 33. *And after they had tarried at Antioch a space, they were let go in peace from the brethren to the apostles:* The brethren of Jerusalem who had come to Antioch with the decree, ver. 25. were dismissed by the brethren of Antioch to the apostles in Jerusalem, with the good wishes usual among affectionate friends at parting.—These brethren, who were let go in peace, were Judas and Silas. See ver. 27.—34. *Notwithstanding it pleased Silas to abide there still.* 35. *Paul also, and Barnabas, continued in Antioch, teaching and preaching the word of God, with many others also.*

Not long after this, Peter came down from Jerusalem to Antioch, to visit the church. At his first coming he did eat with certain brethren of the Gentiles, from whom he afterwards separated himself, upon the arrival of some zealous Jewish believers, sent from James. These men, it seems, insisted that the Gentiles with whom Peter had eaten, should, in order to their enjoying full communion with the faithful, be subjected to the law of Moses; or at least, to the four precepts bound by the council upon the converted proselytes. Wherefore, these Gentiles must have been a class of believers, different from the converted proselytes, about whom there could be no dispute now, as their case had been clearly determined by the council. I therefore think these Gentiles were converts from idolatry, who had come from distant parts. Or if they were natives of Antioch, Paul had preached to them, and converted them, since his return from the council. For from the secrecy with which he communicated the conversion of the idolatrous Gentiles, to them of reputation at Jerusalem, it may be concluded, that he had not then preached to any of the idolatrous Gentiles in Antioch.

But

But, whatever may be in this conjecture, certain it is, that the disputes about eating with the Gentiles, were carried so high in Antioch at this time, that a number of the brethren who knew the truth, and who were of note in the church, dissembled in the matter, as well as Peter; and the torrent became at length so strong, that even Barnabas himself was carried away with their dissimulation, Gal. ii. 13. Wherefore, when teachers of the greatest authority and reputation in the church, seemed thus to agree in making obedience to the law of Moses necessary to the salvation of the idolatrous Gentiles, Paul found himself under the necessity of standing forth in defence of the truth. And though he was single and unsupported, he opposed the dissemblers in the boldest and most direct manner, and rebuked even Peter himself, in the presence of all who had been misled by his example, for compelling in that manner the Gentiles to be circumcised, contrary to the truth of the gospel, with which he was well acquainted. And Peter being conscious of his fault, meekly bare Paul's reproof, without making any reply. Thus a stop was put for the present, to the attempts of the Judaizers; and Paul, who on that occasion acted as an apostle, equal in authority with Peter, but who shewed more sincerity and courage in maintaining the truth, certainly merited the grateful acknowledgments of all the Gentile converts, who by his faithfulness were secured in the liberty, wherewith Christ had made them free.

Such a glaring example of bigotry in many of the Jewish believers, and of timid compliance with their prejudices in some of the chief brethren, having made Paul sensible, that the Gentiles in distant countries, were in the greatest danger of being perverted by the Jews, his zeal for the purity of the gospel led him to consider, by what means the Gentiles might be confirmed in the truth. And as no expedient offered itself more proper for the purpose, than to make the Gentiles universally acquainted with the decrees which were ordained by the apostles, elders, and brethren in Jerusalem, he proposed the matter to Barnabas, saying, Acts xv. 36. *Let us go again, and visit our brethren in every city, where we have preached the word of the Lord, and see how they do.* On that occasion, Barnabas proposed to take his nephew Mark with them as their minister. But Paul thought him an improper assistant, who in their former journey had shewn such cowardice, or fickleness, as to desert them in Pamphylia. And the contention between them was so sharp, that they separated. But though the strife between these good men proceeded from passion, in one of them at least, it was made the occasion of the more extensive spreading of the gospel. For Barnabas sailed with Mark into Cyprus, to visit the churches which he and Paul had planted there, in their

their former journey. But Paul choosing Silas, who was himself a prophet and a chief man among the brethren, departed; after being recommended by the church of Antioch, as before, to the grace of God, Acts xv. 40.

Paul and Silas go into Syria and Cilicia to confirm the Churches, by publishing the Decrees of the Council.

Having left Antioch, Paul and Silas, Acts xv. 41. *Went through Syria and Cilicia, confirming the churches* by delivering the decrees of the council, which were directed to them in particular: (ver. 21.) so that churches had been planted, not only in Syria, but in Cilicia, before the council.—Of the planting of the churches in Syria, Luke has given some account; but of the planting of the churches in Cilicia, nothing is said, except that the brethren in Jerusalem, sent forth Saul to Tarsus. From which it may be gathered, that he was the spiritual father of the believers in Cilicia, and therefore that his visit to the churches in that country with the decrees, must have been peculiarly acceptable to them.

Paul and Silas go to Derbe and Lystra in Lycaonia, to preach the Gospel to the Gentiles a second time, and to publish the Decrees. At Lystra Paul takes Timothy as his Assistant.

From Cilicia, Paul and Silas went into Lycaonia: and being come to Lystra, Acts xvi. 1. the brethren there, and at Iconium, recommended Timothy to Paul, as a young disciple of singular piety and zeal. Him the apostle took as an assistant in the ministry, by the direction of the Holy Ghost, (1 Tim. i. 18.) and conferred on him the gifts of the Spirit, (2 Tim. i. 6.) and had him solemnly set apart to the work of the ministry, by *the presbytery*, or eldership of Lystra; (1 Tim. iv. 14.) for, in his former journey, he and Barnabas had ordained elders in every city. Withal, designing to employ Timothy in preaching to the Jews, he circumcised him; because he knew the Jews would not have respected him as a teacher, if they had taken him for an uncircumcised Gentile.—This is that Timothy, whose teachableness and tears made such an impression on the apostle's mind, that he never forgot them, (2 Tim. i. 4.) and who attended Paul in many of his journies, and who in respect of his love to Christ and zeal for the advancement of the gospel, was like-minded with Paul, (Philip. ii. 20.) so that he was his *genuine son*; and as a son serveth with his father, so he served with the apostle in the gospel. On all which accounts, he was of such consideration among the disciples, and also so exceedingly esteemed by Paul for his knowledge and piety, that he

he allowed him to join him in some of those epistles which he wrote to the churches. Withal, he honoured Timothy greatly by writing to him, the two excellent letters found in the Canon of Scripture, which bear his name.

In Lycaonia, they visited most of the cities where they had formerly preached, Acts xvi. 4. *And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders, which were at Jerusalem.* For although these decrees were written in the form of a letter to the brethren of the Gentiles, in Antioch, and Syria, and Cilicia, they belonged equally to all the brethren of the Gentiles every where. 5. *And so were the churches established in the faith, and increased in number daily.* For the burdensome yoke of the law of Moses being now broken, a great obstacle to the conversion of the Gentiles was removed.

Paul, and Silas, and Timothy, go through Phrygia and Galatia, publishing the Decrees of the Council. They are hindered by the Holy Ghost from going into Bithynia, and come down to Troas.

Acts xvi. 6. *And passing through hrygia, Pand the Galatian country,* (No. XVII.) they established the churches there in the true faith of the gospel, by delivering to them, in like manner, the decrees for to keep. But they made no stay in any place. So the original word, Διελθοντες, *passing through*, imports. Nor was it necessary for them to do otherwise. Their business now, was not to plant churches in these countries, but to confirm those which were already planted, by delivering to them copies of the apostolical decrees.

Paul and his company having gone through Phrygia and (Γαλατικην χωραν) the Galatian country, were forbidden by the Holy Ghost to preach in the province of Asia; and therefore when they were come to Mysia, Acts xvi. 7. *and assayed to go into Bithynia;* a country bounded on the west by a part of the Propontis and the Thracian Bosphorus, and on the north by the Euxine sea; *the Spirit suffered them not: and so passing by* the Lesser *Mysia*, which separated Bithynia from the country of Troas, *they came to* the city *Troas*, a noted sea-port, where travellers from the upper coasts of Asia, commonly took ship to pass into Europe. Here Paul and his assistants were joined by Luke, (ver. 10.) the writer of the history of the Acts of the Apostles, and a native of Antioch, as is generally believed, who to the profession of a physician, had joined that of a Christian minister, or evangelist.

At

At Troas Paul and his Assistants are called to preach the Gospel in Macedonia, by a Vision which appeared to Paul in the Night-time.

At Troas, Acts xvi. 9. *Paul had a vision in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.* Of this vision Paul gave an account to his companions, who from it gathering assuredly that the Lord had called them to preach in Macedonia, they willingly obeyed the heavenly admonition, loosed from Troas, and went straight to Samothrace, an island in these seas, famous for being the seat of certain religious mysteries, in equal estimation with those called Eleusinian. But it does not appear that they went ashore there; for they landed the next day at Neapolis, a sea-port town of Macedonia.

Thus Paul, having preached first at Damascus, next at Jerusalem, after that throughout all the coasts of Judea, and then to the Gentiles in Syria and Cilicia, and most of the countries of the Lesser Asia, went at length, by the particular commandment of Christ, among the Greek nations, to whom it was proper that the glad tidings of salvation should now be given. For seeing the gospel was a revelation from the true God, and was supported by great and undeniable miracles, it was fit that it should in due course be proposed to those nations, who were best qualified to judge of its nature and evidences; because, if upon an accurate examination, great numbers of men embraced the gospel, whose minds were improved by science, and every kind of culture, their conversion would render it indubitable in after times, that the gospel was supported by those great and undeniable miracles, which the Christian records affirm were performed in every country, by the preachers of the gospel.—Besides, God in his infinite wisdom, was determined that the reigning idolatry should be utterly overthrown, in those countries of Europe where it had the greatest support from the ability and learning of its abettors; that no person might suspect or affirm in after times, that idolatry was destroyed, and Christianity established, merely through the ignorance and simplicity of the people among whom it was first preached.

CHAP. V. *Paul's History from his Arrival in Europe, till his Return to Jerusalem, after having preached the Gospel in Macedonia and Greece.*

Paul with his three assistants, Silas, Timothy, and Luke, having by the direction of the Spirit, passed into Europe to preach to the Greek nations, they made no stay at Neapolis, where they first landed, but went straight to Philippi; because

it

it was the chief city of that part of Macedonia, and a Roman colony, and had a synagogue of the Jews.

Paul and his assistants having come to Philippi, convert Lydia; dispossess a damsel who had a spirit of divination; are beaten with rods and imprisoned; but are liberated, and go to Thessalonica.

The ancient boundary of Macedonia was the river Strymon. But Philip, the father of Alexander, having conquered Thrace, added that part of it, which lay between the rivers Nessus and Strymon, to Macedonia. And observing that one of the cities of the adjected country named *Dathos*, might be made a good defence against the Thracians, he fortified it, and named it *Philippi*, in honour of himself. Lucian, in his dialogue called, *The Fugitives*, introduces Hercules describing Philippi in the following manner: "The plain, which is very fertile, raises "itself into little hills, which serve for a defence to the city "Philippi, whose walls are washed by the river Hebrus."— From coins still remaining, mentioned by Peirce in his Synopsis, prefixed to his paraphrase and notes on the Philippians, it appears, that a colony of Romans was planted by Julius Cæsar at Philippi; and that it was afterwards augmented by Augustus, who sent Anthony's adherents to this and other cities of Macedonia: so that, having received inhabitants from Italy twice, Philippi of a small town became a great city, and enjoyed all the privileges of a Roman colony. Wherefore, Luke speaks with great propriety, when he thus describes Paul's journey to Philippi, Acts xvi. 12. *And from thence to Philippi, which is the chief city of that part of Macedonia,* (No. XVIII.) *and a colony.*

Ver. 13. *And on the sabbath day we went out of the city by a river's side,* (No. XIX.) *where a place for prayer was by law allowed.* In this place for prayer the Jews and their proselytes were wont to assemble. *And we sat down, and spake to the women which resorted thither;* among whom there was one 14. *Lydia, a seller of purple, of the city of Thyatira, who worshipped God.* This woman was a devout Gentile, a native of Thyatira, who had fixed her residence in Philippi, for the sake of commerce; *whose heart the Lord opened, that she attended unto the things which were spoken of Paul:* She was so strongly affected with the things which Paul spake, that she embraced them with an entire faith. 15. *And when she was baptized, and her house, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide; and she constrained us.* Lydia being a rich merchant, who had a large house and servants, she was able to lodge them all. And being penetrated with

with a just sense of her obligation to those messengers of God, for the knowledge of salvation which they had imparted to her, she would take no refusal. So they abode in her house all the time they continued at Philippi.—Encouraged by this favourable beginning, Paul and his company continued at Philippi many days, (ver. 12,-18.) during which they laid the foundations of a numerous church, gathered both from among the Jews and the Gentiles; and which, after the apostle's departure, increased so exceedingly, that at the time he wrote his epistle to the Philippians, they had more bishops than one, and many deacons, Philip. i. 1.

While Paul and his assistants abode at Philippi, they were often accosted by a damsel who was possessed with an evil spirit, by which she divined, and brought her masters much gain through sooth-saying; that is, by pretending, with the assistance of a familiar spirit, to discover stolen goods, and to point out the concealed authors of mischiefs, and to disclose the general good or ill fortune of the persons who applied to her, and their success in particular affairs, with other secrets, for which the rabble in all countries are willing to give money. This damsel, Acts xvi. 17. *Following Paul and us,* (Luke, Silas, and Timothy,) *cried, saying* ironically, *These men are the servants of the most high God, who declare unto us the way of salvation.* 18. *And this she did many days. But Paul being vexed, turned and said to the Spirit, I command thee, in the name of Jesus Christ, to come out of her. And he came out that same hour.* 19. *And when her masters saw that the hope of their gain was gone, they caught Paul and Silas;* Timothy and Luke, it seems, were not so obnoxious to them: *and drew them into the market-place, unto the rulers,* (αρχοντας, the inferior magistrates,) and brought them to the pastors, (στρατηγους,) who were the chief magistrates of the Roman colony, *saying, These men being Jews, do exceedingly trouble our city.* 21. *And teach customs, which are not lawful for us to receive, neither to observe, being Romans.* Knowing them to be Jews, they calumniated them as attempting to introduce the rites of Judaism at Philippi, particularly baptism.—Perhaps also they alluded to something said by the apostle relating to the kingship of Christ, concerning which we know he preached afterwards at Thessalonica, Acts xvii. 7.—These accusations so wrought upon the multitude, and upon the prætors, that the multitude rose up against Paul and Silas; and the prætors tore their clothes from around them, and commanded them to be beaten with rods; and having laid on them many stripes, thrust them into the inner prison, and put them in the stocks, that they might be kept the more securely.

These multiplied injuries, the servants of God bare with great joy. For in the middle of the night, they prayed and

sang praises to God, with such elevation of spirit and voice, as raised the admiration of their fellow-prisoners, who heard them distinctly. 26. *And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors of the prison were opened, and every one's bonds were loosed.* On this the jailor, who dwelt in a part of the prison, not far from the ward where Paul and Silas lay, awakening out of sleep, and seeing the prison doors open, drew his sword, and would have killed himself, to avoid a more severe punishment, supposing that all the prisoners had escaped. 28. *But Paul cried out with a loud voice, Do thyself no harm, for we are all here.* The jailor, greatly terrified by the earthquake, and astonished at Paul's discovering his purpose to kill himself, called for a light, sprang into the inner prison, *and came trembling and fell down before Paul and Silas,* begging them to forgive the injuries he had been obliged to do them: For he was now convinced, they were what the possessed damsel called them in derision, even the servants of the most high God, who shewed to men the way of salvation. He therefore, Acts xvi. 30. *brought them out* of the inner prison, *and said, Sirs, what must I do to be saved?* 31. *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.* For Paul having preached a considerable time at Philippi, the jailor, before this, must have heard of Jesus Christ, perhaps oftener than once.—The jailor's family, being also come into the outer prison, 32. *They spake unto him the word of the Lord, and to all that were in his house;* that is, Paul shortly expounded to them the character of Jesus as Lord, and gave them a brief account of his life, doctrine, miracles, death, resurrection, and ascension; all which Silas confirmed by his testimony; and his discourse on these subjects was so powerfully convincing, that the jailor was baptized, *he, and all his straightway.* 34. *And when he had brought them into his house, he set meat before them, and rejoiced* in the knowledge which he had obtained of the way of salvation; *having believed in God with all his house,* who, it seems, were equally impressed with Paul's sermon, as the jailor himself was.

Such was the transactions of this memorable night. But the earthquake having been felt all over the city, and the miraculous opening of the prison-doors having been told to the prætors, they changed their opinion of Paul and Silas, and began to think more favourably of their cause. Wherefore, 35. *When it was day, the prætors sent the serjeants,* (ῥαβδοῦχοι, the rod-bearers, or lictors,) *saying* to the jailor, *Let these men go.* But Paul replied, The prætors *have beaten us openly, and uncondemned, who are Romans, and have cast us into prison: and now they thrust us out privily,* without making us any reparation for the injury they

they have done us. *Nay, verily, but let them come themselves and fetch us out*, and by their dismissing us openly, let them shew the people that they imprisoned us unjustly.—When the prætors heard that they were Romans, they were afraid of being called to account for having beaten them uncondemned. 39. *And they came and besought them*, not to resent the injury that had been done them, *and bringing them out, desired them to depart out of the city.* The servants of Christ by this public release, being honourably cleared from every crime, left the prison quietly, and went to the house of Lydia, where they met with the disciples, *and comforted them*, by rehearsing what had happened, and by giving them suitable exhortations: then departed, leaving Luke at Philippi. (No. XX.)

Of all the churches planted by Paul, this at Philippi seems to have loved and respected him the most. The sufferings he had undergone in their city, for the sake of giving them the knowledge of the gospel, more precious than gold, greatly endeared him to them: and the rather, that they seem to have put a just value on moral and religious truth, and to have had a great share of good dispositions, which were much strengthened and improved by the gospel; so that they discovered more of the true spirit of Christianity than any other church. For while the apostle was at Thessalonica, the Philippians sent him money twice, that by making the gospel without expence to the Thessalonians, they might give the more heed to the things which Paul spake, when they found him a teacher of a different character from the Greek philosophers, who taught only for hire. They likewise sent him money during his first imprisonment at Rome, that he might want nothing necessary for him. In short, the injurious treatment which Paul and Silas met with in this first city of Europe where they preached, was abundantly compensated by the readiness of mind with which many of its inhabitants received the gospel; and by the excellent disposition which they shewed after their conversion, and by the great love which they all along expressed toward their spiritual Father.

Paul with his Assistants go to Thessalonica. In the Synagogue, Paul proves from the Jewish Scriptures, That it behoved the Christ to be put to death, and to rise from the dead. Many idolaters are converted. The Jews assault the house of Jason, whom they carry, with other Brethren, before the Rulers. Paul goes by night to Berœa.

The apostle having thus successfully planted the gospel in Philippi, departed with his assistants, Silas and Timothy, and passing first through Amphipolis, a city built in an island formed by two branches of the river Strymon, and a colony of the

Athenians, and then through Apollonia, they came to Thessalonica, where was a synagogue of the Jews. This seems to imply, that the Jews had no synagogues in Amphipolis and Apollonia; for which reason the apostle made no stay in either of these places, but went straight to Thessalonica, now the metropolis of all the countries comprehended in the Roman province of Macedonia. For it was the residence both of the proconsul and quæstor; so that, being the seat of government, it was constantly filled with strangers, who attended the courts of judicature, or who solicited offices. And as most of the Greeks, about this time, were extremely addicted to philosophy and the polite arts, so great a city as Thessalonica could not be destitute of men of learning, who were well qualified to judge of the gospel and of its evidences. Moreover, the situation of Thessalonica at the bottom of the Thermaic gulf, rendering it fit for commerce, many of its inhabitants were merchants, who carried on an extensive trade with foreign countries; and who, as the apostle observes, published in these distant countries the conversion of the Thessalonians, and the miracles by which they had been converted. 1 Thess. i. 9. The Jews likewise resorted to this city in such numbers, as to form a numerous synagogue; so that in every respect Thessalonica was a proper theatre whereon to display the light of the gospel.—By the advantage of its situation, this city still subsists a place of great resort and trade, under the name of *Salonichi*. But it is in the possession of the Turks.

Acts. xvii. 1. *Now when they had passed through Amphipolis and Apollonia, they come to Thessalonica, where was a synagogue of the Jews.* 2. *And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures:* The subject of Paul's sermons in the synagogue of Thessalonica, as in all the synagogues of the Jews, was this, 3. Διανοιγων και διατιθεμενος, *He fully explained and proved that it behoved the Christ to suffer* death, *and to be raised from the dead; and that this Jesus whom I preach unto you is the Christ.*—If any reader wishes to know more particularly, the manner of the apostle's reasoning with the Jews, and the proofs which he brought from their own scriptures in support of the facts which he affirmed, he will find an excellent example thereof, in the sermon which Paul preached in the synagogue of Antioch in Pisidia, which is related at large, Acts xiii. 16—41.

But notwithstanding Paul's arguments were all taken out of the scriptures, his discourse in the synagogue of Thessalonica, did not make such an impression on the Jews as might have been expected. For only a few of them believed. However, of the religious proselytes, a great multitude were converted; among whom were many women of the first distinction in the city.

city, Acts xvii. 4. *And some of them believed, and consorted with Paul and Silas, and of the devout Greeks*, that is, of the proselytes, *a great multitude, and of the chief women not a few.* This is Luke's account of the success of the gospel at Thessalonica. But from Paul himself we learn, that multitudes of the idolaters also believed; being greatly struck with the miracles which he wrought, and with the miraculous gifts which he conferred on the believers. For in his first epistle to the Thessalonians, as if their church had been chiefly composed of converts from idolatry, he says, chap. i. 9. *They themselves*, the unbelieving Thessalonians, *publish* in foreign countries *concerning us, what sort of enterance we had to you, and how ye turned to God from idols, to serve the living and true God.* We may therefore suppose, that when Paul found the Jews averse to his doctrine, he left the synagogue, and preached to the idolatrous Gentiles; with whom he had great success, not only on account of his miracles, but on account of his disinterestedness. For neither he nor any of his assistants, all the time they were in Thessalonica, took the least reward, either in money or goods, from their disciples; but wrought with their hands; and by the profits of their labour, maintained themselves without being burdensome to any person, 1 Thess. ii. 9. None of the Thessalonians, therefore, could suspect, that Paul and his assistants had come to make gain of them, by converting them to the Christian faith.

The great success which Paul had at Thessalonica, in converting the idolatrous Gentiles, raised the indignation and envy of the unbelieving Jews to such a pitch, that they hired (των αγοραιων τινας ανδρας πονηρους) certain dissolute fellows who frequented the market-place. These, Acts xvii. 5. *gathered a company, and set all the people in an uproar, and brake into the house of Jason*, with whom the apostle and his assistants lodged, *and sought to bring them out to the people*, probably with an intention to put them to death in the tumult. 6. *And when they found them not, they drew Jason, and certain brethren unto the rulers of the city, crying, These that have turned the world upside down*, with their new doctrine *are come hither also: 7. Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, that there is another king, one Jesus:* alluding, I suppose, to Paul's doctrine concerning the Lordship, or universal dominion of Jesus, which they pretended was inconsistent with the universal lordship of Cæsar: and the rather, that some time before this, it had been decreed at Rome, that no person within the bounds of the empire, should assume the title of *king*, without the emperor's permission.—In uttering this calumny against the Christian preachers, that they were setting up Jesus as a king in opposition to the emperor, the Jews imitated their brethren in Judea, who, to enrage Pilate against Jesus, accused him of calling himself

self *the King of the Jews*. In both instances these malicious men, out of spite to Jesus, renounced the then most sacred article of their national faith: For in Judea the chief priests publicly disclaimed all expectation of the coming of their *king Messiah*, by crying, *We have no king but Cæsar*. In like manner, at Thessalonica the Jews, enraged against Paul, for affirming that Jesus was *the Christ*, accused him of setting up another king different from Cæsar, and urged their accusation with such clamour and bitterness, Acts xvii. 8. *That they troubled the people, and* (πολιταρχας) *the rulers of the city, when they heard these things*. But when the rulers understood, that the King of whom Paul spake, was no king on earth, neither claimed any temporal dominion, 9. *They took security of Jason, and of the others*, that they would behave as good subjects, *and let them go*. This liberal conduct of the rulers of Thessalonica, restrained the malice of the Jews for that time. But the brethren fearing some new tumult might arise, thought it prudent, 10. *To send Paul and Silas*, and I suppose Timothy also, (ver. 15.) *away by night to Berœa*, a populous city in the neighbourhood.

Luke has not told us what time Paul and his assistants spent at Thessalonica. But there are circumstances mentioned in the apostle's epistles, from which we may infer, that they spent some months in planting the church there; such as, that during his abode at Thessalonica, he received money twice from the Philippians, (Philip. iv. 15.) and communicated the spiritual gifts to the brethren in plenty, (1 Thess. v. 19.) and appointed (προϊσταμενους) *presidents*, or rulers, statedly to exercise the ministry among them, (1 Thess. v. 12.) having formed them into a regular church: all which implies, that he abode a considerable time in this city.

In Berœa, Paul and his Assistants preach the Gospel to the Jews with great Success: but the unbelieving Jews come from Thessalonica and stir up the People against them. Paul goes to Athens.

On their arrival in Berœa, Paul and Silas, notwithstanding the evil treatment they had experienced in Thessalonica, went into the synagogue and preached Christ, Acts xvii. 11. *These* Jews *were more noble*, they were of a more excellent disposition, *than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so*, namely, the things which Paul preached, concerning the sufferings and resurrection of the Christ, using great candour and impartiality in the search. 13. *Therefore many of them believed; also of the honourable women which were Greeks*, that is, *proselytes*; for so the word is commonly used by Luke; *and of the men not a few*. Thus a numerous church

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was gathered in Berœa likewise, consisting both of the Jews and of the Gentiles; but especially of the Gentiles. For many of the Grecian ladies had Jewish slaves, by whom they were taught to worship the true God, and to frequent the synagogue where they heard Paul preach, and were converted; and after their conversion, were instrumental in persuading their husbands to hear the gospel. So that many of them likewise believed.

While the apostle was thus successfully preaching the gospel at Berœa, he often recollected with grief, That he had been obliged to leave Thessalonica, before the brethren there were fully instructed: That being new converts, they were ill fitted to sustain persecution and affliction for the word: And that his enemies might impute his flight, either to want of affection for his disciples, or to cowardice. For they might allege, that he was afraid to appear before the rulers and men of learning in Thessalonica, being conscious that he was not able in their presence to defend the doctrines which he had preached. These considerations made such an impression on Paul's mind, that once and again while in Berœa, he had resolved to return to Thessalonica, to strengthen the disciples, and to defend the gospel; but Satan hindered him, by filling the hearts of the unbelieving Jews of Thessalonica, (1 Thess. ii. 18.) with such malice against the gospel, that when they heard of its great success in Berœa, they came thither, Acts vii. 12. *And stirred up the people*, the idolatrous multitude, against Paul, whom no doubt they represented as an enemy of their gods. Wherefore the brethren, anxious for his safety, had him privately conducted to Athens. But Silas and Timothy being less obnoxious to the Jews remained at Berœa still. Nevertheless, when the brethren who accompanied Paul to Athens departed, he sent an order by them 15. *To Timothy and Silas, to come to him with all speed;* because he did not choose, I suppose, to preach at Athens, without the aid of his fellow-labourers in the ministry, who were now in Thessalonica, 1 Thess. iii. 1, 2.

At Athens Paul disputes daily in the Synagogue with the Jews, and in the Market-place with the Epicurean and Stoic Philosophers. They carry him to the Areopagus, where in a most elegant oration he shews the Areopagites the absurdity of the common idolatry: but with little success. He goes to Corinth.

Athens having now passed the zenith of her political splendor, was declining ever since the Romans, after conquering Greece, fixed the seat of their government at Corinth. Nevertheless its fame for learning was still as great as ever; for at the time Paul visited Athens, that city was full of philosophers, rhetoricians,

rhetoricians, orators, painters, statuaries, and of young persons who came to learn philosophy and the arts. But this sort of people being generally very idle, were great talkers, and had an insatiable curiosity; so that the character which Luke has given of the Athenians and strangers there, is perfectly just, Acts xvii. 21. *All the Athenians, and strangers who were there, spent their time in nothing else, but either to tell or hear some new thing.*—Further, Pausanius says, There were more images in Athens than in all Greece besides; and that they worshipped the gods more than all Greece. Well therefore, might Paul tell the Areopagites, that *he perceived they were in all things,* δεισιδαιμονεστέρους, *very religious.*

The apostle, it would seem, had resolved not to preach in Athens till Timothy and Silas arrived. Yet when he saw the city wholly given to idolatry, he could no longer forbear. Acts xvii. 16. *Now when Paul waited for them at Athens, his spirit was stirred in him,* he felt great grief and indignation, *when he saw a city,* in which learning and arts were carried to greater perfection, than any where else, (κατείδωλον) *full of idols.* Wherefore, as there was a synagogue of Jews in Athens, he went into it first, as his manner was, 17. *And disputed with the Jews, and with the devout persons,* or religious proselytes: for to them the gospel was to be offered, before it was preached to the Gentiles.

While Paul was thus employed, Timothy came from Berœa to Athens, and informed him that the idolatrous Thessalonians, displeased to see so many of their countrymen deserting the temples and altars of their gods, had joined the Jews in persecuting the disciples, 1 Thess. ii. 14. On hearing this, Paul thought it good to be left at Athens alone, (1 Thess. iii. 1.) and sent Timothy to Thessalonica, to establish and comfort the brethren concerning their faith.

After Timothy's departure, Paul, Acts xvii. 17. *disputed in the market daily, with them that met with him.* 18. *Then certain of the Epicureans and Stoics encountered him; and some said, What will this babler say? other some, He seemeth to be a setter forth of strange gods: Because he preached to them Jesus, and the resurrection* of all mankind by Jesus. 19. *And they took him, and brought him unto Areopagus,* the court at Athens which judged of all matters pertaining to religion; and particularly the introduction of new gods; *saying, May we know what this new doctrine, whereof thou speakest, is?* 20. *For thou bringest certain strange things to our ears: we would know, therefore, what these things mean.* This course the Athenians took with Paul, not from the love of truth, but as, the historian observes, ver. 21. from mere curiosity; as the event afterwards proved.—The apostle being thus called to declare the new doctrine whereof

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he spake, to an assembly consisting of senators, philosophers, rhetoricians, and statesmen, willingly embraced the opportunity; and in a most eloquent discourse, prepared his illustrious auditors for receiving that doctrine, which appeared to them so strange, by shewing them the absurdity of the commonly received idolatry, and by speaking on that delicate subject, with an address and temper, and strength of reasoning, which would have done honour to the greatest orators of Greece or Rome.

His discourse to the Areopagites Paul introduced with a handsome compliment to the Athenians in general. He told them, that he perceived they were extremely religious; for lest any God should be neglected by them, he found they had erected an altar to *the unknown God*, and from this he inferred, that it would not be unacceptable, if he should declare to them that God whom they ignorantly worshipped: Acts xvii. 22. *Ye men of Athens, I perceive that in all things ye are* (δεισιδαιμονεστερους) *very religious.* 23. *For as I passed by and beheld* (σεβασματα) *the objects of your worship, I found an altar with this inscription: To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you.* (No. XXI.)—The true God, whom the apostle affirms the Athenians ignorantly worshipped, and the worship that is acceptable to him, he declared in the following manner. 24. *God, who made the world, and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands.* God hath no need of temples to dwell in, seeing he hath made the world, and is the Lord or possessor of the universe. Ye therefore greatly err, in thinking that by erecting magnificent temples and images, and by consecrating them, ye draw God down into them, and prevail with him to reside among you in such a manner as to be present no where else. That vulgar notion is unworthy of men whose minds are improved by science, and who from God's having made the world, ought to know that his presence is not confined to temples made by men. 25. *Neither is worshipped with men's hands, as though he needed any thing.* Neither is the true God worshipped with sacrifices, and meats prepared by men's hands, if these things are offered to him, as though he needed to be fed with the fruits of the earth, and with the flesh of beasts; and refreshed with the steams of sacrifices and incense. The truth is, *seeing he giveth to all*, whether men or beasts, *life and breath and all things*, it is evident that men can contribute nothing to his life or happiness.—26. *And hath made of one blood, all nations of men to dwell on the face of the whole earth.* By the liberal provision which he hath made, every where, of the necessaries of life, he hath from one man and woman, multiplied the human race so as to form those different nations which cover the face of the whole earth. How then

can ye fancy that he himself needs to be lodged, and clothed, and fed by men? *And hath determined the times before appointed, and the bounds of their habitation:* also he hath assigned to each of these nations, their times of existence, and the particular countries they were to inhabit, according as he had before appointed these things. By all which he shews, that he governs the world by a most wise providence, contrary to what you Epicureans teach; and also that his government is most free, contrary to the doctrine of the Stoics.—This most wise and free government of the nations of men, God carries on through all ages, for this purpose, 27. *That they should* be led *to seek the Lord, if haply they might feel after and find him;* (και τοι γε) *and truly indeed, he is not far from any one of us.* Though he be not the object of men's senses, it is no difficult matter to find God; because he is not far from any one of us. 28. *For* the structure of our body, and the union of our soul to that exquisite piece of material mechanism, together with the noble faculties of our soul wherein we resemble God, and the admirable end for which this wonderful composition of soul and body is formed, affords to every man, not only an idea, but a proof of the divinity residing within him, supporting and animating him: So that it may truly be said, *in him we live, and move, and have our being, as one of your own poets* (Aratus) *hath said.*—Who also hath added another sentiment, equally just and striking: That *we are his offspring* in respect of the reason, and intelligence, and other mental powers similar to his, which we possess.—29. *Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto,* that is can be represented by, *an image of gold, or silver, or stone,* however curiously *graven by art and man's device;* because such things conveying no idea of mind, if they are likenesses of God, they represent him to be mere matter void of intelligence, than which nothing can be more impious.

The apostle having, in this manner, shewn the philosophers of Athens, the gross absurdity of their idolatrous worship, concluded his oration with telling them, Acts xvii. 30. That *the times of this ignorance God winked at.* He allowed mankind to go on in their ignorance, without instructing them by messengers divinely commissioned; because he meant to shew them experimentally, the insufficiency of their own reason in matters of religion. *But now,* by messengers divinely authorized, *he commandeth all men every where to repent* of their ignorance, idolatry, and wickedness. And to persuade them effectually to do so, he hath set before them the greatest of all motives, that of a future judgment. 31. *Because he hath appointed a day in the which he will judge the world in righteousnes, by the man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.* The resurrection of Jesus from

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the dead, hath put the resurrection and judgment of all men, repeatedly declared by Jesus, beyond a doubt.—32. *But when they heard of the resurrection, some*, namely the Epicureans, *mocked, and others* more candid *said, We will hear thee again of this matter.* And having said this, they put an end to the apostle's discourse and to the assembly, without allowing him an opportunity of shewing how the resurrection of Jesus renders the resurrection and judgment of mankind probable, or of explaining the other fundamental doctrines of the gospel.—33. *And so Paul departed from among them*, astonished, no doubt, that men who professed wisdom, were so little able to discern truth. 34. *Howbeit some clave unto him and believed, among the which was Dionysius the Areopagite*, one of his judges, *and a woman* of some note, *named Damaris, and others with them;* who it seems were the only persons Paul met with in this famous mart of learning, capable of seeing, and acknowledging the absurdity of the prevailing idolatry.

It is not said that Paul wrought any miracles at Athens; and the little success with which he preached, gives reason to suspect that he wrought no miracles there. Perhaps, in this he acted by divine direction, to try what reception the gospel would meet with, from learned and inquisitive men, when offered to them merely upon the footing of its own reasonableness. The truth is, if such an experiment was any where to be made, in order to confute those in after times, who should affirm that the general reception of the gospel in the first age, was owing not to miracles, but to the absurdities of heathenism, and to the reasonableness of the gospel-doctrine, Athens surely was the place where the trial could be made with most advantage, and Paul's oration in the Areopagus, was the discourse which should have convinced reasonable men. Nevertheless, at Athens, where the human faculties were carried to the greatest perfection, the apostle was not able to convince his hearers of the folly of idolatry, nor of the reasonableness of worshipping the only living and true God, by purity of mind and goodness of life. And therefore the gospel, which taught these sublime truths, was rejected by the philosophers as unfit for the common people, and they remained as much attached to their errors as before.

After having so unsuccessfully preached to the philosophers and others in Athens, the apostle judged it needless any longer to attempt, by natural means, the conversion of such a vain, unprincipled, frivolous people. And being allowed to use no other means, he left them as incorrigible, and went forward to Corinth, now become more considerable for the number, the learning, and the wealth of its inhabitants, than even Athens itself.

At Corinth Paul preaches in the synagogue. Timothy and Silas come to him from Thessalonica. He testifies to the Jews that Jesus is the Christ. He teaches in the House of Justus. Christ appears to him in a Vision. He writes his first Epistle to the Thessalonians. Then goes into Peloponnesus. At his return to Corinth, he writes his second to the Thessalonians. The Jews bring him before Gallio, who drives them from the judgment seat with disgrace. He goes, with Aquila and Priscilla, by sea to Ephesus. Then sails to Syria.

Corinth was situated on an isthmus, or narrow neck of land which joined Peloponnesus to Greece. On the east side of the isthmus were the ports of Cenchrea and Schœnus, which received the merchandise of Asia by the Saronic Gulph; and on the west side, the port of Lechæum received the merchandise of Italy, Gaul, and Spain by the Crissæan Gulph. Corinth being thus conveniently situated for commerce, soon became extremely rich and populous, and being seated on the isthmus which joined Peloponnesus to Greece, it commanded both countries. In the course of the Achæan war, the Roman consul Mummius burnt it to the ground; but Julius Cæsar rebuilt it after it had long lain in ashes. See pref. to 1 Cor. Sect. 2.—When Achaia was made a Roman province, Corinth becoming the seat of government, soon regained its ancient celebrity in respect of commerce and riches, but especially in respect of the number and quality of its inhabitans. For, at the time the apostle arrived, Corinth was full of learned men, some of whom taught philosophy, rhetoric, poetry, and painting; others studied these sciences and arts, in so much that there was no city in Greece, where philosophy and the fine arts, and learning, were caried to greater perfection than at Corinth; no city in which there were more men of a cultivated understanding. These circumstances rendered Corinth a fit scene on which to display the light of the gospel; because if it proved successful among a people so enlightened as the Corinthians, it would be a proof to after ages of the reality of the miracles by which, as the Christian records affirm, the gospel was established in every country. It is true, but a few of the philosophers and men of learning at Corinth embraced the gospel. Nevertheless, if the apostle's miracles had been impostures, the philosophers and other learned men being well qualified to judge of such matters, would have detected them, and by so doing have stopped the progress of the gospel in their city. These were the reasons which induced Paul to spend more than eighteen months in preaching at Corinth, from the time of his first arrival to his departure.

The

The character of the Corinthians being such as I have described, it is natural to suppose that they would expect both learning and eloquence, in any person who pretended to instruct them. —The apostle, well apprized of this, addressed them at the first with great fear and trembling, as he tells us himself, (1 Cor. ii. 3.) in so much that Christ found it necessary to encourage him by vision, in which he commanded him not to be afraid, but to speak boldly, promising that many of the Corinthians should believe the gospel.

Paul, at his first coming to Corinth, Acts xviii. 2. "found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priscilla, because that Claudius had commanded all Jews to depart from Rome. (No. XXII.) 3. And because he was of the same craft, he abode with them and wrought; for by their occupation they were tent makers." In his youth, Paul, as was observed above, had been bred to that business. And it was of great use to him on many occasions, particularly at this time; for by the profits of his labour, he maintained himself all the while he abode in Corinth, without burdening the Corinthians in the least. The same course he had followed some time before this, while he preached in Thessalonica. 1 Thess. ii. 9. *Ye remember, brethren, our labour and toil. For night and day we wrought* for our own maintenance, *in order not to overload any of you, when we preached to you the gospel of God.* And afterwards at Ephesus, and I suppose in many other places, he supported not only himself, but his assistants also, by the profits of his labour, as appears from what he said to the elders of Ephesus, Acts xx. 34. "Ye yourselves know, that these hands have ministered unto my necessity, and to them that were with me. 35. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Wherefore, not to speak of the apostle's miracles, his disinterestedness in coming all the way from Judea, to communicate to the Greeks the knowledge of the true God, and of the way of salvation by Christ, must have made a strong impression on those who were candid; especially when they considered, that their own philosophers communicated none of their knowledge without receiving a hire for so doing.

The Jews being very numerous in Corinth, Paul, according to his custom, began his ministry in the synagogue. Acts xviii. 4. *And he reasoned in the synagogue every sabbath day, and persuaded the Jews and the Greeks,* (Ελληνας) the devout Gentiles; for such only frequented the Jewish synagogue. His first converts at Corinth were Epenetus, and the household of Stephanas, whom he calls *the first fruits of Achaia.* But whether they were Jews, or Gentiles, is hard to say. Only this we know, that his

his sermons had little influence in converting many of the Jews.

About this time Timothy, after establishing the brethren of Thessalonica in their faith, to whom he had been sent from Athens, left that city to join Paul at Corinth. In his way, calling upon Silas, who was at Berœa, they travelled together to Corinth, where they found the apostle, and gave him the agreeable news, that the Thessalonian brethren stood firm in the faith, bare the persecution of the unbelievers with exemplary fortitude, and entertained a grateful remembrance of their spiritual father, 1 Thess. iii. 6. These tidings filled the apostle with joy, and encouraged him to deal more plainly with the Jews at Corinth than he had hitherto done.—Acts xviii. 5. "And when Silas and Timothy were come from Macedonia, Paul was pressed in Spirit, and testified to the Jews, that Jesus was the Christ;" founding his testimony upon arguments brought from the Scriptures, and upon the miracles which he wrought in confirmation of his doctrine, and upon the spiritual gifts which he conferred upon those who believed. 6. *And when they opposed themselves* to this doctrine, *and blasphemed* Jesus, by affirming that he was not the Christ, but an impostor, *he shook his raiment, and said unto them, Your blood be upon your heads; I am clean:* (agreeably to God's declaration, Ezek. xxxiii. 8, 9.) *from henceforth I will go to the Gentiles:* I will no longer attempt to convert persons who contemptuously put away the word of God from them, but I will preach the gospel to the idolatrous Gentiles in this city. 7. "And he departed thence, and entered into a certain man's house named Justus, one that worshipped God, whose house joined hard to the synagogue." Paul chose to preach in the house of this religious proselyte, because being near to the synagogue, such of the Jews as were of a teachable disposition, had thereby an opportunity of hearing him preach. Accordingly, while he preached in the house of Justus, 8. *Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians,* the idolatrous inhabitants of the city, *hearing* him, *believed, and were baptized,* by Silas and Timothy I suppose: for the apostle affirms, that he baptized none of the Corinthians, but Crispus and Caius and the household of Stephanas.—Acts xviii. 9.—"Then spake the Lord to Paul by night in a vision. Be not afraid, but speak, and hold not thy peace. 10. For I am with thee, and no man shall set on thee to hurt thee:" speak frequently and boldly; "for I have much people in this city;" I have in this city many who are disposed to hear the gospel, and who on hearing it will believe.—The apostle thus encouraged by his master, 11. "Continued a year and six months, teaching the word of God among them."

Timothy, in the account which he gave of the Thessalonian brethren,

brethren, had told the apostle, That the persecution against them raged more than ever; being carried on by the idolatrous Gentiles, as well as by the Jews; That while the rulers and the multitude used force in destroying the church, the philosophers and the men of learning endeavoured to overthrow the gospel itself by arguments: That the Thessalonian brethren nevertheless, had stood firm against every shock: And that they had a great desire to see the apostle their spiritual father, to be comforted by him in their distress. These tidings made St Paul wish exceedingly to return to Thessalonica; but the importance of the work in which he was engaged at Corinth, and the success with which he was carrying it on, rendered it improper for him to depart. However, he supplied the want of his presence in some measure, by writing to the Thessalonians his first epistle, wherein he furnished them with a demonstration of the divine original of the gospel, to enable them to answer such of the Grecian sophists as attacked their faith with arguments. In that epistle also, he comforted those who mourned the loss of their dead relations, by foretelling Christ's return from heaven to raise the dead, and carry his faithful servants to the abodes of the blessed.—This by many is reckoned the first of all Paul's apostolical writings: and we may hold it to be so; unless we think his epistle to the Galatians was written from Antioch, a few months after the Council of Jerusalem.

The year and six months which Paul is said to have spent, ver. 11. *in teaching the word of God among them*, is not to be understood of the Corinthians alone; but of the inhabitants of Achaia also. For it is reasonable to suppose, that the apostle occasionally left Corinth, and went into the country of Peloponnesus, where there were many synagogues of the Jews, especially in the chief cities; and having preached to the Jews and Gentiles in these cities, he returned again to Corinth. To this supposition we are directed by Paul himself; for he insinuates that he preached in the region of Achaia, 2 Cor. xi. 10. And the inscription of his second epistle to the Corinthians, shews that he had made many converts in that country. For it runs thus: *To the church of God which is at Corinth, with all the saints which are in all Achaia.* Accordingly, his return to Corinth from Peloponnesus, or some other part of Achaia, is considered by him as his second coming to Corinth. For he tells them, 2 Cor. xii. 14. xiii. 1. that he was then coming to them *the third time*; although in the history of the Acts, there is no mention of his being at Corinth more than once, before he wrote his second epistle to the church in that city.

It seems, when the letter to the Thessalonians was publicly read, some who were not acquainted with the apostle's manner of writing, inferred from certain expressions in that letter, that the

the day of judgment was at hand. Impostors also came to Thessalonica, pretending to bring from Paul himself the same doctrine. This error, occasioning great confusion among the Thessalonian brethren, with a total neglect of their worldly affairs, tidings thereof were brought to the apostle at Corinth after his return from the region of Achaia. Wherefore he wrote his second epistle to the Thessalonians, to assure them that the day of judgment was not at hand; for that day was not to come, till there was a falling away first, and the man of sin was revealed, whose coming he there describes *.

Paul's great success at Corinth and in Peloponnesus, provoked the Jews to the highest pitch of rage, when they found he led his converts to despise the institutions of Moses, by assuring them that they might be justified and saved through faith in Christ, without the use of these institutions. Wherefore in the year that Gallio, the elder brother of Seneca the philosopher, Acts xviii. 12. *was proconsul of Achaia*, that is, about the end of A. D. 52. (being the xiith of Claudius, see No. VII.) *the Jews made insurrection with one accord against Paul, and brought him before the judgment seat;* (all the Jews in Corinth joined in this assault;) 13. *Saying, this fellow persuadeth men to worship God contrary to the law.* It seems Paul had taught that the law of Moses being now abrogated, men were no longer to worship God with sacrifices and washings and other bodily services, but in spirit and in truth. And this manner of worship being deemed contrary to the law of Moses, the unbelieving Jews, in a tumultuous manner, brought Paul the promoter of it, before the proconsul, in order to have him punished as one who, in prescribing a worship contrary to the law of Moses, had acted contrary to the laws of the empire, which tolerated the Jews in the exercise of their religion.—14. *But when Paul was now about to open his mouth, Gallio,* sensible of the futility of the charge, would not allow him to make any reply: but himself said to the Jews, *If it were a matter of wrong or wicked lewdness;* if ye accused this man of any injury done to particular persons, or of wantonly disturbing the peace of society: *O ye Jews, reason would that I should bear with you.*—Acts xviii. 15. *But if it be a question* (περι λογου) *of a doctrine, and of names, and of your law;* if your accusation respect opinions taught by Paul which ye think heretical; and whether the names of *the Christ and the Son of God* which he hath given to any one, ought to be given to that person; and whether all who worship the God of the Jews are bound to worship him according to the rites of your law, *look*

* As there is no mention in the second epistle to the Thessalonians, of the insurrection at Corinth while Gallio was proconsul, we may suppose that letter to have been written before the insurrection happened. I have therefore dated it accordingly.

look ye to it: These are matters which belong to yourselves, and with which as a magistrate I have no concern: *Therefore I will be no judge of such matters.* It seems Gallio knew that Paul had persuaded some of the idolatrous Corinthians to receive his opinions; but he wisely declined determining by any judicial sentence, what were their obligations in consequence of that alteration of their faith. At the same time, it is plain he was not offended with Paul, for having turned many of the Corinthians from idols to serve the true God. He knew the Jews had attempted to do the same thing in various parts of the empire, though not with equal success. 16. *And he drave them from the judgment-seat.* 17. *Then,* after the court was ended, *all the Greeks,* displeased with the Jews for their turbulent persecuting spirit, *took Sosthenes the ruler of the synagogue,* who I suppose had succeeded Crispus, and who was the ringleader in this insurrection, although afterward, following the example of Crispus, he also believed: *and beat him* with their fists *before the judgment-seat,* while Gallio looked on, without hindering them: *Gallio cared for none of those things;* being pleased with the indignity done by the Greeks, to the chief magistrates of the Jews, whose malicious disposition he detested.

In this manner Christ, according to his promise, ver. 10. protected Paul against the rage of the Jews. The rulers likewise shewed no unfriendly disposition towards the disciples. And therefore Paul abode yet a good while at Corinth after the insurrection *.—Acts xviii. 18. "And then took his leave of the brethren and sailed into Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had a vow." (No. XIII.) They took ship at Cenchrea, the eastern port of Corinth, where Paul shaved his head, and thereby put a period to the duration of a vow, which he had made, perhaps on occasion of the great deliverance he had obtained, when the Jews made insurrection against him. But the ship in which they sailed having occasion to touch at Ephesus, Aquila and Priscilla remained there. 19. *But he himself entered into the synagogue, and reasoned with the Jews,* upon whom his discourse made such an impression, that, ver. 20. *They desired him to tarry longer time with them.* However, as his vow made it necessary that he should offer the appointed sacrifices in Jerusalem, at the ensuing feast, which according to the general opinion was the passover, Acts xviii. 20. "He consented not. 21. But bade them farewell,

* The time the apostle abode at Corinth after the insurrection, I suppose is included in the year and six months, which he is said, ver. 11. to have spent *in teaching the word among them.* If the reader is of a different opinion, the apostle must have spent more than a year and six months in teaching at Corinth.

well, saying, I must by all means keep this feast that cometh, in Jerusalem." In the mean time, perceiving there was a probability of preaching the gospel with success, both to the Jews and Gentiles in Ephesus, he promised to return. *I will return again to you, if God will; and he sailed from Ephesus.*

In this voyage the apostle met with no obstruction. We may therefore believe, that he landed at Cæsarea, in such good time as to keep the feast in Jerusalem according to his resolution, and complete his vow. Acts xviii. 22. *And when he had landed at Cæserea,* &c.

Chap. VI. *Paul's History, from his landing at Cæsarea, to his going to Jerusalem with the Collections for the Saints.*

As we shall have occasion, in the course of the narration, to mention Cæsarea more than once, where Paul now landed after finishing his voyage from Ephesus, it will be proper to give some account of a city, which in those days was so celebrated. —Anciently people who came to Jerusalem by sea, landed at *Joppa*. But the harbour being inconvenient, Herod the Great built one more commodious at Straton's tower, a town situated not far from Joppa, on an open bay. This harbour he made, by running a strong mole into the sea. He likewise enlarged and beautified the city with many edifices both public and private: particularly with a prætorium, a theatre, and an amphitheatre; in which latter, his grandson Herod Agrippa was struck with a mortal disease, for assuming the glory which belonged to God, Acts xii. 23. Withal to make this as like a Greek city as possible, he set up a Colossal statue of Augustus, not inferior to that of Jupiter at Olympa; and named the city *Cæsarea*.—The beauty of Cæsarea, and the advantages which it derived from its fine harbour, induced the Roman governors of Judea to reside there, rather than at Jerusalem. Accordingly in the course of Paul's history, we shall find him imprisoned in that city, and during his imprisonment, brought before Felix and Festus, the governors of the province.

Paul, having visited the Churches of Jerusalem and Antioch, goes through Galatia and Phrygia. While he is thus employed, Apollos comes to Ephesus.

After landing at Cæsarea, Paul went up to Jerusalem, and saluted the church. But as there was no need of his labours in a city where there were so many apostles and chief brethren, he did not stay long, after keeping the feast, but went down to Antioch.

tioch, where formerly he and Barnabas had laboured so successfully in the work of the ministry. Acts xviii. 22. "And when he had landed at Cæsarea, and gone up and saluted the church, he went down to Antioch." 23. "And when he had spent some time there, he departed, and went over all the country of Galatia and Phrygia, in order, strengthening all the disciples."—The apostle went at this time into the countries of Galatia and Phrygia by land, taking Syria and Cilicia of course in his way. And seeing we are told he went over all these countries *in order*, we may believe he did so for the purpose of visiting every church, and receiving those contributions, which in his former journey he had requested them to make for the saints in Judea, 1 Cor. xvi. 1.

While Paul was thus visiting the churches of Galatia and Phrygia, there came to Ephesus a certain Jew named Apollos, a native of Alexandria in Egypt. This person having heard John Baptist preach, had become his disciple, and was but imperfectly instructed by him in the way of the Lord. Apollos however being *mighty* in the sacred writings of the Jews, went into the synagogue of Ephesus, and taught with great accuracy, what he knew concerning the Lord Messiah, whether from John's preaching, or from the scriptures. But Aquila and Priscilla, who during Paul's abode with them, had improved themselves in the knowledge of the gospel, and who had been left by him at Ephesus, happening to hear Apollos, and observing that he possessed great goodness of disposition, Acts xviii. 26. *took him and expounded to him the way of God more perfectly*, by informing him, that Jesus of Nazareth was *the Christ* whose coming John had announced; and by assuring him that John had even pointed him out, as the Christ to his disciples. Besides, these well-instructed Christians gave Apollos a particular account of the birth, doctrine, miracles, death, resurrection, and ascension of Jesus; and informed him, that Jesus had proved himself to be the Christ, not only by his miracles and resurrection, but by his baptizing his disciples with the Holy Ghost and with fire, as John had foretold.—Apollos having received this more perfect instruction in the Christian faith, went with letters from the brethren to Corinth, where *he helped them much who had believed through grace.* 28. *For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was the Christ.* And, having occasion to tarry some time at Corinth, he became so zealous and useful a preacher there, that the fame of his labours reached the apostle, during his abode in Ephesus; and occasioned him, in the letter which he wrote from that city to the Corinthians, to say, 1 Cor. iii. 6. *I have planted, Apollos watered*

Paul

Paul having travelled through Galatia and Phrygia, comes with his Assistants to Ephesus, where he confers the Holy Ghost on twelve of John's Disciples, preaches in the Synagogue, is opposed by the Jews, teaches in the School of Tyrannus, and works great Miracles. The magicians burn their Books. He receives a Letter from the Corinthians, in Answer to which he writes his First Epistle to them. He is assaulted by the Craftsmen, and leaves Ephesus after having gathered a numerous church there.

While Apollos was at Corinth, Paul having passed through the country of Galatia and Phrygia, called, Acts xix. 1., *The upper coasts, came to Ephesus.* Who were his companions in his journey, Luke has not told us. But it appears that he had several. For Timothy and Erastus are called, ver. 22. *Two of them who ministered to him.* Timothy was Paul's constant attendant: and Erastus was the chamberlain or treasurer of Corinth, (Rom. xvi. 23.) who having early embraced the gospel, formed such an attachment to the apostle, that when he sailed from Corinth to Judea, he accompanied him: and from Judea he now returned with him to Ephesus. Or he may have met the apostle at Ephesus. Titus also was in Paul's train at this time: for he was the bearer of the first epistle to the Corinthians, which was written from Ephesus. Sosthenes, formerly a ruler of the synagogue in Corinth, but now a convert to the gospel, was with him likewise; for he joined him in writing that epistle. Caius too and Aristarchus, men of Macedonia, were also with Paul: for in the account given of the riot of Demetrius, they are mentioned as Paul's *companions in travel*, Acts xix. 29.

At this time Ephesus was the metropolis of the province of Asia, and an exceedingly populous city. For not to speak of its native inhabitants, which were very numerous, a great concourse of strangers always resorted to Ephesus, some to worship the goddess Diana, whose rites were celebrated with great magnificence, in a temple erected to her there at the expence of all Asia: others to learn the arts of sorcery and magic, which were taught and practised at Ephesus, with such reputation, that the magical words or sentences, used in the practice of sorcery, had their name from Ephesus: being called, Εφεσια γραμματα, *Ephesian letters:* others came to prosecute law-suits, or to solicit offices from the Roman governor of the province, who had his residence there: others took Ephesus in their way to and from Europe: and others, after the manner of the easterns, abode there occasionally for the sake of commerce. See Pref. to Ephes. sect. 1.—Ephesus therefore being a place of such general resort, and the very throne of idolatry, superstition, and magic,

magic, the apostle, when he formerly left that city, resolved to return and attack these impieties in this their strongest hold. Wherefore having discharged his vow in Jerusalem, he made no stay there, nor even at Antioch; but, as was observed above, he travelled through Syria, and Cilicia, and the upper coasts, as expeditiously as was consistent with his purpose in visiting those countries; then came to Ephesus, where he abode three years, and gathered a very numerous church, the members of which were so dear to him, that *he ceased not to warn every one night and day with tears.* Acts xx. 31.

On his arrival, the apostle found certain disciples residing at Ephesus, to whom he said, Acts xix. 2. *Have ye received the Holy Ghost since ye believed? and they said unto him, We have not so much as heard whether there be any Holy Ghost;* any effusion of the Holy Ghost on the disciples, whereby they are enabled to prophesy and work miracles. 3. *And he said unto them* (εις τι) *with what then were ye baptized?* It seems, those who were baptized by the apostles, commonly received the Holy Ghost after their baptism. *They said to him, with John's baptism.* Upon this he took occasion to shew him, that by John's baptism they had bound themselves, 4. *to believe on him which should come after him, that is on Christ Jesus.* 5. *When they heard this, they were baptized in the name of the Lord Jesus.* And after their baptism, Paul laying his hands on them, 6. "The Holy Ghost came upon them, and they spake with tongues, and prophesied. 7. And all the men were about twelve." These brethren, being not only the first disciples of Christ in Ephesus, but the first in that city who received the Holy Ghost, we may believe the apostle afterward ordained them elders of that church. If so, they may have been among the elders of Ephesus, who came to Miletus and received from Paul the pathetic exhortation recorded, Acts xx. 18,—35.

Paul, after giving this signal proof of his apostleship, 8. "Went into the synagogue, and spake boldly for the space of three months (διαλεγομενος) reasoning and persuading the things, which concern the kingdom of God;" that is, reasoning in proof of the things which concern the gospel-dispensation, and persuading the Jews to believe these things. But the Jews, during this second series of preaching, perceiving the drift of his discourses to be, to prove that men are justified by the gospel, without obeying the law of Moses, Acts xix. 9. "Divers were hardened, and believed not, but spake evil of that way, before the multitude" in the synagogue; representing it as utterly subversive of the revelations made by Moses and the prophets. Wherefore, finding the Jews incorrigible, the apostle carried the disciples away from the synagogue, and preached daily in the school of one Tyrannus, a philosopher, who either was himself converted, or hired his school

school to the apostle to preach in it. 10. *And this continued by the space of two years; so that all they which dwelt in Asia;* that is, in the province so called; *heard the word of the Lord Jesus, both Jews and Greeks.* It seems the fame of the apostle's doctrine and miracles, brought multitudes to Ephesus from distant parts, and these by what they heard and saw being converted, preached the gospel when they returned to their own cities, and founded those churches which the apostle tells the Colossians, Chap. ii. 1. *had not seen his face in the flesh.*

As Paul abode longer at Ephesus, than in any other city we read of, he wrought more and greater miracles there, than in any other city, Acts xix. 11. *And God wrought special miracles by the hands of Paul.* 12. *So that from his body, were brought unto the sick* who could not conveniently be carried to him, *handkerchiefs* (*n*) *and aprons* belonging to the sick, which had touched his body, *and the diseases departed from them, and the evil spirits went out of them.* In this respect Paul was equal to Peter, whose shadow as he passed by, overshadowing the sick who were laid on couches in the streets of Jerusalem, cured them of their distempers, Acts v. 15.—Wherefore it was owing to the multitude and greatness of Paul's miracles, that so many of the inhabitants of Ephesus, and of the province of Asia, embraced the gospel.

Paul's reputation was greatly increased at Ephesus, by what happened to the seven sons of Sceva, one of the Jewish chief priests. These men are called *vagabond Jews* and *exorcists*, because they strolled through the countries of the Lesser Asia, practising that magic, which was in such vogue among the heathens. But when they came to Ephesus, hearing of the wonderful things which Paul performed in the name of Jesus, and perhaps seeing some of them, they took upon them, in the name of Jesus, to expel an evil spirit out of a possessed person.—But, Acts xix. 15. *The evil spirit answered, Jesus I know, and Paul I know;* I know the authority and power of Jesus and Paul, and am ready to obey them; *But who are ye?* Acts xix. 16. "And the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house, naked and wounded." *This* acknowledgment of the divine authority of Jesus and Paul, made in the absence of both, 17. *was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.* 18. *And many that believed,* strongly impressed by what had happened, *came* to Paul, *and confessed,* that they had attempted to cure diseases by charms, and other magical practices; *and shewed their deeds:* the arts by which they had deceived the multitude. 19. *Many also of them who used* these *curious arts* of exorcism, conjuration, and magic, now firmly believing the gospel,

pel, *brought their books*, in which the different forms of incantation for different diseases were prescribed, the method of making these incantations was shewed, the herbs and other medicines to be used with these incantations were pointed out, and the seasons for using them were fixed. *And burned these* books *before all men: and they counted the price of them, and they found it fifty thousand pieces of silver:* (*L.*7500 Sterling.) For these being books of medicine, as well as of sorcery and magic, were of great value: especially if, according to the fashion of the times, they were written on parchment. Nevertheless the owners of them made a willing sacrifice of them to truth and piety; because the arts themselves being unlawful, it was not fit that the books which taught them, should be in the possession of any person whatever, Acts xix. 20. *So mightily grew the word of God, and prevailed.*

But notwithstanding this great success, Paul had many enemies in Ephesus, who on some occasion or other hurried him into the theatre, and forced him to fight with wild beasts, 1 Cor. xv. 32. *If after the manner of men* (ἐθηριομαχησα) *I have fought with wild beasts at Ephesus.*—Some indeed understand this metaphorically, of certain dangerous contests which the apostle had with the unbelieving Jews, whom on account of their malice and rage he called *wild beasts*, as he called the Cretians (κακα θηρια) *evil wild beasts*, (Tit. i. 12.) on account of their idleness and gluttony. Yet I rather think this was a real combat; because the apostle seems to allude to such a combat, 2 Cor. i. 8, —19. For he tells the Corinthians, he was in such danger that he passed the sentence of death upon himself; but "God delivered him from so great a death." Beside, the expression, "after the manner of men," or the custom which then prevailed among the Greeks, seems to imply that this was a real combat. For though, being a Roman citizen, he could not be adjudged to such a punishment, he may have been forced to it by an enraged multitude. Further, as the apostle, in every city where he preached any length of time, had the same dangerous contests with the unbelieving Jews, as in Ephesus, there was no reason for mentioning his contests with the Jews in that city, more than any where else.

About this time, some of the family of Chloe, a Corinthian disciple, happening to come to Ephesus, informed the apostle, that great divisions had taken place in their church, (1 Cor. i. 11.) through the bad practices of a teacher, who had come recommended from Judea, and who affirmed that Paul was no apostle; and who at the same time contradicted many of his doctrines. On such an occasion, Paul's presence at Corinth, without doubt, was extremely necessary. But the business in which he was engaged at Ephesus, not permitting him to depart immediately,

immediately, he sent Erastus and Timothy into Macedonia, (Acts xix. 22.) and from thence to Corinth, to enquire into the state of the church there. And if they understood that the Corinthians were not wholly alienated from the apostle, they were to tell them he would come among them soon, to increase the spiritual gifts of those who acknowledged his authority, and to punish with the rod all who persisted in their disobedience, 1 Cor. iv. 17.

While the things above related were doing at Ephesus, the sincere part of the Corinthian church, having heard of Paul's residence there, sent three of their number to him with a letter, in which they asked his opinion concerning the subjects of their dissensions. These messengers arrived at Ephesus not long after the departure of Timothy and Erastus: And from the account which they brought, the apostle entertained good hopes that the Corinthians might yet be reclaimed. Wherefore, to promote their reformation, he, in answer to their letter, wrote his first epistle to the Corinthians; in which he endeavoured to heal their divisions, reproved the faulty, explained and asserted the doctrines which the false teacher had impugned, and prescribed rules for the orderly and edifying exercise of their spiritual gifts.—This epistle the apostle sent, not by the Corinthian messengers, Stephanas, Fortunatus and Achaicus, but by Titus, who accompanied them on their return. For he wished to inform the Corinthians of his great success at Ephesus, by one who was an eye-witness of it. It was likewise proper, that the person who carried his letter, should bring him back word how it was received, and what effect it produced. And as Apollos was at Ephesus when Titus and the brethren departed, Paul proposed that he likewise should go to Corinth, in the persuasion that he might be of great use there. But Apollos declined it, (1 Cor. xvi. 12.) for reasons of which, at this distance of time, nothing but uncertain conjectures can be formed.

The success with which Paul turned the inhabitants of Ephesus from the worship of idols, being very great, the bigots and all who made gain of the established idolatry, were alarmed; especially one Demetrius, who made silver shrines * for Diana. Of these shrines, many were sold to the inhabitants of Ephesus, and

* In the original it is ναους αργυρους αρτεμιδος, *silver temples of Diana*, i. e. representations in miniature of the temple of Diana, and of the image which fell down from Jupiter. This representation being set on an altar, or some other holy place, the door of it was opened, and the image stood or sat in state, in the view of the spectator who worshipped it. The tabernacles of Molech, mentioned Acts vii. 43. which the Israelites carried about in the wilderness, seem to have been things of the same kind with Diana's shrines.

and many of those who came from distant parts to worship the goddess, so that great profits were made by those who dealt in this commodity. But Demetrius perceiving, that there would be an end of the trade, if Paul's doctrine was suffered to spread, called together the men of like occupation, and said to them, Acts xix. 25. "Sirs, ye know that by this craft we have our wealth. 26. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands;" Paul it seems had denied that the gods resided in their images. 27. "So that not only this our craft is in danger to be set at nought: but also that the temple of the great goddess Diana will be despised, and her magnificence will be destroyed, whom all Asia and the world worshippeth." An inflammatory speech of this kind, addressed to the superstition and avarice of the multitude, immediately produced the desired effect. The craftsmen, and all who were employed about the temple of Diana, 28. "When they heard these things, were full of wrath, and cried out, saying, Great is Diana of the Ephesians. 29. And the whole city was filled with confusion;" for the craftsmen ran about the streets, and gave the alarm to the multitude; "and having caught Caius and Aristarchus, men of Macedonia, Paul's companions in travel, they ran with one accord into the theatre," intending no doubt to throw them to the wild beasts usually kept there. 30. "And when Paul would have entered in unto the people, the disciples suffered him not;" because if he had gone in, there would have been no restraining of the multitude. 31. "And certain of the Asiarchs, who were his friends, sent to him, desiring that he would not adventure himself into the theatre. 32. Some, therefore, cried one thing, and some another; for the assembly was confused, and the more part knew not wherefore they were come together. 33. And they drew Alexander out of the multitude." This I suppose was Alexander the coppersmith, who though at that time Paul's disciple, became afterwards a teacher of false doctrine, and his great enemy. This person, it seems, by embracing the gospel had offended the Jews, who wished to expose him to the enraged multitude, as one who was active in destroying the established religion: "The Jews putting him forward. And Alexander beckoned with his hand, and would have made his defence unto the people. 34. But when they knew that he was a Jew," consequently an enemy to their religion, and to image-worship, "all with one voice, about the space of two hours cried out, Great is Diana of the Ephesians." The rioters, by these violent outcries so long continued, having spent their rage, (ὁ γραμματευς) the proconsul's secretary to whom the direction of the affairs of the city was committed, appeased the people; and said to them, 35. "Ye men of Ephesus, what

man is there that knoweth not how that the city of the Ephesians, is the temple keeper * of the great goddess Diana, and of the image which fell down from Jupiter? 36. Seeing then these things cannot be spoken against, ye ought to be quiet and do nothing rashly. 37. For ye have brought hither these men," Caius and Aristarchus, "which are neither robbers of temples, nor yet blasphemers of your goddess," so ought not to be thrown to the wild beasts, the punishment ye wish to inflict on them. 38. "Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open."—In this speech, the secretary took hold on the multitude by their prejudices; for without speaking any thing concerning Paul's doctrine, *that they be no gods which are made with hands*, he desired the Ephesians to consider, that their privileges as the keepers of the temple of Diana, and of her heaven descended image, were so universally acknowledged, that there was no danger of their losing that honour, through any thing Paul had spoken; and therefore they ought to be quiet and to do nothing rashly. He told them farther, that the men whom they had brought into the theatre, were not yet proved to be *either robbers of temples or blasphemers of their goddess:* Because though they might have spoken against the images made by the craftsmen, they had said nothing against the image which fell down from Jupiter; and added, that if Demetrius and the craftsmen had these or any other crimes to lay to their charge, of which they could prove them guilty, the courts of law were open, where the matter might be fairly tried.—39. "But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly;" if ye enquire, whether the temple of Diana or her worship be in danger, or what persons or religions should be tolerated in the city, these are public matters, which should be determined in a lawful assembly, Acts xix. 40. *For we are in danger to be called in question* by the Romans, *for this day's uproar, there being no cause*, no private injury done to any person, *whereby we may give an account of this day's concourse.* 41. *And when he had thus spoken, he dismissed the assembly*, and set Caius and Aristarchus at liberty.

On this occasion it appears, that some of the principal men of the city, had embraced the Christian doctrine; or were disposed to do so. For no less persons than *the Asiarchs*, are said to have been Paul's friends (ver. 31.) These were the priests of Diana, who had the care of the games celebrated in honour of that goddess. (See Whitby's note on ver. 31.) For although they derived both dignity and profit from the established idolatry, yet

* Νεωκορος, *qui templum purgat et ornat*, from κορεω *verrere, ornare*. This title was given to those cities which had the care of the games celebrated in honour of any god or goddess.

yet their sound sense, their love of truth, and their attachment to good morals, led them to befriend Paul, in his arduous undertaking, of spreading the knowledge of the true God, and of the way of salvation by Christ. The proconsul's secretary, or, as others think, the town-clerk of Ephesus, declared likewise that he had a good opinion of the Christian preachers. They were neither robbers of temples, nor blasphemers of Diana: Nay he told them plainly, that there was no cause for that day's uproar. We may therefore believe, that in preaching against the established worship, Paul and his assistants had spoken nothing against Diana in particular, though their general doctrine struck against all the heathen deities in the lump: and even that in speaking against the established idolatry, they had used a becoming decency of language. Wherefore, the secretary observing their prudence, entertained a good opinion of the cause they were engaged in. To these illustrious converts may be added, such as had studied magic, and who, on their becoming Christians, burnt the books in which the secrets of their art were contained. For many of them, no doubt, were men of learning, and philosophers. Wherefore, the church gathered at Ephesus, was not more considerable for the number, than for the quality of many of its members.

We are not told how long Paul remained at Ephesus after the riot. It is said indeed, Acts xx. 1. "After the uproar was ceased, Paul called unto him the disciples, and embraced them for to go into Macedonia." This, however, does not necessarily imply his immediate departure; as hath been shewn in the preface to Ephesians, sect. 1. paragr. 4. The apostle therefore may have remained in Ephesus and its neighbourhood some months after the riot, to comfort the disciples, and establish the churches of Asia, whose salutation he sent in the conclusion of his first letter to the Corinthians. Beside, from Paul's own account, it appears that he remained in the neighbourhood of Ephesus, waiting for the coming of Titus from Corinth. But Titus not arriving within the time appointed him, the apostle became impatient, and went forward to Troas in the hope of meeting with him there. But being disappointed in that expectation also, he passed over into Macedonia, where at length Titus came to him, and gave him great joy, by the account which he brought him of the good disposition of the Corinthians, as we shall see immediately.

Leaving

Leaving Ephesus, Paul goes into Macedonia, where he writes his Second Epistle to the Corinthians, then proceeds to Greece to receive the Collections. In Corinth he writes his epistle to the Romans, and returns to Macedonia in his Way to Jerusalem, accompanied by the Messengers of the Churches. At Philippi, Luke joins him as one of his attendants.

When Paul left Ephesus he went to Troas, in expectation of meeting Titus as he returned from Corinth.—2 Cor. ii. 12, 13. At Troas the apostle had great success in preaching. Nevertheless he did not remain any time there, but passed over into Macedonia, being anxious to see Titus. While in Macedonia, he doubtless visited the churches which he had planted at Philippi, and Thessalonica, and Berœa: and all the other churches in that large and populous province. So the historian informs us, Acts xx. 1. "And when the uproar was ceased, Paul called to him the disciples, and embraced them, and departed for to go into Macedonia." Here, that he might wholly wean the Corinthians from the false teacher, Paul wrote to them his second epistle, in the summer of the year 57, about five months after the date of his first letter. See No. VII.

In that second letter Paul hath given us a short account of his past sufferings, which deserves to be mentioned here; because his sufferings are the strongest proofs of his firm belief of the doctrines and facts which he preached, and of the righteousness of the cause in which he was engaged. From that account it appears, that he had been five times scourged by the Jews in their synagogues, and thrice beaten with rods by the Greeks and Romans: he had been once stoned, and left as dead, namely at Lystra; and three times shipwrecked. In one of these shipwrecks he had been a whole night and a day in the sea. He had made many journies by land, in which he had encountered perils without number, in passing rivers, and from robbers, and from the unbelieving Jews, and from the Gentiles, and even from false brethren. Also, he had undergone much bodily fatigue, in working for his own maintenance, and for the maintenance of his companions, while they assisted him in preaching. Lastly, in the course of his many and long journies, he had endured much watching, and hunger, and thirst, and cold, and nakedness, 2 Cor. xi. 23,—28.—But his trials did not end at this period. He lived nine or ten years after this, in which he suffered yet greater hardships, till at length he was put to death by Nero, for the testimony of Jesus. Would any impostor have suffered such a long course of evils, for the sake of propagating a tale, the falsehood of which he was conscious of?

Acts

Acts xx. 2. "And when he had gone over those parts, (Macedonia) and had given them much exhortation, he came into Greece. 3. And there abode three months."—In going through Macedonia, the apostle certainly received the collections which the churches made for the poor of the saints in Judea: And had those fightings and inward fears of which he speaks, 2 Cor. vii. 5. Perhaps also, it was on this occasion that he preached the gospel on the confines of Illyricum, as mentioned Rom. xv. 19. —During the three months the apostle spent in Greece, he received from the churches of Achaia, the money which they had collected for the saints, agreeably to his direction to the Corinthians, 1 Cor. xvi. 1, 2, 3.—At that time also, he wrote from Corinth his epistle to the Romans, (Rom. xv. 25.) of whose affairs he had heard from Aquila and Priscilla. And having finished all these matters, he proposed to sail directly into Syria. But the Jews, who had heard of the money he was carrying to Jerusalem, and who besides hated him as an enemy to their religion, lying in wait for him in Cenchrea, the eastern port of Corinth, where he was to embark, he changed his resolution. So that avoiding Cenchrea, which was about nine miles from Corinth, he returned by land through Macedonia, in such time that he left Philippi after the days of unleavened bread, and so began his voyage into Syria. Acts xx. 6.

From 2 Cor. viii. 23. ix. 4. it appears that before the apostle went into Greece, the Macedonian churches had appointed some of their most esteemed members, to accompany him to Jerusalem, to assist him in making their present acceptable to the Jewish believers, and to witness the delivery of it. This they did at the particular request of Paul himself; (1 Cor. xvi. 3, 4.) who in this affair, wished to place his own conduct above all suspicion of fraud: and the rather, because the money entrusted to him amounted to a great sum.—At that time likewise, the messengers whom the churches of Galatia, Lycaonia, and Asia, had commissioned for the same purpose, were with him in Macedonia. Wherefore, seeing his first intention was to sail into Syria from Corinth, (Acts xx. 3.) after receiving the collections from the churches of Greece, all these messengers must have accompanied him from Macedonia into Greece, (2 Cor. ix. 4.) And when he altered his purpose, on account of the lying in wait of the Jews, they no doubt came back with him into Macedonia.—Their names, and the names of the churches whose messengers they were, we have Acts xx. 4. *And there accompanied him* in his return through Macedonia *into Asia, Sopater of Berœa, and of the Thessalonians Aristarchus and Secundus;* (These are the Macedonians of whom he speaks, 2 Cor. ix. 4.) *and Caius of Derbe*, the person who with Aristarchus was hurried into the theatre at Ephesus during the riot; *and Timotheus: and*

and of Asia Tychicus and Trophimus. This latter being an Ephesian, I suppose the former was of the same city also, Acts xxiii. 29.—Titus is not mentioned in this catalogue, nor Jason, nor Lucius; yet from the epistle to the Romans, which, as abovementioned, was written at Corinth, we know they also were with Paul there, (Rom. xvi. 22.) But whether they accompanied him into Syria is uncertain. It was not necessary that every church which made the collection, should depute one of their number to attend the apostle to Jerusalem. The churches of Galatia, who certainly made the collections, (1 Cor. xvi. 1.) and of Phrygia, and of Lycaonia, who were many in number, seem to have entrusted that business to Caius of Derbe, and to Timothy of Lystra. The churches of the province of Asia may have done the same to Tychicus and Trophimus, the Ephesian messengers. The church at Philippi, seems to have committed its interest in the collections, to Aristarchus and Secundus, the messengers of the Thessalonians. And as for the churches of Achaia, they seem to have sent no messengers at all, though expressly invited to do it, (1 Cor. xvi. 3, 4.) but to have intrusted their present to the apostle's care.

Paul, accompanied by the Messengers of the Churches, sails from Philippi to Troas, where he raises Eutychus from the dead; after which he sails to Miletus, and sends for the Elders of Ephesus, whom he addresses in the most affectionate Manner.

On Paul's coming to Philippi from Corinth, he was accompanied by Luke, in his way to Syria. (No. XX.) But his other assistants, Titus and Timothy, with the messengers of the churches, went before him to Troas. This happened in the spring, A. D. 58. For we are told, (Acts xx. 6.) that Paul, attended by Luke, *sailed away from Philippi, after the days of unleavened bread,* that is, after the passover week was ended: *And came to Troas in five days, where we abide seven days.* They staid these days in Troas, because there was a numerous church in that city, and neighbourhood, gathered by Paul, who had preached there on different occasions (Acts xvi. 8. 2 Cor. ii. 12.) —7. *And on the first day of the week, when the disciples came together* from different parts *to break bread,* (No. XXIV.) *Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight.* On that occasion the room where they met was so full of people, that they opened the windows to let in the air. But a young man named Eutychus, who sat in a window, "falling into a deep sleep, while Paul was long preaching, he sank down with sleep, and fell from the third loft, and was taken up dead." Him Paul restored to life by a miracle,

Acts

Acts xx. 11. *When he therefore was come up again, and had broken bread, and eaten* the Lord's supper, ver. 7. *and had talked a long while, even till break of day, so he departed.* In this instance, we have an example of the disciples meeting in the night time, to celebrate the Lord's supper, to avoid giving offence to the heathens. And as they performed this rite with so much secresy, it obtained from the heathens the appellation of the *Christian mysteries*, which in a little time was adopted by the disciples themselves, I suppose to render their religion the more venerable in the eyes of the heathens.

From Troas Paul's company sailed to Assos, a city to the south of Troas. But he himself went thither by land, that being alone for a while, he might employ himself in meditation and prayer.—Acts xx. 14. *And when he met with us at Assos we took him in, and came to Mitylene*, the chief city of the island of Lesbos, and passing Chios, Acts xx. 15. *the next* day *we arrived at Samos, and tarried at Trogyllium.*—There was a small island of this name near to Samos, and opposite to a promontory of Ionia, called likewise *Trogyllium.* Between this island and promontory, there was a bay convenient for ships to anchor in.—*And the next day we came to Miletus*, a city of Caria south of Trogyllium. 16. " For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: For he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost *," knowing that a prodigious concourse of Jews from the provinces, would be there as usual, (Acts ii. 1,—5.) to celebrate that festival, and expecting to find among them many of his friends and acquaintance.—17. *And from Miletus he sent to Ephesus*, which was about ten miles distant, *and called the elders of the church. And when they were come*, he spake to them that most pathetic discourse, which the historian has accurately recorded, ver. 18.—35. and which, like the precepts of Moses, deserves to be written on the door-posts of the houses of the ministers of the gospel, that in going out and in they may have it continually in their view, and adjust their behaviour by it, as in a looking-glass. Having ended that admirable discourse, Paul kneeled down and prayed, and did not part with the Ephesian elders without much weeping on their part. For they were extremely afflicted, because he had said, *they should see his face no more.*

Paul

* The feast of Pentecost was instituted in commemoration of the giving of the Law, on the 50th day after the first passover. It seems to have been the greatest of all the Jewish festivals, and to have been more frequented than any of them, especially by the Jews in the provinces.

Paul and his Company loosing from Miletus, sail to Syria, and land at Tyre, where they abide seven Days: From Tyre they sail to Ptolemais, then go on foot to Cæsarea, where Paul lodges with Philip the Evangelist. They all go up to Jerusalem to deliver the Collections.

Having parted with the elders of Ephesus, they loosed from Miletus and came to Coos. The day following they came to Rhodes, and thence to Patara, a noted sea-port town of Lycia. Here they went aboard a ship bound for Phœnicia; and having a prosperous voyage, they landed at Tyre*, where meeting with disciples, they abode seven days. These disciples, Acts xxi. 4. "said to Paul through the Spirit, That he should not go up to Jerusalem:" that is, by the Spirit of prophecy, foreseeing the troubles Paul was to meet with in Jerusalem, they advised him not to go thither. For if this had been a command of the Spirit, Paul must have obeyed it. But he knowing it to be their own advice only, founded on what they foresaw, rejected it and departed. The Tyrian brethren perceiving him determined to go to Jerusalem, they all accompanied him out of the city with their wives and children, till they came to the sea-side, where, according to the custom of the Jews, (No. XIX.) they kneeled down and prayed, then went aboard, and sailed to Ptolemais, the ancient Accho, mentioned Judg. i. 31. Here they saluted the brethren: For the disciples of Christ were now grown so numerous, as to be found in every city of any note. At Ptolemais they abode one day, after which they travelled by land to Cæsarea, where they abode many days with Philip the evangelist, one of the seven deacons.

The gospel was first preached in Cæsarea by Philip, after he had baptized the Ethiopian eunuch, Acts viii. 40: but with what success the historian hath not said. He tells us, however, that soon after Philip had preached in Cæsarea, Cornelius, a centurion of the Roman legion stationed there, being admonished by an angel to send to Joppa for Simon Peter, who would tell him

* "Tyre, after its destruction by Nebuchadnezzar, recovered, as fore-" told Isa. xxiii. 17, 18. its ancient trade, wealth, and grandeur; as it did " likewise after a second destruction by Alexander. It became Christian " early, with the rest of the neighbouring countries. St. Paul himself found " many Christians there, Acts xxi. 4. It suffered much in the Diocletian " persecution. It was an archbishoprick, under the patriarchate of Jerusa-" lem, with 14 bishopricks under its jurisdiction. It continued Christian " till it was taken by the Saracens in 639, was recovered by the Christians " in 1124, but in 1280 it was conquered by the Mamalucs, and afterwards " taken from them by the Turks in 1516. Since that time it has sunk in-" to utter decay; is now a mere ruin; a bare rock; *a place to spread nets* " *upon*, as the prophet Ezekiel foretold it should be, chap. xxvi. 14." B. Lowth on Isa. xxiii. 17. 18, who cites his authorities.

him what he ought to do, Peter came and preached the gospel to him and to his friends, and converted them to the faith. Thus, the foundations of a Christian church were early laid in Cæsarea, which being visited from time to time by Philip and other inspired teachers, soon became very numerous.—At the time Paul came to Cæsarea in his way to Jerusalem, Philip seems to have resided there with his four daughters, who were prophetesses. For Luke tells us, he abode with Philip many days: and doubtles became acquainted with the brethren in Cæsarea, who we may believe visited him, and did him all the friendly offices in their power, during his two years imprisonment in their city.—In later times Cæsarea was a bishoprick, which in the 4th century was held by Eusebius, the celebrated ecclesiastical historian.

While the apostle abode with Philip in Cæsarea, a prophet named *Agabus*, the same who had foretold the famine which happened in the days of Claudius, (Acts xi. 28.) came from Jerusalem, Acts xxi. 11. "And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem, bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles." When Paul's company, and the brethren of Cæsarea heard this, being ignorant that this and the former prediction, were intended not to hinder Paul from going to Jerusalem, but to make him the more courageous, by signifying to him before-hand what was to befal him, (Acts xx. 22, 23.) and that he was not to be put to death in Jerusalem, they joined in earnestly intreating him not to go up. But he replied, Acts xxi. 13. "What mean you to weep, and to break mine heart. For I am ready, not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus. 14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done."—And so they all went up to Jerusalem, having in their company some of the brethren of Cæsarea, together with one Mnason of Cyprus, an old disciple who lived in Jerusalem, and with whom Paul and his company were to lodge. For in those days there were no inns for the accommodation of travellers, as with us.—Acts xxi. 18. "And when we were come to Jerusalem, the brethren gladly received us."

Chap. VII. *Paul's History, from his arrival at Jerusalem with the Collections for the Saints in Judea, to his Imprisonment in Cæsarea.*

It seems the apostle performed his voyage to Syria so expeditiously, that, after finishing it, he could spend seven days in

Tyre, and many days at Cæsarea, and yet go to Jerusalem in time to celebrate the Feast of Pentecost: for he had left Macedonia with a fixed purpose so to do. (Acts xx. 16.) And there is no reason to think he did not accomplish his design.

Paul, with the Messengers of the Churches, go in to James and the Elders, to whom Paul gives an Account of the Success of his preaching to the Gentiles. The Collections made for the Saints in Judea, are delivered to the Elders by the Messengers of the Churches.

The day after their arrival at Jerusalem, Paul, with the messengers of the churches, Acts xxi. 18. "Went in to James; and all the elders" of the church of Jerusalem "were present. 19. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry."—In the account which Paul gave of his ministry to James and to the elders, he declared that many of the idolatrous Gentiles in all the great cities of the Lesser Asia, Macedonia, and Greece, had embraced the gospel; and spake of the churches which he had planted in these cities, and of the gifts of the Holy Ghost, which by his ministry God had communicated to the believers in every church. Moreover, in that account we may be sure he did not forget to mention the liberal collections which the churches of the Gentiles through Asia and Europe, had made for the poor of the saints in Judea, and which they had sent by his hands, as a testimony of their gratitude for the knowledge of the true God communicated to them by men of their nation. These collections Paul, no doubt, now delivered, in presence of the messengers of the churches, to James and to the elders, to be by them distributed to the poor of the Jewish Christians, who by that expression of the good-will of the Gentile believers, ought to have been disposed to think favourably of them as their brethren.

Paul goes into the Temple, to assist some of the Brethren to discharge a Vow they were under. The Jews from the Provinces excite the Multitude to kill Paul. He is rescued by Lysias the Chief Captain. From the Stairs of the Castle he gives the People an Account of the Manner in which he was converted to Christianity.

The Jews at Jerusalem, before Paul's arrival, having heard a false report of his teaching the Jews which were among the Gentiles, Acts xxi. 21. "To forsake Moses, saying, That they ought not to circumcise their children, neither to walk after the customs," James and the elders shewed him the propriety of his giving satisfaction on that head to the many thousands of the

the Jewish believers in Jerusalem, who were all zealous of the law, and who on the news of his arrival, would come together to enquire into the matter. For this purpose, they advised him to assist four of the brethren who were under a vow, to discharge the same. And to shew his attachment to the law, they proposed that he should be himself at the charges necessary thereto. (No. XXIII.) Acts xxi. 24. "That all may know that those things whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the law." To this measure Paul very willingly agreed. For he never taught the Jews in foreign countries to forbear circumcising their children, or to forsake the law of Moses. On the contrary, knowing that law to be the civil or political law of Judea, he always enjoined them to comply with its institutions, as the means of preserving their political rights and privileges; even as he enjoined the converted Gentiles to obey the good laws of the countries where they resided, 1 Cor. vii. 17. x. 20.—What he really taught concerning the law of Moses, was, That neither Jew nor Gentile could be saved by its institutions; which was the doctrine likewise of James, and of the elders, and of all the more intelligent members of the church of Jerusalem. For, to shew that they did not think obedience to the law of Moses necessary to men's salvation, James added on this very occasion, Acts xxi. 25. "As touching the Gentiles which believe, we have written and concluded, that they observe no such thing."—But if the Gentiles were not to observe the law of Moses, obedience thereto could not be necessary to the salvation of any person; and therefore in recommending this measure to Paul, James and the elders had nothing in view, but to establish the duty which the Jews, as citizens, owed to the municipal law of their country. For it is well known, that in whatever country the Jews were settled, they still considered themselves as citizens of Judea, and observed the law of Moses, as far as it was possible for them to observe it out of Judea, and thereby kept themselves a distinct people from the idolatrous Gentiles, among whom they resided. Wherefore, if Paul had really taught the Jews in foreign parts, not to circumcise their children, and not to walk after the customs, he would have taught them to put an end to their political constitution, and to renounce their civil rights as Jews: than which nothing was farther from his intention.

Agreeably to the advice which Paul had received from James and the elders, Acts xxi. 26. "He took the men, and the next day purifying himself with them, he entered into the temple, to signify" to the priest, "the accomplishment of the days of purification;" that is, their resolution to accomplish the seven days of purification (ἕως οὗ) *even to the time that an offering should be offered for every one of them.* 27. *And when the seven days* of purification

tion *were almost ended, the Jews which were of Asia*, where Paul had preached so long, and who were especially enraged against him, utterly disregarding this proof of his respect for the law, *when they saw him* in the women's court of *the temple, stirred up all the people, and laid hands on him*, Acts xxi. 28. *Crying out, Men of Israel help; This is the man who teacheth all men every where against the people:* (No. XXV.) by telling the Jews, that they ought not to circumcise their children, and by assuring them that they may be saved without becoming proselytes to Judaism; *and against the law, and this holy place*, by predicting that both are to be destroyed: *and farther, brought Greeks also into the temple, and hath polluted this holy place.* 29. *For they had seen before with him in the city, Trophimus an Ephesian* Gentile, *whom they supposed that Paul had brought into the temple.*

There was now in this city a prodigious confluence of Jews from foreign countries, who like Paul had come to the feast of Pentecost, Acts xxi. 30. "And all the city was moved, and the people ran together, and they took Paul and drew him out of the temple:" that is, out of the womens court into the court of the Gentiles, as one who had polluted the temple; "and forthwith the doors were shut. 31. And, as they went about to kill him, tidings came unto the chief-captain of the legion, (No. XXVI.) that all Jerusalem was in an uproar." This was the tribune Claudius Lysius, who commanded the Roman garrison stationed in the castle Antonia, hard by the temple. 32. "Who immediately took soldiers and centurions, and ran down unto them. And when they saw the chief-captain and the soldiers, they left beating of Paul." Then Lysias coming to him laid hold on him, and after the Roman manner ordered him to be bound with two chains to two soldiers, that he might not escape; "And demanded who he was, and what he had done? 34. And some cried one thing, and some another, among the multitude; and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. (No. XXVII.) 35. And when he came upon the stairs" leading to the castle, "so it was that he was born of the soldiers for the violence of the people. 36. For the multitude of the people followed after, crying, Away with him." But the soldiers halting on the top of the stairs, Paul begged of the chief-captain permission to speak to him, "Who said, Canst thou speak Greek? 38. Art thou not that Egyptian which before these days madest an insurrection, and leddest out into the wilderness four thousand men that were Sicarii?" (No. XXVII.) To this question Paul replied, That he was a Jew born in Tarsus in Cilicia, and begged that he would suffer him to speak to the people. 40. "And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people," to shew that he was going to speak

to

to them. " And when there was made a great silence, he spake to them in the Hebrew tongue," a discourse, which Luke has recorded, Acts xxii. 1.—22.

In that discourse Paul told the multitude, that he was verily a Jew, who, though born in Tarsus, had received his education in Jerusalem, according to the perfect manner of the law of the fathers: That having been instructed by Gamaliel a Pharisee, and a celebrated doctor well known to the people, he was so zealous of the law, that he persecuted the way he was now engaged in, to death. And for the truth of what he said, he appealed, ver. 5. to the high priest, and to the whole estate of the elders, who had given him letters to the synagogues of Damascus for that very purpose. But, that when he came nigh to the city, Jesus himself appeared to him at mid-day, rebuked him for his folly, and brought him over to his cause. And being struck blind by the brightness of Christ's appearance, a disciple named Ananias came to him, restored his sight, and baptized him. And afterward returning from Arabia to Jerusalem, Jesus appeared to him while he was in a trance in the temple, and ordered him to leave Jerusalem, because he would send him far hence unto the Gentiles. So that his preaching to the Gentiles was no scheme of his, but was done by revelation from Jesus, who expressly commanded him to do so.—But no sooner did Paul mention his preaching to the Gentiles, than the multitude, especially such of them as had come from Asia, perfectly enraged, cried out, Acts xxii. 22. " Away with such a fellow from the earth, for it is not fit that he should live. 23. And as they cried out, and cast off their clothes, and threw dust into the air, 24. The chief captain commanded him to be brought into the castle;" and thinking him some notorious malefactor, " bade that he should be examined by scourging, that he might know wherefore they cried so against him." But, to prevent this ignominy, Paul pleaded his privilege as a Roman whom it was unlawful to beat with rods, or even to bind with thongs in order to his being so beaten. 27. " Then the chief captain came, and said to him, Tell me, art thou a Roman? And he said, Yea. 28. And the chief captain answered, With a great sum obtained I this freedom. But Paul said, I was free born. 29. Then straightway they departed from him, which should have examined him" by scourging.

Paul is brought before the Jewish Council. He declares himself a Pharisee. The Pharisees and Sadducees in the Council strive with each other. The Soldiers go into the Council and take Paul from among them by Force. The Chief Captain commands the Council to accuse him before Felix the Governor, in Cæsarea.

Lysias, now that he understood Paul was a Roman, became the

the more anxious to know certainly what his crime was. And therefore on the morrow, Acts xxii. 30. "He loosed him from his bonds, and commanded the chief priests and all their council to appear." It seems the chief priests had joined the multitude in their clamour against Paul, and had accused him of sedition, with an intention to have him put to death; being exceedingly enraged against him for what he had said concerning them on the stairs, as well as for having deserted their service, and gone over to the Christians: *And brought Paul down* from the castle, *and set him before them* in their council.

The apostle, being thus placed at the bar of the council, looked stedfastly around on all the members present. And though many of them knew him well, having formerly employed him to persecute the disciples of Jesus; yet conscious of integrity even in that unrighteous course, as in the whole of his other conduct, he boldly said to them, Acts xxiii. 1. "Men and brethren, I have lived in all good conscience before God unto this day." But that saying displeasing the high-priest Ananias, as savouring, in his opinion, of falsehood and vanity, he commanded those who stood by, Acts xxiii. 2. *To smite him on the mouth* in the manner Pashur formerly smote the prophet Jeremiah, (Jer. xx. 2.) But Paul, offended at the injury, replied, 3. *God shall smite thee, thou whited wall;* thou hypocrite; *for sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law*, which saith, thou shalt do no unrighteousness in judgment? (Levit. xix. 15.)—And surely it was unrighteousness in a judge, to order one not yet convicted of any crime, to be treated as if he had been already condemned; and that for no reason, but because in beginning to make his defence, he had asserted the uprightness of his general conduct. Wherefore, Ananias having been guilty of injustice under the mask of piety, certainly deserved the rebuke which Paul now gave him.—But some present, 4. "Said, Revilest thou God's high-priest?—5. Then said Paul, I wist not brethren that he was the high-priest. For it is written, Thou shalt not speak evil of the ruler of thy people." In affirming that he did not know Ananias to be the high-priest, Paul assuredly spake the truth. For both the Roman governors and the Jewish princes, had for some time past been in use to sell the high-priesthood to the best bidders; and sometimes to depose the persons in office, that they might have it to sell anew. Wherefore, as Paul was but lately come from Greece, after five years' absence, he may very well have been ignorant of Ananias's dignity, notwithstanding he knew him personally. It is alleged indeed, that by his dress and seat in the council, Paul might have known Ananias to be the high-priest. But that does not seem probable; because, having looked stedfastly on the council at his first coming in, he would by such an excuse have exposed himself

himself to ridicule, if Ananias could have been known to be the high-priest, either by his dress, or by his seat in the council.

Paul, seeing many sitting round with whom he was personally acquainted, and knowing that some of them were Sadducees, and some of them Pharisees, Acts xxiii. 6. " Cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead, I am called in question :" meaning, that he was brought before them as a criminal, for preaching the resurrection of Jesus from the dead, as a proof of the resurrection of all the dead at the last day.—The council hearing this account of the crime laid to his charge, 7. *There arose a dissension between the Pharisees and the Sadducees; and the multitude was divided.—And there arose a great cry; and the Scribes that were of the Pharisees party arose and strove* in the prisoner's defence, *saying, We find no evil in this man; but if a spirit or an angel hath spoken to him,* (so they interpreted what Paul had spoken to the multitude from the stairs concerning the appearing of Jesus to him by the way: For they did not allow that the person whom they had crucified was really risen from the dead,) *let us not fight against God.* The dissension now became so great, that, 10. *The chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers,* who had set Paul before the council, *to go down and take him by force from among them, and to bring him into the castle.* At the same time, he ordered his accusers to declare before the governor himself, what they had to say against the prisoner, (ver. 30.) because he intended to remit the affair to his cognizance.

Jesus appears to Paul in the Night. The Jews conspire to kill Paul. The Chief Captain sends him to Cæsarea, escorted by a strong guard.

Acts xxiii. 11. " And the night following, the Lord Jesus stood by him and said, Be of good cheer Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. 12. And when it was day, certain" zealots " of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul. 13. And there were more than forty who had made this conspiracy. 14. And they came to the chief priests and elders," who were of the sect of the Sadducees, and Paul's greatest enemies, telling them what they had done; and desiring them to ask the chief captain to bring Paul down to the council on the morrow, *as if to inquire some thing more perfectly concerning him,* that they might have an opportunity of killing him by the way. But the conspiracy being made known to Paul by his sister's son, he sent him to the chief captain,

captain, who on hearing thereof, prudently sent Paul away to Cæsarea by night under a strong guard to Felix the governor, (No. XXIX.) with a letter, giving him an account of the whole affair from the beginning, and informing him that he had ordered the prisoner's accusers, to say before the governor what they had to lay to his charge.—Lysias's letter being delivered to the governor, Acts xxiv. 33. "They presented Paul also before him. 34. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; 35. I will hear thee, said he, when thine accusers are also come: And he commanded him to be kept in Herod's prætorium." This was a hall which Herod built in Cæsarea for holding courts of judicature in, with apartments adjoining, in which the prisoners who were to be tried were confined.

CHAP. VIII. *Paul's History, from his Imprisonment at Cæsarea, to his Appealing to the Emperor.*

The High-priest and Elders with Tertullus, accuse Paul before Felix. Paul denies the Crimes laid to his Charge, and gives an Account of his Faith.

It seems the commander of the horsemen who brought Paul to Cæsarea, was ordered on his return to inform the high-priest and the elders at Jerusalem, of the day which the governor should fix for hearing their accusation, and for trying the prisoner. Wherefore, Acts xxiv. 1. "After five days Ananias the high-priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul." This Roman orator, or barrister, to persuade the governor to punish Paul as a disturber of the public peace, complimented him on the wisdom and vigour of his administration, Acts xxiv. 2. "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation," &c. But in this the orator flattered the governor too much. For, although he had repressed the Sicarii and other robbers, he was himself a great oppressor of the nation, by the cruelty and injustice of his administration. (No. XXX.)—Having ended his fawning preface, Tertullus roundly affirmed, that Paul was, 5. "A pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes." But in this there was not a word of truth, except that Paul was a ringleader of *the Nazarenes*; a term of reproach which it seems was given to the disciples of Christ, even in that early period.—6. "Who also hath gone about to prophane the temple," by bringing heathens into it, "whom we took and would have judged according to our law." By this the orator insinuated, that as the Romans permitted the Jews to govern themselves by their own laws,

laws, it was the governor's duty to maintain them in the possession of that privilege, which he meant to tell him had been violated by the chief captain; for he added; "The chief captain Lysias came upon us, and with great violence took him out of our hands." —Lysias took Paul twice out of the hands of the Jews by force; once, when he delivered him from the enraged multitude who went about to kill him in the temple, Acts xxi. 32. and a second time when he took him by force out of the hands of the council, that he might not be pulled in pieces of them, Acts xxiii. 10. —Now as the Jews thought their law authorized them to punish notorious offenders in a summary manner, after the example of Phinehas, who without any trial or judicial sentence, killed Zimri and Cozbi in the act of transgression, Tertullus, I suppose, called the killing of Paul by the enraged multitude, in the supposed act of profaning the temple, *a judging* or punishing *him according to their law*. Or, he might give that appellation to the attempt of the council to pull Paul in pieces. Yet the manner in which he expressed himself, leads us to think that he rather meant the attempt of the multitude; *whom we took and would have judged*. For the council did not *take* Paul; but the chief captain placed him before them, merely to obtain certain information of the crimes which they laid to his charge; and by no means to judge and punish him, Acts xxii. 30. Whereas the multitude laid hold on Paul in the temple, and would have immediately punished him with death.—Tertullus's accusation of Paul, together with the circumstances by which he aggravated his accusation, were all mere fictions, of which he offered no proof whatever; only, Acts xxiv. 9. *The Jews*, namely, Ananias and the elders, *assented, saying, That these things were so.*

His answer to this accusation, Paul introduced, not by paying any fulsome compliment to the governor, after the barrister's example; but by saying, Acts xxiv. 10. *For as much as I know thou hast been of many years a judge unto this nation*, so canst not be ignorant of the affairs of the Christians, and of the temper of the Jews my accusers, *I do the more cheerfully answer for myself*.— Next, because the charge brought against him, was, That "he was a pestilent fellow, and a mover of sedition among all the Jews throughout the world," he told the governor, That he had been only twelve days in Jerusalem, during which they had not found him stirring up the people any where. And boldly averred, that his accusers could prove none of the things which they laid to his charge.—Only as to his "being a ring-leader of the Nazarenes, 14. This I confess unto thee that after the way which they call heresy, so worship I the God of my fathers;" I worship the God of my fathers through the mediation of Christ, which they call heresy, because it renders the mediation of the Levitical priests unnecessary in the worship of God. But this is no heresy; the

Levitical services being prefigurations of the mediation of Christ; and the prophets having expressly foretold the same. And therefore in thus worshipping God, "I believe all things written in the law and in the prophets. 15. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." All the Pharisees allowed the resurrection, hoping for it, as Paul did, upon the foundation of the promises of God delivered by Moses and the prophets. This was a very proper defence before a Roman magistrate, who by the law of the empire was bound to allow every man to worship God according to the religion of his country. Acts xxiv. 16. (Εν τουτω) *And on this account* that I believe the resurrection, *I exercise myself to have always a conscience void of offence towards God and towards men.* So that my principles do not lead to sedition.—And as to his *profaning the temple*, he said, That, 17. *After many years* absence *he had come with alms to his nation, and offerings* to God, which he proposed to make, by assisting some Nazarites to discharge their vow: That with this intention he had gone into the temple: but it was not with any *multitude* attending him, *nor tumult* made by him. And yet the *Jews from Asia* laid violent hands on him, as if he had really profaned the temple. 19. "Who ought to have been here before thee to object, if they had ought against me." But as they did not appear to make good their charge, it was plain they were conscious of having injured him by their accusation. And doubtless Felix so understood it.—Paul therefore called upon the chief priests and elders, now his only prosecutors, to shew any evil deed that was proved against him, while he stood before the council: 21. "Except it be for this one saying, which I cried standing among them, touching the resurrection of the dead I am called in question by you this day." But as that was one of the great articles of the national faith, he could not be blamed, either for maintaining it, or for asserting that God had given a proof of it, in the resurrection of Jesus from the dead.

Acts xxiv. 22. *And when Felix heard these things*, the orator's accusation and the prisoner's defence, *having* by his long residence in Judea *more perfect knowledge of* that *way* of worship, mentioned by Paul, ver. 14. or, a more perfect knowledge of Jesus and his disciples, than had been given him by the high-priest and elders and their orator, he did not find any crime proved against Paul: yet he did not acquit him, for fear of displeasing the Jews, but, *He deferred them* till Lysias should come down: as if he could have given better information concerning the pretended sedition. —In the mean time being fully convinced of Paul's innocence, he ordered that he should not be confined too closely, but that his acquaintance should be allowed to visit him: a liberty which we

may

may believe the brethren of Cæsarea made good use of, during his long imprisonment in that city.

Felix, at the Request of his Wife Drusilla, sends for Paul, who gives them an Account of the Faith in Christ. He reasons concerning Righteousness, Chastity, and a Judgment to come. Felix's Conscience is so roused that he trembles. When recalled from his Government, he leaves Paul in Bonds.

Paul's trial having occasioned much discourse in Cæsarea, Felix's wife Drusilla (No. XXX.) who was herself a Jewess, and of the Jewish religion, desired to hear him. Felix therefore sent for him, Acts xxiv. 24. *And heard him concerning the faith in Christ;* heard him declare what the Christians believed concerning Jesus; namely, *that he is the Christ*, or *Messiah* long expected by the Jews; and that he was proved to be *the Christ*, by God's raising him from the dead.—Moreover, being well acquainted with the character and actions of his illustrious hearers, the apostle introduced some other articles of the Christian religion, suited to their particular case: For, ver. 25. *He reasoned of righteousness* or justice, a virtue highly necessary in a ruler, *and of continence* or chastity, against which Felix and his lady had greatly trespassed in their marriage, *and of a judgment to come*, at which great and small shall answer to God for their actions.—His discourse was uttered with such energy, that Felix, who was a very corrupt governor, was exceedingly terrified, *and trembled;* then dismissed Paul saying, Acts xxiv. 25. "Go thy way for this time, when I have a convenient season I will call for thee."—The apostle's discourse however produced no alteration of conduct either in Felix or his lady. He continued his bad practices all the time his government lasted; and she trusting to her privileges as a daughter of Abraham, paid no regard to what she had heard.—Felix inded sent for Paul, as he promised, *and communed with him*, not about the amendment of his life, but in hopes to receive money from him for releasing him: 26. and the rather that Paul, in his defence, had mentioned his bringing alms and offerings to his nation. However, his deliverance by money, not being attempted, for a reason too obvious to be mentioned, Felix kept him in prison the two remaining years of his government; and when leaving the province, did not release him; wishing to please the great men among the Jews, who earnestly desired to have Paul put to death.

Festus succeeds Felix in the Government of Judea. He sits in Judgment on Paul: Hears the Accusation of the Jews, and Paul's Defence: Then asks him if he would go up to Jerusalem, and be judged by him there. Paul appeals from Festus to the Emperor.

Felix was succeeded in the government of Judea by Porcius Festus,

Festus, who went up to Jerusalem three days after he landed at Cæsarea.—While Festus was in Jerusalem, Acts xxv. 3. " the high priest, and the chief of the Jews informed him against Paul, and besought him. 4. And desired favour against him. (See ver. 15.) that he would send for him to Jerusalem, laying wait in the way to kill him, Acts xxv. 5. But Festus" knowing their design, " answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither;" and ordered them to go down with him, and accuse him there. Accordingly, the day after his arrival in Cæsarea, he sat in judgment on Paul: and the Jews who had come from Jerusalem standing round, 7. " laid many and grievous complaints against Paul, which they could not prove: (See ver. 18, 19.) 8. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all." But Festus, to gratify the Jews, asked Paul if he would go to Jerusalem and be judged by him, concerning these things, in the presence of the chief priests and elders, who understood them much better than he did. To this Paul replied, That he was standing at Cæsar's judgment-seat where, as being a Roman, he ought to be tried; That Festus knew he had done no wrong to the Jews; That if he was an offender, he did not refuse to die: But that if he was innocent, it would be wrong, even in the governor to make a gift of his life to the Jews, by sending him to Jerusalem to be judged in the presence of his inveterate enemies, who by their clamour and threatenings might oblige Festus to condemn him. Wherefore, to prevent that injury, Paul, as being a Roman citizen, appealed from Festus to Cæsar: (No. XXXI.) And by so doing, put a stop to any farther judicial procedure against his life in Judea. For after conferring with his council, (No. XIII.) Festus declared in the court, That Paul should be sent to Cæsar in consequence of his appeal.

CHAP. IX. *Paul's History from the Time of his Appeal, to his embarking for Italy, to prosecute his Appeal before the Emperor. Festus gives an Account of Paul's Cause to King Agrippa, who desires to hear Paul's Defence from his own mouth.*

Not long after this, king Agrippa (No. XXXII.) and his sister Bernice, came to Cæsarea to pay their respects to Festus, who had succeeded their brother-in-law Felix, in the province. Acts xxv. 14. " And when they had been there many days, Festus declared Paul's cause unto the king." For as the crime of which he was accused, related wholly to the Jewish religion, in which the king was very knowing, Festus wished to have his opinion upon it: and for that purpose began by telling him, that Felix had left Paul in bonds, and that the chief priests and elders at Jerusalem

Jerusalem had desired him to condemn him: Acts xxv. 16. "To whom I answered, It is not the manner of the Romans, to deliver any man to die" till he is condemned after a fair trial. And therefore having sat in judgment upon him in Cæsarea, when his accusers stood up, they did not lay any of those crimes to his charge "which I supposed. 19. But had certain questions against him of their own religion, and of one Jesus which was dead, whom Paul affirmed to be alive. 20. And because I was in doubt about such questions," whether they were dangerous to the state and punishable, and whether I was a competent judge of them, *I asked him if he was willing to go to Jerusalem*, where I could have the advice of persons skilled in the Jewish religion, *and there be judged of these matters.* But he refused to be judged there, and appealed to Cæsar.

Agrippa having heard these things, Acts xxv. 22. *Said unto Festus, I would also hear the man myself.* This demand the king made, because he was well acquainted with the religious tenets, disputes, and expectations of the Jews, and because many wonderful things had been reported to him, concerning Jesus and his disciples. Perhaps also he may have remembered, how his father, who was a zealous Jew, had been so displeased with this sect, as to put the apostle James to death. But whatever was his reason, he obtained his desire, Acts xxv. 22. *To morrow, said Festus, thou shalt hear him.*

Paul is brought into the Place of hearing at Cæsarea, and makes his Defence before King Agrippa, Queen Bernice, the Ladies who attended her, the Tribunes, and the principal Inhabitants of Cæsarea.

Festus accordingly performed his promise to the king. Acts xxv. 23. For "on the morrow, when Agrippa was come, and Bernice, with great pomp" of apparel, attendants, guards, &c. "and was entered into the place of hearing, with the Tribunes and principal men of the city, at Festus commandment Paul was brought forth." Then Festus rising up, made an elegant speech to the assembly, in which he declared, that at the former trial no crime had been proved against the prisoner; but that having appealed to Cæsar, he had brought him forth, that after a second examination, he might have something more certain to write to the emperor, concerning the crimes laid to the prisoner's charge.

Acts xxvi. 1. *Then Agrippa said unto Paul, Thou art permitted to speak for thyself.* Upon this, *Paul stretched forth the hand* to draw the attention of the assembly, and declared, He thought himself happy in being allowed to answer the accusations of the Jews, before one so expert in the Jewish laws and religion, as the king. This he said, because if Agrippa expressed a favourable opinion of his doctrine before Festus and the Tribunes,

bunes, it would be of great service to the Christian cause. Then in the hearing of this illustrious assembly, he called on all the Jews present, to bear witness (No. XXXIII.) That he had received his education at Jerusalem, and had early professed himself a Pharisee; That he now stood as a criminal, for testifying the resurrection of Jesus, and for believing that God will raise all the dead, as he promised to the fathers; ver. 7. *Unto which* happiness, said he, *our twelve tribes by serving God day and night hope to come:* That formerly, from a principle of conscience, he was a great enemy to Jesus of Nazareth and to his disciples, Acts xxvi. 11. *And being exceedingly mad against them, he persecuted them even unto strange cities:* and in particular, he went to Damascus for that purpose, *with authority and commission from the chief priests:* But that Jesus himself appeared to him at mid-day, as he drew nigh to the city, and spake to him, and convinced him that he was risen from the dead, as his disciples affirmed: Moreover, Jesus told him that he had appeared to him to make him a witness and preacher of his resurrection: And that he now sent him to the Gentiles, *to open their eyes,* &c. 19. *Whereupon, O king,* having had this convincing evidence of the resurrection of Jesus, *I was not disobedient to the heavenly vision,* but preached first to the Jews *of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles.* But the Jews being enraged at me, for promising salvation to the Gentiles through Jesus, without requiring them to obey the law of Moses, they, 21. "Caught me in the temple, and went about to kill me." But God having preserved me, 22. "I continue to this day witnessing, both to small and great," that Jesus of Nazareth is risen from the dead, and that he is the Christ. And in affirming these facts, I say "no other things than those which Moses and the prophets did say" should come; 23. "That the Christ should suffer, and that he should be the first that should rise from the dead," to die no more, "and should shew light to the people, and to the Gentiles: so that, instead of being a conqueror, the Christ, according to Moses and the prophets, was to be a teacher of true religion both to Jews and Gentiles.—When Festus the governor heard Paul speak of Christ's shewing light to the Gentiles, he considered it as a mere chimera, produced in Paul's brain by his too great application to the study of the Jewish learning: And therefore he interrupted him, saying, Acts xxvi. 24. "with a loud voice, Paul thou art beside thyself, much learning doth make thee mad." Paul replied, *I am not mad, most noble Festus:* and appealed to the king, as fully acquainted, not only with the doctrine of Moses and the prophets concerning the Christ, but with the miracles, death, and resurrection of Jesus. 26. "For this thing was not done in a corner."—Then turning to Agrippa, he said, 27. "King Agrippa, believest thou the

the prophets? I know that thou believest. Paul knew Agrippa to be of the sect of the Pharisees: For his father being a zealous Jew, had educated him in the Jewish religion, according to its strictest form. Acts xxvi. 28. "Then Agrippa said to Paul, almost thou persuadest me to be a Christian." Paul's doctrine concerning Jesus of Nazareth, appeared so conformable to the things written concerning the Christ, by Moses and the prophets, and his testimony concerning the appearing of Jesus to him by the way, was rendered so probable by the total alteration of his sentiments and conduct, that Agrippa declared, he was almost persuaded of the truth of the things which he affirmed concerning Jesus.—On this new occasion of vindicating himself, and the cause in which he was engaged, the apostle spake with such effect, that the king, the governor, and the governor's council, ver. 31. "going aside, talked between themselves, saying, This man doth nothing worthy of death or of bonds. After which, Agrippa not in the least offended with Paul for having spoken to him so freely, came forward, and, 32. "Said to Festus" in the hearing of the whole assembly, "This man might have been set at liberty, if he had not appealed to Cæsar.—Paul's appeal however was perfectly proper at the time he made it, seeing Festus had shewn an inclination to gratify the Jews by proposing to judge him in Jerusalem. And now, although Agrippa, with the consent of Festus, had declared that Paul might have been set at liberty if he had not appealed to Cæsar, Paul very prudently did not withdraw his appeal, because he foresaw, that by the solicitations and threatenings of the chief priests and elders, Festus might be constrained contrary to his inclination, to put him to death, even as Pilate formerly had been constrained, contrary to his conscience, to put Jesus to death.

Remarks on Paul's Defences before the Multitude, the Jewish Council, the Governors Felix and Festus, and King Agrippa.

Thus it appears, that, besides the defence which Paul made from the top of the stairs to the multitude in Jerusalem, he at four different times, before the highest courts of judicature in Judea, defended the gospel and his own conduct in preaching it, in the most public manner: namely, 1. Before the Jewish council, consisting of the high-priest, the chief priests, the whole estate of the elders, and the Scribes; who all sat as his accusers.—2. Before Felix the Roman governor, at whose tribunal the high-priest Ananias, and the elders from Jerusalem, were likewise his accusers; and employed a Roman barrister to plead against him.—3. Before Festus the governor, on which occasion the Jews from Jerusalem stood forth, a third time, as his accusers.—4. Before king Agrippa, Bernice, the Tribunes, and the principal persons of Cæsarea, with many others, in whose presence Paul boldly asserted his own innocence, with such a strength of evidence, that both

Agrippa

Agrippa and Festus declared he might have been set at liberty, if he had not appealed to the Emperor.

Now it is to be observed, 1. That at these different trials, although Paul was accused of *sedition* and *heresy*, and *the profanation of the temple*, it clearly appeared, that the only offences which with truth could be laid to his charge were his being a ringleader of the sect of the Nazarenes; his joining them in affirming That Jesus, whom the rulers at Jerusalem had crucified, was risen from the dead, and was thereby demonstrated to be both *Lord* and *Christ*; also his worshipping God through the mediation of Jesus who was now risen from the dead.—These things the chief priests and elders construed into the crimes of sedition, heresy, and profaneness, most unjustly. For though Paul affirmed that Jesus is *Lord*, this doctrine had no tendency to sedition, since at the same time he taught that Christ's kingdom is not of this world. Next, as to his worshipping God through the mediation of Jesus, it was no heresy, being agreeable to the doctrine of Moses and the prophets. And with respect to his having profaned the temple, it was a mere calumny, which had not the least foundation in truth.

2. At these different trials, the high-priest and elders, who were all present, did not, either in their own council, or before the Roman governors, so much as once attempt to contradict what Paul publicly and directly affirmed, concerning the resurrection of Jesus. And yet if his affirmation had been a falsehood, it might easily have been disproved, as the resurrection of Jesus was said to have happened in Jerusalem, where his accusers commonly resided.

3. At all these trials, Paul offered a proof of the resurrection of Jesus, which could not be gainsaid. He openly affirmed, that the chief priests and all the Jews, knew that both by education and principle, he himself was at the first a furious enemy of the Christians, and had persecuted them to death. Nay, he told them, he did so by authority and commission from themselves: But that in going to Damascus, to bring the Christians bound in fetters to Jerusalem, Jesus appeared to him in the way, and thereby convinced him that he was risen from the dead: and ordered him to preach his resurrection both to the Jews and to the Gentiles. And having so done ever after that, notwithstanding he thereby exposed himself to innumerable evils, all impartial persons who heard him, must have been convinced, that so total a change of sentiment and conduct, in a person of his acknowledged sense and education, could not have happened, unless Jesus had really appeared to him, as he constantly affirmed.

4. And lastly, it deserves particular notice, that these public defences, whereby the Christian cause was so well established, Paul would have had no opportunity of making, if the Romans had

had not governed in Judea at that time. For the injurious and violent disposition, which the Jews on every occasion displayed against the disciples of Jesus, would have led them to put Paul to death, at the first hearing, if the supreme power had been in their hands. We may therefore believe it was owing to the particular providence of God that Paul was apprehended and tried, while the Romans exercised the supreme power in Judea: For they all along behaved towards him, in a fair and impartial manner, as magistrates who had to answer for their conduct at the Imperial tribunal. So that at all his trials, he had an opportunity of speaking freely in defence of the gospel, and of his own conduct, in the hearing of his enemies, who were the chiefs of the Jews, and who had it in their power to contradict him, and no doubt would have contradicted him, if the things he affirmed had been falsehoods.—And though it may seem strange, that when Paul's innocence was so clearly proved, and even acknowledged by his judges, he was not released; it should be remembered, that this failure of justice in the Roman magistrates, was owing to the powerful influence of the people of the country, to whose inclinations, governors who are strangers, are obliged to shew too much regard, from political considerations.

CHAP. X. *Festus having determined to send Paul to Italy by Sea, with the other Prisoners who were to be judged by the Emperor, they all embark at Cæsarea with the Centurion and Soldiers appointed to guard them. Luke and Aristarchus go aboard with them, resolved to accompany Paul to Rome. They are all shipwrecked on the Island of Melite, where Paul works many Miracles.*

The apostle having, by appeal, transferred his cause to the Emperor, Festus determined to send him to Italy by sea; and for that purpose delivered him, with certain other persons who were also to be judged at Rome, to one Julius a centurion of the Italian legion. All these prisoners, with the soldiers who guarded them, went aboard a ship of Adramyttium, and sailed from Cæsarea, in the autumn of A. D. 59.

From the history, it appears, that the messengers of the churches, who accompanied Paul into Judea with the collections, Acts xxi. 4. were not intimidated by the evils, which the Jewish rage brought upon him in Jerusalem. For, while he continued there, they remained with him; and when he was sent a prisoner to Cæsarea, they followed him thither; and in both places ministered to him, and perhaps attended him at his trials. And when it was determined to send him to Italy, two at least of these affectionate friends went in the same ship with him; namely Luke the writer of the Acts, as appears from the style of his history, and Aristarchus the Thessalonian, Acts xxvii. 2.—Aristarchus had accompanied the apostle in some of his former journies, Acts

xix. 29. And being one of the messengers of the churches who were appointed to attend Paul with the collections to Jerusalem, he went with him into Greece, and abode with him there, while he received the collections from the churches of Achaia; then returned with him into Macedonia, where Luke joined them at Philippi: after which they all sailed with the apostle into Judea.

The day after Paul and his company loosed from Cæsarea, the ship in which they sailed happening to touch at Sidon, Julius, who was a person of singular humanity, allowed Paul to go ashore, and refresh himself with the brethren in that city: a favour which must have been peculiarly acceptable to one, who had been so long in prison. After that, loosing from Sidon, they sailed to Myra a city of Lycia: and there finding a ship of Alexandria, bound for Italy with a lading of wheat *, they went aboard, and arriving at Crete, they put in at a port called *The Fair Havens*; where staying some days, the centurion no doubt, as at Sidon, allowed Paul to go ashore: In which case, we may suppose, he preached Christ to all who came to him.

In this port the apostle advised them to winter, because sailing was now become dangerous, on account of the long dark nights, and the tempestuous weather usual at that season: For the fast of the seventh month or anniversary expiation was now past. But the master and the owner of the vessel, not thinking the Fair Havens a safe harbour, they set out for one judged more commodious: and had proceeded a little way, when there arose a tempestuous wind, called *Euroclydon* †, which soon increased into an hurricane; so that not being able to bear up against the storm, they let the ship drive, and were exceedingly tossed for many days, without seeing either the sun or stars.—Acts xxvii. 20. And now when all hope was gone, an angel of God appeared to Paul by night, and assured him that there should be no loss of any man's life, but of the ship. *Howbeit they were to be cast on a certain island.* This revelation Paul communicated to all in the ship, and thereby encouraged them. At length, when the fourteenth night from their leaving the Fair Havens, was come, they drew near to land. And by break of day, were driven on an island in the Adriatic sea, named *Melita.* On that occasion, the soldiers proposed to kill the prisoners, fearing they might swim out and escape. But Julius, willing to save Paul, kept them from their purpose, Acts xxvii. 43. "And commanded that they which could swim, should cast themselves first into the sea,

* The greatest part of the corn consumed in Rome was brought from Alexandria in Egypt; and the vessels employed in that trade were exceedingly large, as this vessel certainly was; for there were on board of her no fewer than 276 persons.

† *Euroclydon* comes from Ευρος and κλυδων an eastern storm, for so κλυδων signifies, Jonah i. 4. 12. LXX. This kind of tempest is called by those who frequent those seas, *a Levanter.*

sea, and get to land, and the rest, some on boards, and some on broken pieces of the ship; and so it came to pass, that they escaped all safe to land:" not one life being lost, although there were in the ship, no fewer than two hundred and seventy-six persons, ver. 37.

When they came ashore, Acts xxviii. 1. *They knew that the island was called Melite.* No. XXXIV.—The people of Melite though reckoned by the Greeks and Romans *barbarians* on account of their ignorance of the Greek and Latin languages, shewed them no small kindness: for they received them in a very friendly manner, by giving them all the assistance in their power, and kindling a fire for them, because of the rain and cold. But a viper happening to fasten on Paul's hand, as he laid a bundle of sticks on the fire, the islanders who saw him with his chain on, supposed him some murderer, who had escaped the sea, but whom (Νεμεσις) *the divine justi e* did not allow to live. However, when they saw him shake off the beast without receiving any harm, they altered their opinion, and said he was a god.—On this occasion, the promise which Jesus made to his disciples, was fulfilled: Mark xvi. 18. *They shall take up serpents, and if they drink any deadly thing, it shall not hurt them.*

It happened that the chief man of the island, whose name was Publius, had his estate in the quarter where the ship was stranded. This excellent person invited them to his house, and lodged them three days, till they could all be disposed of properly through the island. To such goodness, Paul was happy to be able to make some return. For the father of Publius, Acts xxviii. 8. "Lying sick of a fever and bloody flux, he went in to him, and laying his hands upon him, healed him. 9. So when this was done, others also who had diseases in the island, came and were healed." The sick people who were thus miraculously cured, together with their relations and friends, grateful to Paul, performed to him, and to all them who were with him, during their abode in the island, every office of kindness in their power: And at their departure laded them with such things as were necessary for their voyage.

Paul's Voyage from Melite to Puteoli. His Journey from Puteoli by Land to Rome. His Reception and Confinement in Rome. The Centurion's behaviour to Paul, described and praised.

And now having abode in Melite three months, they went aboard a ship of Alexandria, which had wintered in the island, and sailed to Syracuse the chief city of Sicily, where they remained three days: then came to Rhegium, a town on the Italian shore, opposite to Messana in Sicily: And from thence to Puteoli, a great sea-port town of Campania not far from Naples. Here finding brethren, to whom Paul was known, at least by his

fame

fame, they entreated him to tarry with them seven days: And Julius was so good as to grant their request. After which, Julius set out with the prisoners and soldiers for Rome, by land. And now the brethren in that city, to whom Paul was well known by his letter lately written to the Romans, hearing that he was on the road, came out to meet him; being not ashamed of his bonds. Some of them therefore came as far as to the town of *Appii Forum*, which was fifty one miles from the city: And others, to *Tres Tabernæ*, a town at the distance of thirty miles, which afterwards became a bishop's see. This unlooked for testimony of respect from the brethren of Rome, making a strong impression upon the apostle's mind, he thanked God for it and took courage, being greatly refreshed by the company and conversation of such affectionate friends; after which they all went forward to the city, where it is supposed they arrived in the February of A. D. 60, in the seventh year of the reign of the emperor Nero.

The humanity with which Julius, all along treated the apostle from the time he was delivered to him, merits particular attention. At Sidon he allowed him to go ashore to visit his Christian friends. And when they were shipwrecked on the island of Melite, he kept the soldiers from killing the prisoners, that he might save Paul. And because some brethren at Puteoli, wished Paul to remain with them a week, he was so good as to grant their desire. And, as this worthy person is said by Luke, to have courteously entreated Paul through the whole of the voyage, he may have bestowed on him favours which are not particularly mentioned. Those, however, which are mentioned deserve notice, as proofs of esteem and love from a heathen, very honourable to the apostle.—Julius's esteem of Paul, was founded at first on the favourable opinion which Festus, Agrippa, and the Tribunes, had formed of his cause, and which no doubt they made known to Julius, before he left Cæsarea. But his esteem of the apostle must have increased, by what he himself observed, in the course of their acquaintance. For in his conversation, Paul expressed such just views of God and religion and of the duties of morality, and in his actions, shewed such benevolence to mankind, and such a concern for their real interest, as could not fail to endear him to so great a friend to virtue, as this centurion seems to have been. Besides, if Paul was represented to Julius, as one who could work miracles, that circumstance alone, would induce him to treat him with great respect. And more especially, when he became himself a witness to the accomplishment of Paul's prediction concerning their shipwreck, and to the miraculous cures which he performed on the sick, in the island of Melite.

Julius therefore having so great a friendship for Paul, and it may be a favourable opinion of the Christian doctrine, we may suppose that when he delivered the prisoners to Afranius Burrhus, who

who was then Prætorian præfect, he did justice to Paul, by representing him, not only as entirely innocent of any real crime, but as a man of singular probity, who was highly favoured of God, and endowed with extraordinary powers. To this representation, as well as to Festus's letter, I think the apostle was indebted for the indulgence which was shewn him, immediately on his arrival at Rome. For he was not shut up in a common jail, with the other prisoners, but from the very first, was allowed to dwell in his own hired house, with a soldier who kept him by means of a chain fastened to his right wrist and to the soldier's left arm. This is *the chain*, of which Paul so often speaks in his epistles, calling it *his bonds;* and which he shewed to the Jews, when they came to him on the third day after his arrival.

Paul sends for the Chief of the unbelieving Jews in Rome to his Lodging, and explains to them the Cause of his Imprisonment: but with little Success.

The apostle's confinement at Rome, being thus easy from the beginning, and every one that pleased having access to him, it came into his mind, that as the unbelieving Jews might be offended, when they heard he had appealed from the courts in Judea to Cæsar, it would be very proper to make an apology to them. Wherefore, on the third day after his arrival at Rome, he called the chief of the unbelieving Jews together; and when they were come, he said to them, Acts xxviii. 17. "Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans: 18. Who when they had examined me, would have let me go, because there was no cause of death in me. 19. But when the Jews spake against it, I was constrained to appeal unto Cæsar;" adding that he had done so, not because he had any thing to accuse his nation of to the emperor, but merely to assert his own innocence. And therefore he had called them together, to tell them that he was bound with the chain they saw on his wrist, because he affirmed that God had accomplished *the hope of Israel*, by sending the Christ. 21. "And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed or spake any evil of thee." It seems the apostle's accusers had not yet arrived. However desiring his opinion concerning the sect of the Christians, which they told him *was every where spoken against*, they appointed him a day, and many came into his lodging, Acts xxviii. 23. "To whom he expounded * and testified the kingdom

* Because εκτιθεσθαι, when historical matters are spoken of, does not signify *to expound*, but *to narrate fully*, Le Clerc proposes to construe and translate ver. 23. thus: Οις εξετιθετο τα περι του Ιησου διαμαρτυρομενος την βασιλειαν του Θεου, πειθων τι αυτους απο τε του νομου Μωσεως και

kingdom of God :" he expounded the nature of the Messiah's kingdom, and testified that it was come in the gospel dispensation. " Peasuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening;" that is, in a long discourse, he shewed that the birth, doctrine, miracles, death, resurrection, and ascension of Jesus, and the pouring out of the Holy Spirit, had all happened exactly according to the predictions concerning the Christ, contained in the law and the prophets; and from that agreement inferred, that Jesus was their long expected Messiah. 24. " And some believed the things which were spoken, and some believed not. 25. And when they agreed not among themselves, they departed; after Paul had spoken one word," or quotation from Isaiah, in which the Jews' unbelief was foretold. And having thus reproved the unbelieving and disobedient among his hearers, he added, 28. " Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 29. And when he had said these words, the Jews departed, and had great reasoning among themselves." For notwithstanding all Paul had said, many of them still retained their sinful and inveterate prejudices against the gospel.

Luke, having thus brought Paul's history down to his arrival at Rome, and having related what happened to him at his first coming, adds a short description of his two years' confinement in that city, Acts xxviii. 30. " And Paul dwelt two whole years in his own hired house, and received all that came unto him. 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." This singular indulgence, of preaching the gospel without being hindered by any person, Paul enjoyed during the whole of his two years' imprisonment at Rome, because he preached only in his own hired house, and to those who came to him of their own accord. Whereas, if in Rome, as at Ephesus and the other great cities where he suffered persecution, he had gone about publicly preaching against the established idolatry, in all probability both the priests and the bigots would have been enraged; and of course the magistrates would have been obliged to interpose. These evils however the apostle avoided. For though he was brought to Rome, by the direction of God, for the purpose of bearing witness there concerning the Lord Jesus, it was not necessary that he should go about gathering the people to hear the gospel, as in places where he was utterly unknown. His fame as a preacher of the new doctrine, and as a worker of miracles, had reached Rome long before he arrived there,

των προφητων, &c. *To whom, from morning to evening, he narrated fully the history of Jesus, bearing witness to the kingdom of God, and persuading them both from the law of Moses, and from the prophets.*

there, having been published by those who came from the provinces of Greece and Asia. Besides, his imprisonment itself, for preaching doctrines and attesting facts so contrary to the common experience of mankind, made a great noise, as the apostle himself insinuates, Philip. i. 12, 13. Wherefore, seeing Paul's house was open to every comer, it is not to be doubted that many resorted to him, daily, some out of curiosity to hear and see the chief of a sect, which was now become so numerous, and who was said to be endued with extraordinary powers; others, from an honest inclination seriously to enquire into the strange things which he spake concerning Jesus of Nazareth, and to examine the evidence, which he offered in support of them. Now to all these the apostle willingly preached, bearing witness to Christ at Rome, even as formerly in Jerusalem. And though Luke has not mentioned it, Paul himself hath told us, that his testimony concerning Jesus was well received, and that he made many converts in Rome, among whom were some even of the Emperor's domestics, whose salutation he sent to the Philippians, chap. iv. 22.—Further, he says that the brethren in Rome, encouraged by his example, perhaps also strengthened by the gifts of the Spirit which he imparted to them, according to his promise, (Rom. i. 11.) preached the gospel more openly and boldly than they would otherwise have done: while at the same time some of the Judaizing teachers preached with the malicious intention of adding affliction to the apostle's bonds; namely, by provoking the magistrates against him, as the ringleader of the obnoxious sect, Philip. i. 14, 15.

An Account of the Letters which Paul wrote during his first Imprisonment at Rome. He is at length set at Liberty.

During this his first confinement at Rome, the apostle wrote four epistles, which are still remaining; namely, one to the Ephesians; another to the Philippians: a third to the Colossians; and the fourth to Philemon: and after his release he wrote his epistle to the Hebrews. In the epistles to the Philippians, Colossians, and Philemon, Timothy joined Paul: But he is not mentioned in the inscription of the Epistle to the Ephesians, though it was written about the same time with the others, and sent along with the epistle to the Colossians. From this circumstance we may infer, that the letters to the Philippians, the Colossians, and Philemon, were written a little before the letter to the Ephesians, and while Timothy was at Rome; but that after they were finished, and before the letter to the Ephesians was begun, he left the city to go to Philippi, agreeably to the apostle's promise to the Philippians *to send Timothy to them soon*, chap. ii. 19. and to what he tells the Hebrews, that *Timothy was* actually *sent away*, chap. xiii. 23.—The letter to the Ephesians, being written

soon

soon after that to the Colossians, and while the matter and form and very expressions of that letter were fresh in the apostle's mind, the two resemble each other so much, that they have been termed *twin epistles*, and throw light on each other. For which reason, the apostle very properly ordered the Colossians to cause their epistle be read in the church of the Laodiceans, to which, it is supposed the Ephesians, agreeably to the direction given them by Tychicus, sent a copy of their epistle. If I am right in this conjecture, the epistle to the Ephesians is the letter from Laodicea, which the Colossians were ordered to read in their church, Col. iv. 16.

The apostle's letters just now mentioned, shew that during his confinement in Rome, he was attended by many of his faithful disciples and friends, who had either accompanied him from Judea, or who had followed him to Rome. Of this number was *Tychicus*, by whom the apostle sent his epistle to the Colossians, chap. iv. 17. and *Onesimus*, ver. 9. and *Mark*, Barnabas sister's son, ver. 10. to whom the apostle was now fully reconciled, and *Jesus* called *Justus*; all Jews by descent, ver. 11. except *Onesimus*. About this time his faithful friend *Aristarchus* was imprisoned for his zeal in preaching the gospel. But his other friend Luke had free access to him, all the time of his imprisonment. *Demas* too was with him, (Col. iv. 14.) and Timothy, (Philip. i. 1.) Besides, the churches of Greece and Asia hearing of his imprisonment, sent some of their most esteemed members, to enquire concerning his welfare, and to minister unto him. Of this number was Epaphras, who came from Colosse, and Epaphroditus from Philippi. These abode a considerable time with the apostle, and gave him all the assistance in their power, especially in the work of the ministry: not to mention the good offices which he received from the Roman brethren, whose esteem and affection he had formerly experienced in their coming all the way to Appii Forum, and Tres Tabernæ, to conduct him into the city.

It is now time to relate, that Paul during his two years' confinement at Rome, having preached the gospel with great success, and edified the churches of Greece and Asia by the divinely inspired letters, which he wrote them during that period, was at length released in the spring of A. D. 62, answering to the 9th year of Nero. Luke indeed has not directly mentioned Paul's release: But by limiting his confinement to two years, he has insinuated that he was then set at liberty. His confinement at Rome issued thus favourably, through the goodness of his cause, and through the intercession of some powerful friends in Cæsar's family, who had embraced the Christian faith, and who were greatly interested in the fortune of one, who was so strong a pillar of the new religion which they had espoused.

It

It is conjectured, that Paul was released when he wrote his epistle to the Hebrews; because he says to them, ch. xiii. 23. *Know ye that our brother Timothy is sent away, with whom, if he come shortly, I will see you.* Timothy, it seems, had been sent to Philippi, according to the apostle's promise, (Philip. ii. 19.) and had been ordered to return as soon as possible; and the apostle was waiting his return at Rome, or rather in some of the towns of Italy, (Heb. xiii. 24.) when he wrote his letter to the Hebrews.

Chap. XI. *Paul's History from the time he was released from his first Confinement at Rome, to his Death.*

Of Paul's travels and preaching, between his release and martyrdom, we have no authentic record remaining. Nevertheless, from the intimations which he has given of his purposes, in the epistles which he wrote from Rome during his first confinement, we may suppose the following sketch of the transactions of the latter part of his life to bear some resemblance to the truth.

Paul sails from Italy to Judea. In his way he touches at Crete, accompanied by Titus and Timothy. Leaving Titus, in Crete, he sails with Timothy to Judea.

The apostle being released in the spring of A. D. 62. (as was shewn in the preface to the epistle to the Philippians,) embarked with Titus, perhaps also with Timothy, in some of the ports of Italy, designing to visit the churches of Judea according to his promise, Heb. xiii. 23. But in the course of his voyage, happening to touch at Crete, he preached in many cities there; and either gathered new churches, or encreased the churches already gathered.

About this time Judea was full of robbers and Sicarii, who went about in armed bands, and plundered the villages, after killing the inhabitants who made any resistance. Impostors also arose, who drew many after them, by promising to work for them miraculous deliverances. These disturbances were increased by the extreme severity of the Roman government, which exasperated the people to such a degree, that in asserting their liberty, they raised those seditions which ended in the war, whereby Jerusalem and the Jewish state were overthrown. The mischiefs occasioned by these disorders, falling with equal weight upon the disciples of Christ as upon others, the apostle, when he received information thereof, judged his presence and advice might be necessary for supporting the brethren in Judea. Wherefore, leaving Titus *in Crete, to set in order the things which were wanting, and to ordain elders in every city,* Tit. i. 1. he set

sail for Judea with Timothy, who, if he did not accompany him from Italy, had come to him in Crete.

Being arrived in Judea, Paul visited the church of Jerusalem, and the other churches in that country, to which he had lately sent an epistle from Rome, inscribed *to the Hebrews*.

Paul and Timothy travel through Syria and Cilicia, and the Countries of the Lesser Asia, visiting the Churches. They abide some time at Colosse, where Paul writes his Epistle to Titus. He leaves Timothy in Ephesus, and goes into Macedonia.

After spending some time in comforting and instructing the brethren in Judea, Paul, accompanied by Timothy, left Judea, to visit the churches of the lesser Asia; taking, as usual, Antioch in his way, where he had so often and so successfully ministered in the gospel. From Antioch, Paul and his assistants travelled through Cilicia into Galatia, and after that went to Colosse, where he had desired Philemon to provide him a lodging, (ver. 22.) because he intended to spend some time in that city.

While the apostle abode at Colosse, he wrote his epistle to Titus in Crete. Here also he met with Tychicus, who before Paul's release, had been sent from Rome, with the epistles to the Ephesians and Colossians, (Col. iv. 8.) for in his epistle to Titus, he told him, he would send Tychicus, or Artemas into Crete, that Titus might come to him at Nicopolis, where he proposed to winter. And having finished his business at Colosse, he went forward to Ephesus, in his way to Macedonia. At his departure from Ephesus, the apostle left Timothy there to direct the affairs of the numerous church in that city, 1 Tim. i 3.

In travelling to Macedonia, the apostle came to Troas, where lodging with Carpus, he left in his keeping (φελονην), *the cloak*, which, according to some, his father had received as the badge of his being a Roman citizen. But others think, this was a bag, or bookcase, with certain books, supposed to be books of the Jewish scriptures. He left, likewise some parchments with Carpus, containing, perhaps the autographs, or original copies of his own epistles to the churches; or the epistles which he had received from the churches. These parchments he afterwards ordered Timothy to bring to him, during his second imprisonment, (2 Tim. iv. 13) designing, I suppose, to acknowledge them as his writings, and to deliver them to Timothy with his own hand, to be kept for the use of the churches, after he was gone.

Paul visits the churches in Macedonia, writes his First Epistle to Timothy, and winters at Nicopolis. From that City he goes into Crete. Leaving Crete, he goes with Titus to Rome, where he is imprisoned a second time.

In Macedonia Paul visited the several churches; and among the rest that at Philippi, which had shewn him such kindness in his former confinement. From Macedonia he went to Nicopolis, (Tit iii. 12.) a city of Epirus, where he spent the winter. Here Titus came to him from Crete, according to his order, (Tit. iii. 12) Here also, or at Philippi, he wrote his First Epistle to Timothy in Ephesus, to direct him how he ought to behave himself in the church of the living God; fearing it would not be in his power to return to Ephesus at the time he proposed, when he parted with Timothy; 1 Tim. iii. 14, 15. Accordingly, the account given by Titus of the churches in Crete, determining him to visit them, he changed his resolution, and instead of returning to Ephesus, he set out early in the spring from Nicopolis for Crete, accompanied by Titus, Trophimus, and Erastus: and taking Corinth in his way, Erastus, who was a native of that city, chose to abide there. When they arrived at Crete, Trophimus fell sick, and was left in Miletus, a city of that island, 2 Tim. iv. 20.

About this time, the Emperor Nero began that persecution of the Christians, which is reckoned the first of the ten general persecutions. The occasion of it was this. Nero himself having set fire to the city, on the tenth of July, A. D. 64. a great part of it was laid in ashes. And being generally believed the author of that calamity, he became the object of the popular hatred. Wherefore, to clear himself from the imputation of so odious a crime, Nero, in the month of November following, began to punish the Christians as the incendiaries, and treated them with such cruelty, that at length the people's compassion towards them was raised. The torments which the Christians now endured on account of their supposed guilt, are described by Tacitus, (Ann. lib. 15. c. 44.) who informs us, that many of them being apprehended, some were covered with the skins of wild beasts, and thrown to dogs to be devoured; others were crucified; others were fastened to stakes, and daubed over with pitch, and had fire set to them, that they might burn instead of torches in the night time. By these, and such like cruelties, the historian says (*ingens multitudo*) *a prodigious number* of Christians were destroyed.

The news of these cruelties being brought to Crete, the apostle thinking his presence might be useful in comforting the brethren, went with Titus to Italy, where they arrived about the time Nero set out for Achaia, and where the prætorian pre-

fect who was left to govern the city in the emperor's absence, continued the persecution with a cruelty equal to that of Nero himself. Wherefore, though the danger was great, the apostle went to Rome in the beginning of A. D. 65. where he exerted the same zeal and activity in promoting the Christian cause, as formerly. But the priests and bigots pointing him out to the magistrates, as a chief man among the obnoxious sect, he was apprehended and imprisoned, in order to be punished.

How long Paul continued in prison at this time, we know not. But from his being twice brought before the emperor, or his prefect, it may be presumed, that he was imprisoned a year or more before he was condemned.

Paul appears before Nero the first time. Writes his Second Epistle to Timothy, and at last suffers Martyrdom.

The danger to which Paul was exposed, by this second imprisonment, appeared so great to his assistants, that most of them fled from the city. Luke alone remained with him: and even he was so intimidated, that he durst not stand by him when he made his first answer, 2 Tim. iv. 11, 16. While the apostle's friends thus deserted him, his enemies waxed more bold: especially Alexander the Ephesian coppersmith, whom formerly the apostle had delivered to Satan, for his errors and vices. This person, moved with resentment, came to Rome, and did Paul much harm *by withstanding his words*, 2 Tim. iv. 14. It seems he joined his prosecutors, and in the presence of his judges, loudly contradicted the facts which Paul alleged in his own vindication. Wherefore it was with the utmost difficulty he escaped condemnation after making his first defence: so that he looked for nothing but a sentence of death, when next brought before his judges.

Impressed, therefore, with a view of his approaching condemnation, Paul wrote his second epistle to Timothy; in which he desired him to come to him before winter, (ver. 21.) and to bring Mark with him, (ver. 11.) that they might receive his last instructions, and assist him in the ministry during the few months he had to live. Withal, to induce Timothy the more cheerfully to come, he told him he had sent Tychicus to Ephesus, (2 Tim. iv. 12.) to supply his place there.—From this epistle, we learn also, that although the apostle's assistants, terrified with the danger that threatened him, forsook him and fled, he was not altogether without consolation. For the brethren of Rome came to him privately, and ministered to him; as we learn from his sending their salutation to Timothy, 2 Tim. iv. 21.

Most of the particulars above mentioned, the apostle hath suggested

suggested in his own letters, especially in his second to Timothy. What followed we learn from ancient Christian writers, who inform us, that Paul was condemned and put to death, in the 12th year of the reign of Nero, answering to A. D. 66. And two years after that, namely A. D. 68. Nero put an end to his own life, and to this terrible persecution, after it had continued four years, and swept off a prodigious number of the disciples of Christ.

Chap. XII. *Character and Eulogy of the Apostle Paul.*

Such was the life, and such the death, of *Paul the Apostle of Jesus Christ.* In his younger years, being exceedingly zealous of the law of Moses, he persecuted the Christians as enemies of God and religion. But after Jesus appeared to him, and shewed him his error in denying his resurrection, he forthwith became a zealous and indefatigable preacher of that faith, which formerly he was so active in destroying. In the rolls of fame, Paul stands deservedly next to his divine Master as a teacher of religion and morality; being without comparison a greater hero by that undertaking, and much more worthy of admiration, than the greatest of those who have been called great. The bodily labour which he endured, the dangers which he encountered, the sufferings which befel him, and the courage which amidst all these evils, he exerted in his apostolic office, shew that his virtues, both active and passive, were far superior to those, which the most renowned conquerors have exhibited in the pursuits of ambition, or fame. The end, likewise, for which he exerted such an high degree of all the virtues, was more noble; being not to amass riches, or to acquire power, or to obtain fame, or to conquer kingdoms, or to enslave mankind; but to deliver the nations of the world from the thraldom of ignorance, idolatry, and wickedness, by imparting to them the knowledge of God and of a future state, and by teaching them those duties of religion and morality, on which their happiness both in time and eternity wholly depends.

This noble, this beneficent employment, Paul prosecuted with unremitting diligence for the space of thirty years; all the while foreseeing and experiencing innumerable evils, as the consequence of his generous undertaking, without reaping from it any worldly advantage whatever. Such heroic benevolence is the more to be esteemed, that at the time Paul carried the light of the gospel through the world, mankind were involved in one thick cloud of darkness, which hindered them from discerning those spiritual matters, which, as reasonable beings, designed to exist through eternity, it was of the greatest importance for them to know. Wherefore, if any person ever merited well of mankind,

mankind, it is Paul, who with such unwearied activity, and with such labour and loss to himself, imparted to the nations of the world, the knowledge of the true God, and of the way of salvation.

But this most excellent man is entitled to admiration and gratitude, not from those alone who put a just value on religious knowledge, but from those also who esteem nothing but what promotes the interest of the present life. For the gospel which Paul spread through the world, hath been the source of many of those good qualities, whereby such as have embraced the Christian religion, have been rendered superior to all who have gone before them. More particularly, the gospel hath introduced good faith, which is the foundation of mutual confidence between nations, in their leagues and compacts: it hath banished that fierceness with which the most civilized nations anciently carried on war: it hath diffused that humanity and complaisance, by which modern manners are so happily distinguished from the ancient. Nay, if I am not mistaken, the gospel hath, by accident, contributed to the improvement even of the sciences and the arts: For by the great objects which it presents to the minds of men, their intellectual faculties have been enlarged and strengthened; and by the rewards of immortality which it promises, its votaries have been inspired with a sense of their own dignity, and such hopes have been infused into their breasts, as have rendered them not only just, but active, even in the affairs of this life. Let the gospel, therefore, have its due praise, which holds out distinguished rewards in the future life, even to those who mingle in the affairs of the present, and who, from just principles, promote the temporal interest of their fellow creatures. Also let the blessed Paul have his praise, to whom chiefly we in this part of the world are indebted for our knowledge of the gospel, and for all the advantages, temporal and eternal, of which the gospel hath been the happy occasion to mankind.

PROOFS

PROOFS

AND

ILLUSTRATIONS

REFERRED TO

IN THE PRECEDING LIFE.

No. I. *STIRRED up the most zealous members of the foreign synagogues in Jerusalem.* Vitringa, de Syn. Vet. lib. 1. p. 1. c. 14. tells us from Jewish authors, that there were 480 synagogues in Jerusalem. And learned men suppose, that of these, a number were composed of Jews from the provinces, who chose to worship God in their native language. Lightfoot (Exercit. Acts vi. 9.) observes, that Jewish authors expressly mention a synagogue which the Alexandrian Jews had at Jerusalem.—With respect to the synagogue of the Libertines, there are facts in history which shew who they were. *Libertinus* or *Libertine*, is a Latin word, which signifies a slave who hath obtained his freedom: Also the son of such a person. From Philo, we learn, that the 8000 Jews, who, as Josephus (Ant. xvii. 13. initio) tells us, joined at Rome the embassy which came from Judea, to petition Augustus against Archelaus, were mostly of this denomination. For he expressly affirms, that the Jews at Rome were generally such as had been taken captives, but were made free by their Roman masters. Tacitus likewise speaks of the Jews, when he tells us, Ann. ii. 85.* that 4000 of the Libertine race were transported into Sardinia. Besides, Suetonius (Tib. c. 36.) and Josephus (Antiq. xviii. 4. fine.) expressly calls them *Jews* who were thus transported.

The Jewish Libertines being so numerous at Rome, and in Italy, it is probable that like other foreign Jews, they had a synagogue

* Actum et de sacris Ægyptiis Judaicisque pellendis: factumque Patrum consultum, ut quatuor millia Libertini generis ea superstitione infecti, quis idonea ætas, insulam Sardiniam veherentur, coercendis illic latrociniis, et si ob gravitatem cœli interissent, vile damnum; cæteri cederunt Italia, nisi certam ante diem profanos ritus exuissent.

synagogue in Jerusalem.—The members of all these foreign synagogues, being generally very zealous, were most fit instruments to be employed in opposing the disciples of Christ. Accordingly they disputed with great vehemence against Stephen. Acts vi. 9. *Then there arose certain of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.* 10. *And they were not able to resist the wisdom and the spirit by which he spake.* 11. *Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.* 12. *And they stirred up the people*, &c.

No. II. *It seems the synagogues in foreign parts had a jurisdiction over their own members.* In all the provinces of the Roman empire, the Jews were governed by a senate of their own: and where they were numerous, they had a chief magistrate, elected by themselves, who was sometimes called *Alabarch*, and sometimes *Ethnarch*.

Of the nature and extent of that separate government, which the Jews exercised over those of their own race, we have the most authentic account, in a decree concerning the Jews of Sardis, of which Josephus has preserved a copy. Antiq. xiv. c. 10. § 17. Gen. edit. page 437. and which deserves a place here. It is as follows, "Lucius Antonius, son of Mark, pro-" quæstor and proprætor, to the magistrates, senate, and peo-" ple of Sardis, greeting. The Jews which are our citizens, " have shewn me, that they have always had an assembly of " their own, according to the laws of their country, and a " place of their own, in which they decide the affairs and dif-" ferences which concern themselves. Having desired of me, " that it may be lawful for them so to do, I have decreed that " this (right) be preserved and permitted to them." Wherefore, Paul had reason to blame the Christians at Corinth, for going to law with one another before the unbelievers, (1 Cor. vi. 5, 6.) since they might have decided these differences by their own judges. Josephus has also preserved an edict of Claudius, published in favour of the Jews, in the beginning of his reign. In that edict Claudius observes, as a precedent, " That when a Jewish Ethnarch died, Augustus did not forbid " the creation of a new Ethnarch; willing that all men should " remain subject to him, but in the observation of their own " customs." And Strabo, in a passage not now in his works, but cited by Josephus, Ant. xiv. c. 7. § 2. says, " A good " part of Alexandria is inhabited by this people, (the Jews,) " They have likewise an Ethnarch, who administers their af-" fairs, decides causes, presides over contracts and mandates, " as if he were the governor of a perfect republic."

The

The Jews in all the provinces of the Roman empire, being thus allowed to live according to their own customs, they regulated their conduct in every thing by the law of Moses; at least as far as it was possible for them to do it out of Judea. And as the high-priest, and elders at Jerusalem, were regarded by all the Jews, as the interpreters and administrators of the law, the foreign Jews considered themselves as actually under their jurisdiction. And therefore in all countries, they implicitly obeyed the mandates sent them from the council at Jerusalem; just as, in after-times, the clergy of the Romish communion in every country of Europe obeyed implicitly the mandates of the Pope and conclave at Rome.

No. III. *Saul arose from the earth, and with his bodily eyes beheld Jesus standing in the way.* We are absolutely certain, that, on this, or on some other occasion, Saul saw Jesus with the eyes of his body. For he hath twice affirmed that he saw Jesus in that manner. 1 Cor. xi. 1. *Am I not an apostle. —Have I not seen Jesus Christ our Lord?* Chap. xv. 8. *Last of all,* (ὀφθη κἀμοι) *He was seen of me also, as of an abortive apostle.* Now it is to be observed, That this appearance of Jesus, Paul places among his other appearances to the rest of the apostles, which, without all doubt, were personal appearances. Besides, if Saul had not seen Jesus in the body, after his resurrection, he could not have been an apostle; whose chief business it was, as an eye-witness, to bear testimony to the resurrection of Jesus from the dead.—I acknowledge, that if we were to form our opinion of this matter solely upon the account which Luke hath given of it, (Acts ix. 3—6.) we could not be sure that Saul now saw Jesus. Yet if we attend to the words of Ananias, both as recorded in this chap. ver. 17. *The Lord Jesus who appeared to thee* (ὁ ὀφθεις σοι who was seen of thee) *in the way,* and as recorded, Acts xxii. 14. *The God of our fathers hath chosen thee, that thou shouldest—see that just one, and shouldest hear the voice of his mouth:* Also if we consider the words of Christ; *I have appeared unto thee, for this very purpose, to make thee a minister, and a witness of these things which thou hast seen:* and that *Barnabas declared to the apostles, how he had seen the Lord in the way,* Acts ix. 27. I say, when all these expressions are duly attended to, we shall have little doubt that Saul saw Jesus, standing before him in the way, (ver. 17.) when in obedience to his command he arose from the ground. But, not being able to endure the splendour of his appearance, or perhaps the better to express his reverence, he fell to the earth anew, and remained before him in that posture, till Christ ordered him to arise a second time, and go into the city; where it should be told him what he was to do, Acts ix. 6. Then it was, that

on opening his eyes, he found himself absolutely blind.—This, I suppose, is a better account of Saul's seeing Jesus, after his resurrection, than with some to affirm, that he saw him in his trance in the temple; or in his rapture into the third heaven. For on neither of these occasions, did Saul see Jesus with his bodily eyes; the impression, at these times, having been made upon his mind by the power of Christ, and not by means of his external senses; so that he would not have been qualified by such a vision, to attest Christ's resurrection from the dead.—I know that Paul had another corporeal sight of Jesus, namely, after he had made his defence before the council, Acts xxiii. 11. But as the first epistle to the Corinthians, in which Paul affirmed that he had *seen the Lord*, was written before he was favoured with that second corporeal sight of Jesus, he cannot be thought, in that epistle, to have spoken of an event which had not then happened.

No. IV. *That thou mightest receive thy sight, and be filled with the Holy Ghost.* From Ananias administering baptism to Saul, Acts ix. 18. it would seem that he was one of the prophets, or teachers of the church of Damascus. He may likewise have possessed the gift of healing diseases; and in that character, may have been sent to restore Paul's sight. But he told him likewise, he was sent *that he might be filled with the Holy Ghost.* Nevertheless, from the other examples recorded in the Acts, and from the passages in the epistles, where the communication of the spiritual gifts is mentioned, and from Acts viii. 14, 15, 17. it appears, that none but apostles had the power of conferring the Holy Ghost on believers. For, when Philip had converted the Samaritans, the apostles at Jerusalem sent unto them Peter and John, that they might receive the Holy Ghost. Wherefore, if Ananias, who was not an apostle, really conferred the Holy Ghost on Saul, he did it by virtue of a special commission; and having accomplished what was appointed him, his power ended with the fulfilment of his commission. From the history, however, we cannot gather that any such commission was given to Ananias. And therefore we may interpret his words to Saul in this manner: The Lord Jesus hath sent me, that thou mightest receive thy sight, and when thou hast received thy sight, that thou mightest, by an immediate illapse, be filled with the Holy Ghost. According to this way of understanding the matter, Saul received his sight, when Ananias spake to him and put his hands on him, (Acts ix. 12.) But he did not receive the Holy Ghost till he was baptized; and then by some visible symbol, which Saul saw, the Holy Ghost fell upon him, as upon the apostles at the beginning. So that he was not a whit behind the very greatest apostles, as he himself affirms;

affirms; being baptized, not with water only, but with the Holy Ghost and with fire, according to John Baptist's prediction. Besides, if an inferior prophet, or even an apostle, had been employed to communicate the Holy Ghost to Saul, that circumstance would have been urged, as an argument to prove Saul an apostle of an inferior order. Whereas, in the manner we have supposed him to have received the Holy Ghost, no argument could be drawn in prejudice of his authority. An ordinary prophet was sent to give Saul premonition of his being to receive the Holy Ghost. This, with the recovery of his sight, gave him the fullest assurance that what had befallen him by the way, was no illusion, but a real appearance. To conclude, the supposition that the Holy Ghost was communicated to Paul, by an immediate illapse, will appear still more probable, if the observation of many commentators is just, that the phrase *filled with the Holy Ghost*, is never applied in scripture to those who received the Holy Ghost by the imposition of the hands of men, but to those on whom the Holy Ghost descended in some visible symbol.

No. V. *When Saul was about thirty-four years of age.* The time of Saul's conversion may be determined, with a good degree of probability, in the following manner.—When the brethren at Jerusalem sent him forth to Tarsus, it is said, Acts ix. 31. *Then had the churches rest, throughout all Judea, and Galilee, and Samaria, and were edified.*—If this rest of the churches throughout all the land, which the historian hath connected with Saul's going to Tarsus, was occasioned, as learned men and chronologers have thought, by the publication of the Emperor Caius's order to set up his statue in the temple of Jerusalem, we can nearly determine the time of Saul's conversion. For Josephus tells us, (Ant. xviii. 9. al. 11.) That, "Caius, greatly incensed "against the Jews for not paying him that respect which others "did, sent Petronius governor into Syria, commanding him to "set up his statue in the temple, and if the Jews opposed it, "to march into the country with an army, and effect it by "force. The same historian adds, (Bell. xi. 10. § 1.) That "he enjoined him, if the Jews opposed it, to put to death all "who made any resistance, and to make all the rest of the na-"tion slaves. Petronius, therefore, marched from Antioch in-"to Judea, with three legions, and a large body of auxiliaries "raised in Syria." Now it is allowed, that Caius sent Petronius into Syria, in the third year of his reign, answering to A. D. 39. And it is supposed, he came into the province, in the autumn of 39, or in the beginning of A. D. 40.

Wherefore, as the publication of Caius's order affected the whole people of Judea, we may suppose with Lardner, that it

threw the unbelieving Jews into such a consternation, that they had no leisure to think of persecuting the Christians any longer. A disaster hung over themselves, which threatened destruction to their religion, perhaps to their nation; so that they were wholly possessed by their own fears. Our Saul seems to have been the last who was hurt by the persecution, which had vexed the church after the death of Stephen. For the historian having narrated the attempt of the Grecians to kill him, and the care of the brethren to save his life by sending him away, adds, *Then had the churches rest.* Saul therefore set out for Tarsus in the year 39, a little before Petronius published the Emperor's order.

Further, according to Saul's own account, his arrival at Jerusalem, before he went to Tarsus, happened full three years after his conversion, Gal. i. 18. Wherefore, if the rest of the churches, was occasioned by the publication of Caius's order in the end of A. D. 39, or in the beginning of A. D. 40. Saul's conversion, three years before, must have happened in the end of the year 36, or in the beginning of 37, when he was 34 years of age: a time of life at which men are as well qualified to judge of religious matters, as at any time whatever.—That Saul was not more than 34 years of age, when he was converted, may be gathered likewise from his being called *a young man* at the time of Stephen's death, which happened, as is generally believed, A. D. 35, about a year before Saul's conversion. To 34, Saul's age, A. D. 36. add the 26 years which elapsed from that time to A. D. 62, when he wrote his epistle to Philemon, and he will then have been 59 or 60 years old, and so might very properly then call himself *Paul the aged.* But if he was more than 60, when he wrote that letter, he must have been more than 34, at his conversion.

No. VI. *Straightway he preached Christ in the synagogues, that he is the Son of God.* Learned men are not agreed, whether this preaching in the synagogues of Damascus, happened before Saul went into Arabia, or after he returned thence. They who think it happened after his return, found their opinion on the following argument. If Saul had begun to preach in Damascus, before he went into Arabia, he probably would have preached in that country also. And yet in the account which he gave of his preaching, to Agrippa, he does not say that he preached in Arabia at all, Acts xxvi. 20. Besides, if Paul had preached in Damascus before he went into Arabia, the news thereof must have reached Jerusalem, before he went thither himself, and by consequence, the brethren there could not have been ignorant of his being a disciple.—They who think Saul preached in Damascus before he went into Arabia, found their opinion

opinion on the account which Luke has given of the matter, Acts ix. 19. *And when he had received meat, he was strengthened. Then was Saul with the disciples certain days at Damascus: and straightway he preached Christ in the synagogues.* Now though it does not necessarily follow from the expression *straightway he preached*; that this happened a few days after his conversion, yet they think the remark which the Jews at Damascus made on Saul's preaching, shews that it so happened, ver 21. *But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the chief priests.*—To the argument taken from Luke's expression, *straightway he preached Christ in the synagogues*, it is replied, That the sacred historians often relate things as connected, which happened at a considerable distance of time from each other, and between which things intervened which they did not think proper to relate. See examples of this manner of recording events in Prelim. Observ. iii. prefixed to my Harmony of the Gospels. Next, with respect to the remark which the Jews at Damascus made on Saul's preaching Christ, every reader must be sensible that it might as properly be made on his preaching Christ after his return from Arabia, as immediately after his conversion.

No. VII. *While Saul was in Cilicia, he had those visions and revelations of the Lord, of which he speaks*, 2 Cor. xii. 1. The time of these visions, with other dates in Paul's history are fixed in the following manner. When Paul first came to Corinth, he found Aquila with his family settled there, after being driven from Rome by Claudius's edict, which was published in the eleventh year of his reign. But according to the best chronologers, the eleventh year of Claudius began January 24, A. D. 51. Wherefore, although his decree was published in the beginning of that year, Aquila could not be settled in Corinth sooner than the end of the spring 51. See Pref. to 1 Cor. sect. 1. Consequently Paul did not arrive till autumn. And having abode at Corinth a year and six months, he sailed to Cæsarea in spring 53; then went up and saluted the church of Jerusalem, after which he went down to Antioch; and having spent some time there, he departed, and went over all the country of Galatia and Phrygia in order; and so came to Ephesus. His voyage from Corinth to Cæsarea, and his journey by land from Judea to Ephesus, may have been performed in a year and ten months; so that if the apostle left Corinth in the beginning of spring 53, he may have come to Ephesus in the end of the year 54. At Ephesus, he abode two years and three months, then went over to Macedonia, where he arrived early

early in the year 57. In Macedonia he wrote his second epistle to the Corinthians, (2 Cor. vii. 5, 6. viii. 18.) after which travelling through Macedonia, he preached on the borders of Illyricum, Rom. xv. 19. These transactions would take up all the spring and summer and part of the autumn of the year 57. The apostle after that went into Greece to receive the collections which the churches of Achaia had made for the brethren in Judea. For it is said, Acts xx. 2, 3. *Having gone over those parts, and given them much exhortation, he came into Greece, and there abode three months.* During his abode in Greece he wrote his epistle to the Romans at Corinth, not long before he set out for Jerusalem with the collections. In making this voyage he proposed to sail from Cenchrea. But the Jews lying in wait for him there, he changed his purpose, returned to Macedonia, and arrived at Philippi about the time of the passover in the year 58. For after the days of unleavened bread, he left Philippi and took ship to sail into Syria, Acts xx. 6.

I now put the reader in mind of what Paul himself tells us, 2 Cor. xii. 2, 4. namely, that he was carried up into the third heaven, more than 14 years before he wrote his second epistle to the Corinthians. Wherefore that epistle being written in the beginning of the year 57, (See Pref. to 2 Cor. sect. 3.) his rapture 14 years before, must have happened in the end of A. D. 42. or in the beginning of A. D. 43. full seven years before the council of Jerusalem, which was held in the end of A. D. 50. (No. XXII.) But the council of Jerusalem happened about 14 years after Saul's conversion, Gal. ii. 1. perhaps 14 years wanting some months; so that by this computation likewise, Saul was converted in the end of A. D. 36. Three years after his conversion, he went up to Jerusalem to see Peter, *viz.* in the end of A. D. 39; and having abode with him 15 days, he was sent forth to Tarsus in Cilicia, in which country Barnabas found him towards the end of A. D. 45. (No. IX.) about three years after his rapture, which, as is said above, happened in the end of 42 or in the beginning of 43, consequently, six years after his conversion.

No. VIII. *And Antioch.* Anciently there were many cities of the name of *Antioch.* But this was the metropolis of Syria, and indeed of all the east, being little inferior in magnitude and populousness to Alexandria in Egypt, or even to Rome itself. It was built by Seleucus, one of Alexander's successors, who named it after his son Antiochus, and peopled it with Greeks. But many Jews also settled there. For Josephus tells us, Bell. vii. c. 3. § 3. "That the kings of Syria allowed "the Jews the freedom of Antioch, equally with the Greeks, "so that their numbers increased exceedingly; *and that they*

"*were*

" *were always bringing over a great many of the Greeks to their re-*
" *ligious worship, whom they made in some sort a part of them-*
" *selves* "—Antioch was remarkable for the beauty of its situation, the magnificence of its buildings, the extensiveness of its commerce, and the learning and ingenuity of its inhabitants. Hence, Cicero, in an oration for the poet Archias a native of Antioch, says, c. 3. *Primum Antiochiæ, (nam ibi natus, loco nobili, celebri quondam urbe et copiosa, atque eruditissimis hominibus liberalissimisque studiis adfluente) celeriter antecellere omnibus ingenii gloria contigit.*—But while Antioch was thus famous for learning, and the arts, the manners of its inhabitants were exceedingly corrupted by its vicinity to Daphne, a village in the neighbourhood, where, under the pretext of religion, all manner of sensuality was practised, in so much that the manners of those who frequented Daphne, became a proverb.—But however famous Antioch was for the circumstances mentioned by the orator, it became more famous, for its having the light of the gospel so early bestowed on it, and for that numerous Christian church which was early planted there, and for its giving the name of *Christians* to the disciples. On the other hand, it brought no small honour to the gospel, that such a numerous church was so early gathered in Antioch, from among a people so intelligent, and who at the same time were so dissolute, but who changed their manners after they embraced the gospel.—The Christian religion flourished to such a degree in Antioch for many ages, that it obtained the name of (Θεσπολις) *the city of God.* And the church there was considered as the first, and chief of all the Gentile churches.

No. IX. *After he had been about five years in Cilicia.* That Saul abode five years in Cilicia and the neighbouring countries, may be proved in the following manner. He was sent forth from Jerusalem to Tarsus, full three years after his conversion: Then 14 years wanting some months after his conversion, he went to Jerusalem to the council, in the end of A. D. 49. or in the beginning of A. D. 50. Wherefore, between these two events, there elapsed somewhat more than 10 years. Of these 10 years, Saul spent five years with Barnabas, after they left Tarsus; as any one may know who considers the account which Luke has given of their joint labours. For on leaving Tarsus, they came to Antioch, where they *assembled with the church a whole year*, Acts xi. 26. After this, they went up to Jerusalem with the alms of the brethren of Antioch; and having finished that ministry, they returned to Antioch, where they abode, till the Holy Ghost commanded the prophets of Antioch, to separate them for the work to which he had called them, Acts xiii. 2. Upon this, going down to Seleucia, a sea-

port

port town on the Orontes, they sailed to Cyprus; and having travelled that island, they came to Paphos, and from thence sailed to Pamphylia; and having preached in that country, they went into Pisidia, and from thence into Lycaonia, preaching the gospel, and planting churches in all the great cities. In Iconium particularly, they are said to have *abode long time*, Acts xiv. 3. But being driven out of that city, they went to Derbe, and Lystra, and the region that lieth round about; (I suppose the region of Galatia and Phrygia.) And there having taught many, they returned, and visited the churches which they had planted, and ordained elders in every city, till they came to Atalia; where taking ship, they sailed to Antioch in Syria. These different journeys and transactions, could not be accomplished in less than three years. After their return to Antioch, *they abode long time with the disciples* before they went up to Jerusalem to the council. Now this, with the three years which they spent in the Lesser Asia, added to the year spent at Antioch, before they went to Jerusalem with the alms, and the time they abode in Antioch, after their return, cannot make less than five years complete. And these being deducted from the 10 years, which elapsed between Saul's retreat into Cilicia, and his going to the counsel of Jerusalem, there will remain full five years, as the duration of his abode in Cilicia, previous to the five years of his labours with Barnabas.

No. X. *The disciples were called Christians first in Antioch.* As the name Χριστιανοι has a Latin, and not a Greek termination, learned men are of opinion, that it was given to the disciples, neither by themselves, nor by the Greeks; but by the Romans, who imposed that name upon them, to signify, that they were a new sect, of which Christ was the author. Accordingly, both Luke in his history, and Paul in his epistles, seem industriously to have avoided the use of that name, lest it should have been thought, that they meant to represent their Master, as an ordinary leader of a sect, like the noted philosophers among the Greeks and Romans.—But though the name was thus offensive at the first, it became afterwards very acceptable to the disciples of Jesus. For it is used by Peter, 1 Epist. iv. 16. And some have thought it *that worthy name*, of which James speaks, chap. ii. 17. Besides, we know that in process of time it was much, and justly valued by those who bare it. Hence, in the epistles of the churches of Vienne and Lyons, it is styled *an honourable, and glorious, and reviving appellation.* Lardner, Can. vol. ii. p. 72.

Before the disciples of Jesus were named *Christians*, they were called by their enemies, *men of that way*, (Acts ix. 2. xix. 9, 23.) *Galileans*, and *Nazarenes*: But among themselves, they

they went by the name of *disciples*, *saints*, *brethren*, *the church*, *them that call upon the Lord Jesus Christ*, or *upon his name*, or *upon the Lord*, simply, 2 Tim. ii. 2. And the gospel itself was called *the way of the Lord*, *the way of God* *the way of salvation*, and sometimes simply, *the way*, Acts xxiv. 22.

No. XI. *Did not confer on them the apostolical office.* Barnabas and Saul, were not on this occasion, separated by the church of Antioch to the ministry in general. They had discharged that office long before. Neither were they made apostles by the church of Antioch. An apostle of men, was no apostle. And therefore Paul disclaimed that character, in the loudest manner, by affirming, Gal. i. 1. *That he was an apostle, not of men neither by man, but by Jesus Christ, and God the Father*: In which he spake the truth. For at the time of his conversion, Jesus expressly made him an apostle, saying to him, Acts xxvi. 16. *I have appeared to thee, for this purpose, to make thee a minister, and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee;* 17. *Delivering thee from the people* (the Jewish people) *and from the Gentiles,* (ως εις νυν σε αποστελλω) *unto whom I now send thee.* 18. *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God,* &c.

To Saul's being made an apostle at his conversion it cannot be objected, that he did not then begin to discharge the apostolical office, but retired into Arabia. For the other apostles, after their election, did not go forth immediately to preach, but they remained mostly with their Master during his ministry, that they might be eye and ear-witnesses of the things which they were afterwards to testify to the world: and in the course of their attendance, they received from their Master various instructions and directions relative to their office. And when he was about to leave them, though he ordered them to go and teach all nations, they neither understood the full extent of their commission, nor did they immediately execute it. Yet they acted and taught as apostles, according to the knowledge they then had of their duty. And by degrees proceeded to fulfil their commission according as it was opened up to them.—This was the case likewise with Saul who though he was an apostle from the beginning, was fitted for the special duties of his office gradually, as circumstances required, until at length, the whole extent of his commission was revealed to him.

Saul therefore was an apostle from the time of his conversion, and always acted and taught as such; preaching *first*

to them at Damascus, after his return from Arabia, *next at Jerusalem, and throughout all Judea, and then to the Gentiles.*

No. XII. *He found in every country, great numbers, not only of his own nation, but of the Gentiles, whom the Jews had turned from idols.* Lardner has well illustrated this fact, Cred. vol. i c. 3. by passages from Philo. Josephus, and other authors, of which the following are the principal.

Philo, in the book which he wrote against Flaccus president of Egypt, in the beginning of Caligula's reign, says, "There "is no less than a million of Jews in Alexandria and other "parts of Egypt," and adds, "For one country does not "contain the Jewish people; they being extremely numerous; "for which reason, there are of them in all the best and most "flourishing countries in Europe, and Asia, in the islands, as "well as on the continent; all esteeming for their metropolis "the holy city, in which is the sacred temple of the most high "God." The same Philo, De Legatione ad Caium, mentions a letter of Herod Agrippa the elder, to the Emperor Caius, to dissuade him from setting up his statue at Jerusalem, in which he says, "Nor can I forbear to allege in behalf of the "holy city, the place of my nativity, that it is the metropolis, "not of the country of Judea only, but of many others, on "account of the many colonies that have been sent out of it "at different times; not only into neighbouring countries; "Egypt, Phœnicia, both the Syrias, but also into places more "distant; to Pamphylia, Cilicia, and many parts of Asia, as "well as Bithynia, and the recesses of Pontus. They are in "the same manner, in Europe; in Thessaly, Beotia, Mace-"donia, Ætolia, Argos, Corinth, in the most and best parts "of Peloponnesus. Nor are the continents only full of Jewish "colonies, but also the most celebrated islands; Eubœa, Cy-"prus, Crete; not to mention those which are beyond the "Euphrates. For excepting only a small part of Babylon, and "some other lesser districts, scarce any country of note can be "mentioned, in which there are not Jewish inhabitants," &c. Lardner, vol. i. p. 232.

The zeal of the Jews in making proselytes is well known. Horace has taken notice of it, lib. i. sat. iv. ver. *ult.*

——*Ac veluti te*
Judæi cogemus in hanc concedere turbam.

Josephus likewise in his second book against Apion, says, "We choose not to imitate the institutions of other people, "but we willingly embrace all that will follow ours." And from various passages in the Acts, it is evident, that many Gentiles, especially of the female sex, were brought to worship the one

one true God after the manner of the Jews.—To conclude, when the men of Damascus (A. D. 66.) had formed a design to make away with all the Jews of that place, Josephus tells us, Bell. lib. ii. c. 20. § 2. "They concealed their design very "carefully from their wives, because all of them, except a very "few, were devoted to the Jewish religion."

No. XIII. *The proconsul of Cyprus, Sergius Paulus, resided.* When Augustus obtained the supreme power, he gave the inland provinces to the people, and reserved those on the frontiers of the Empire to himself; designing by that distribution, to keep in his own hand the whole power of the armies. Dio (quoted by Lardner, vol. i. p. 52) tells us, that the governors sent by the Emperor into the provinces, were called *lieutenants*, or *proprætors*, though they were consular persons, that is, had served the office of consul in the city. But the governors sent by the senate into the provinces which belonged to them, were called *proconsuls*; not only those who had been consuls, but those also who had been prætors only.—The division of the provinces, made at first by Augustus, underwent many changes. For a province originally assigned to the senate, was afterwards given to the Emperor; and on the contrary.—Such a change happened with respect to the province of Cyprus, which, in the first partition, was one of the Emperor's provinces, but was afterwards, together with Gallia Narbonnenfis, given to the senate; instead of which he took Dalmatia, which formerly was theirs, as Dio informs us, lib. liv. p. 523. Wherefore, when Paul visited Cyprus, that island was one of the provinces which belonged to the senate; consequently, the proper title of its governor was that of *proconsul*. Accordingly, Sergius Paulus is so named by Luke; which shews his perfect knowledge of the state of the countries of which he writes.

This honourable and worthy person, like other proconsuls, had persons learned in the Roman law to assist him in judging causes. Also he had *a council*, (συμβουλιον) as Festus likewise had, (Acts xxv. 12.) to advise with in difficult matters of state, and an officer to collect the taxes paid by the province. Besides, the presidents appointed to govern the provinces, commonly brought with them from Rome, the most intelligent and faithful of their friends. These composed their council, and to them were joined some of the most considerable of the Roman citizens, who resided in the province: Also some of the most respectable natives of the country, who could give information concerning the state of the province, the customs of its inhabitants, and the genius of their political constitu-

tion. All, or most of these respectable persons, we may suppose, were witnesses to the apostle's transactions in Paphos.

No. XIV. *Should go up to Jerusalem, to the apostles.* From this passage of the history, and from Acts viii. 1. Gal. i. 17. it appears, that while the inferior teachers went to distant parts, whether to avoid persecution, or to make disciples, the apostles of the circumcision, usually resided at Jerusalem. This I suppose they did by the divine direction, that the brethren in distant parts, who had need of their advice and assistance in any difficult matter, might know where to apply to them: And also that they might establish a church, under their own immediate inspection, as a pattern, according to which, those who were converted in distant countries, might be formed into assemblies for the public worship of God, and for edifying themselves with the gospel-doctrine, statedly dispensed to them, by the ministers of the word, in these assemblies.

No. XV. *The decree which they passed on the question, runs in the name of the whole church:* for it begins in this manner, Acts xv. 22. *Then it seemed good to the apostles and elders, with the whole church.* The historian, however, does not mean, that all the brethren in Jerusalem were gathered together on this occasion. For what house could have held so great a multitude:—Peter by one sermon, converted three thousand, and by another, no less than five thousand. And without doubt, many more on other occasions were added to the church of Jerusalem, by the joint labours of the whole apostles, who commonly resided there. The Christians being so numerous in Jerusalem, Mosheim (De Reb. Christ. ant. Constant. p. 117.) conjectures, that the faithful in that city met in separate assemblies for worshipping God; and that all who ordinarily came together in one and the same house, considered themselves as more particularly united. And therefore, when the question concerning the Gentiles was to be determined, seeing they could not all be present, they naturally deputed some of their most esteemed members, to meet with the apostles and elders, to deliberate on that important subject. And these delegates having signified their assent to James's propositions, it was considered as the determination of the whole church.

This assembly hath long been denominated very properly, *The council of Jerusalem;* for the reason mentioned Pref. to the Galat. Sect. 4. last paragr. which see.

Concerning this *council* I have farther to add, That the brethren of Antioch, having sent to consult, not the apostles singly, but *the apostles and elders* at Jerusalem, they, it seems, called the brethren of that church to assist them in the deliberation

beration. It is evident, therefore, that in deciding this very important question, the apostles did not use their apostolical authority, but offered an opinion, which they supported by reasons drawn from facts, and from the testimony of the scriptures, with a view to convince those who sat with them as judges of the matter under deliberation; and who being convinced by the reasons which the apostles offered, agreed to what was proposed; which thus became the unanimous decision of the whole assembly. This method of ending the controversy, the Holy Ghost had pointed out as the most proper, by a revelation made, either to Paul, or to some of the prophets of Antioch. For, as was observed Gal. ii. 2. note 1. the unanimous opinion of such a numerous body of men, respectable for their knowledge of the gospel-doctrine, and of the dispensations of God, and of the writings of the prophets, and who enjoyed the gifts of the Spirit in abundance, could not but have a greater influence, in quieting the minds of the zealous Jewish believers, than if the matter had been decided only by a few, even although they were apostles divinely inspired. To conclude, the decision given by this numerous and respectable assembly, being founded on the testimony which the Holy Ghost had borne to the justification of the Gentiles without circumcision, by his gifts bestowed on them even as upon the Jewish converts, the whole assembly in the way they worded their decree, bare evidence to the reality of that testimony, and rendered it indubitable, by this their unanimous decision, Acts xv. 28. *It seemed good to the Holy Ghost, and to us*, who have been witnesses of that declaration of his mind, which the Holy Ghost made by communicating his gifts to the Gentiles.

No. XVI. *Had no relation to the idolatrous Gentiles at all.* See Preface to Galatians, Sect. 4. where the arguments which prove that the decree of the council of Jerusalem, had no relation to the idolatrous Gentiles, but only to the proselytes, are proposed at great length. See however Lardner's life of Peter, in his 3d vol. on the Canon, where he contends, that there were no proselytes of the Gate.

No. XVII. *And passing through Phrygia and the Galatian country.* This is the first mention that is made in the book of the Acts, of Paul's being in Galatia and Phrygia. But from his own writings, we know he made many journies and voyages which are not recorded by Luke. And even, of the transactions mentioned by that historian, some are passed over very slightly. Wherefore, though Luke has not mentioned it, we may believe that Paul was in Phrygia and Galatia before this, and that he planted many churches there. If so, what time

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can we assign for that work more probable, than when he and Barnabas fled from Iconium, to Derbe and Lystra, *and into the region that lieth round about:* for Phrygia and Galatia lay round about Lycaonia. Or, if the circumstances mentioned by Paul in his epistles, lead us to think that he, singly, planted the churches of Galatia, we may suppose he performed that work during the five years which he spent in Cilicia, and its neighbourhood, after he fled from Jerusalem. But of this, see more, in the Preface to Paul's epistle to the Galatians, Sect. 1.

No. XVIII. *Philippi, which is the chief city of that part of Macedonia, and a colony.* Livy, B. 45. c. 9. tells us, that when Paulus Emilius conquered Macedonia, he divided it into four parts; of which the first was that which lay between the rivers Strymon and Nessus; and that the chief city of that first part, was Amphipolis. To avoid contradicting the Roman historian, the following translation of Luke's words is proposed by some: *And thence to Philippi which is* (πρωτη της μεριδος της Μακεδονιας πολις κολωνια) *the first city of that part of Macedonia which is a colony.* But B. Pearce, in his Commentary on the Acts, thinks the common translation ought to be retained, because Luke, who was with the apostle at this time, could not be mistaken in a fact so obvious. And therefore, although formerly Amphipolis was the chief city of that division of Macedonia, we may on Luke's authority believe, that at the time Paul passed into Macedonia, Philippi enjoyed that honour. I suppose, that when Augustus, after the defeat of Anthony, augmented the colony at Philippi by sending Anthony's adherents thither, he, in honour of the colony, transferred the courts or justice from Amphipolis to Philippi, whereby it became the chief city of that division of Macedonia. But in whatever manner it happened, the fact may be relied on, since Luke who resided long at Philippi, has expressly asserted it.

Philippi being a colony, the greatest part of its inhabitants were Romans, and were governed by the laws of Rome. They also enjoyed the rights of Latium, and worshipped the gods thereof, and probably spake the Latin language, so that in many respects Philippi was a Latin city.—This is the account which A. Gellius gives of the colonies, Lib. xiii. c. 13. *Et jura institutaque omnia populi Romani, non sui imperii habent.* Quoted by Lardner, Credib. Vol. 1. p. 153.

No. XIX. *Went out of the city by a river side* (ενομιζετο προσευχη ειναι) *where a place for prayer was by law allowed.* From this it is evident, that Philippi was built beside a river or near to one. Yet no such river is marked in the maps of this country,

try, which is the more extraordinary that Luke, who was long at Philippi, hath represented the river beside which it stood as navigable, Acts xx. 6. *And we sailed from Philippi after the days of unleavened bread.* But Luke's geography is amply confirmed by the passage from Lucian, quoted page 332, who says, *The walls of Philippi were washed by the river Hebrus.*

Learned men are not agreed whether (προσευχη) the word in the original, denotes the act, or the place of prayer. Dr Lardner, vol. 1. p. 236. has produced the following passages, which may be of use in settling this point. The first is from Joseph. Ant. xiv. 10. § 24. where a decree of the city of Halicarnassus permitting the Jews to build (προσευχας) *oratories*, is cited; part of which decree runs thus: "We decree that the Jews who "are willing, men and women, do observe the sabbaths, and "perform sacred rites according to the Jewish laws, and build "oratories by the sea-side, according to the custom of their "country," &c. The next passage is from Tertullian, Ad. Nat. lib. 1. c. 13. where, among other Jewish rites, he mentions *orationes littorales*, *shore prayers*, that is, prayers by the sea-side, or a river-side: For the Jews esteemed these the most pure places for performing the worship of God in, as is plain from Philo's oration against Flaccus, p. 982. where, speaking of the Jews, he says, "And early in the morning, flocking "out of the gates of the city, they go to the neighbouring "shores, for the (proseuchæ) oratories were destroyed; and "standing in a most pure place they lift up their voices with "one accord." Of this Jewish custom we have an instance, Acts xxi. 5. *They all brought us on our way, with wives and children, till we were out of the city, and we kneeled down on the shore, and prayed.*

It is commonly said, that the difference between a *proseuche* or *oratory*, and a synagogue, was this; *the synagogue* was a covered house, where the law was read, and prayers offered up to God, according to a set form, in name of the whole congregation. But the *proseuche*, or oratory, was a piece of ground inclosed with a wall, where individuals prayed each by himself apart, as in the courts of the temple. The Jews built their synagogues and proseuchæs on the banks of rivers, or on the sea-shore, because according to the tradition of the fathers, they were obliged to wash their hands before they prayed; for which use they esteemed the rivers, and sea-water, by far the fittest. See Joseph. Ant. xii. c. 2. Elsner.

No. XX. *Then departed, leaving Luke at Philippi.* That Paul left Luke at Philippi, we know from the phraseology of his history. For before that event, Luke carries on the narration in the following manner.—Acts xvi. 11. *Loosing from Troas,*

Troas, we *came with a straight course to Samothrace.*—13. *And on the sabbath-day* we *went out of the city, by a river-side.*—16. *And it came to pass as* we *went to prayer.* But after Paul and the rest departed from Philippi, Luke changes his style, in this manner. Acts xvii. 1. *Now when* they *had passed through Amphipolis and Apollonia*, they *came to Thessalonica.* Nor does he resume his former manner of writing, until chap. xx. describing Paul's voyage to Syria he thus writes. 5. *These going before tarried for* us *at Troas.* 6. *And* we *sailed from Philippi after the days of unleavened bread, and came unto* them *to Troas, where* we *abode seven days.* It is therefore more than probable, that when Paul, Silas, and Timothy departed from Philippi, after having gathered a church there, Luke remained with the new converts, until the apostle, in his way from Corinth to Syria the second time, came to Philippi and took him with them.

If the foregoing supposition is well founded, Luke must have remained several years at Philippi; and if he was *the brother whose praise was in the gospel*, mentioned 2 Cor. viii. 18. he joined Paul on his coming into Macedonia, after the riot of Demetrius, and was sent by him to Corinth with Titus, who carried the apostle's second letter to the Corinthians. And having executed that commission, he returned to Philippi, and gave him an acount of the success of that letter. And after the apostle set out for Corinth, Luke remained at Philippi till Paul returned. For there he joined him, in his second voyage to Syria, as has been already observed.

No. XXI. *Whom therefore ye ignorantly worship, him declare I to you.* Because Paul, on this occasion, told the Athenians, That the true God was he whom they ignorantly worshipped, under the title of *the unknown God*, some learned men have supposed, that the altar he speaks of, was raised to the God of the Jews, concerning whose power in the destruction of the Egyptians and Canaanites, the ancient Athenians had received some obscure reports. But because the Jews carefully concealed his name, and had no image of him, the Anthenians erected no statue to the God of the Jews, but worshipped him under the appellation of *the unknown God.* Others think this one of the altars, which Diogenes Laertius speaks of *in Epimenide.* For he relates, that by the advice of Epimenides, the Athenians, when afflicted with a pestilence, brought a number of white and black sheep to Areopagus, and there let them go; appointing a man to follow each, that where any of them lay down it might be sacrificed (καθηκοντι θεω) *to the God to whom sacrifices were due:* after which the plague was staid. Hence, says he, there are among the Athenians various altars, without the name of any God. But this deliverance being wrought by the true God, the

the apostle justly affirms, that they worshipped him by these altars, though they knew him not. Dr Wellwood, however, in the introduction to his translation of the Banquet of Xenophon, says these altars were erected by Socrates, to express his devotion to the one true God, of whom the Athenians had no idea, and whose nature, he insinuated by this inscription, was far above the reach of human comprehension. According to this account also of the Athenian altars, the apostle's interpretation of the inscription is still perfectly just.

No. XXII. *Claudius had commanded all Jews to depart from Rome.* That the emperor Claudius banished all the Jews from Rome, is testified by Suetonius in his life of Claudius. c. 25. *Judæos, impulsore Chresto, assidue tumultuantes, Roma expulit.* The origin of the tumults which occasioned the banishment of the Jews from Rome, Suetonius in the above passage hath related in such a manner, as to make his readers imagine *Chrest* or *Christ* was then in Rome, and that the tumults were owing to his instigation. But the true state of the fact seems to have been this. The Jews, whose darling object was to make proselytes to their religion, shewed the same malicious disposition at Rome, which their brethren shewed in the other great cities, where the gospel was preached with success. Being extremely displeased with the heathens for embracing the gospel, they published a number of calumnies against the gospel itself, and against its abettors, by which they enraged the idolatrous multitude at Rome to such a degree, that they assisted the unbelieving Jews in their tumultuous attacks upon the Christians. Wherefore the Jews being the ringleaders in these tumults, the Emperor, to preserve the peace of the city, found it necessary to banish all the Jews from Rome; and among the rest, such of them as had embraced the Christian faith.

Claudius's edict against the Jews, according to the best chronologers, was published in the eleventh year of his reign; which year began January 24. A. D. 51. Now supposing Claudius to have published his edict in the beginning of that year, he certainly would allow the proscribed, some months at least to settle their affairs, and take themselves away. Wherefore Aquila and Priscilla could not well leave Italy before the end of the spring A. D. 51. Besides, their voyage to Corinth would take up some time. And when they arrived, a month or two must have passed before they could settle themselves, in such a manner as to be carrying on their business of tent-making, when Paul came to Corinth. His arrival therefore cannot be fixed sooner than the autumn of A. D. 51.

Having in this manner fixed one date in Paul's history, let us next consider, how it may be applied for determining the time

of some other important events, connected with his arrival at Corinth.—After the council of Jerusalem. Paul came down to Antioch, where he abode several months; then departed with Titus to confirm the churches of Cilicia, Galatia, and Phrygia. This office he performed by delivering them the decrees of the council to keep. And as he remained no longer in any place than was necessary for that purpose, we may suppose he finished his progress through the churches, in four or five months from his leaving Antioch: Then he went over to Macedonia, where, and in Greece, he preached indeed a considerable time: probably ten or twelve months before he came to Corinth. These added to the months he spent in Antioch after the council, and in confirming the churches in Cilicia, Galatia, and Phrygia, may have made in all, a year and nine months. Wherefore if these are counted backwards, from the autumn of A. D. 51. when Paul arrived at Corinth, they will bring us to the end of A. D. 49, or the beginning of A. D. 50, as the date of the council of Jerusalem. And seeing that council was held, about fourteen years after Paul's conversion, (Gal. ii. 1.) perhaps 14 years wanting some months, his conversion will thus be fixed to the end of A. D. 36, or to the beginning of A. D. 37, a date which is likewise confirmed by the rest which the churches of Judea, Samaria, and Galilee enjoyed, through the publication of Caius's order to set up his statue in the temple of Jerusalem in the end of A. D. 39, or the beginning of A. D. 40, three years after Paul's conversion, as hath been shewn, No. V.

No. XXIII. *Having shorn his head in Cenchrea, for he had a vow.* This is thought to have been the vow of the Nazarite, whereby Paul, from the time he made it, until he offered the sacrifices prescribed by the law, bound himself to abstain from wine, and all fermented liquors. See Numb. vi. 1—21. That this vow was in use in Paul's days, is evident from what Josephus has related of Bernice, Bell. ii. c. 15. init. "She was "then (A. D. 66.) at Jerusalem, performing a vow to God. "For it is customary for those who have been afflicted with "some distemper, or have laboured under any other difficulty, "to make a vow, thirty days before they offer sacrifice, to ab- "stain from wine, and shave the hair of their head." By the law, the Nazarite was to shave his head at the door of the tabernacle of the congregation. But as there were a vast number of Jews in the Gentile countries, who lived at a great distance from Jerusalem, they were obliged to dispense with the exactness of many things required in the law. Lardner, vol. I. p. 461. has mentioned a passage of a Jewish book, quoted by Reland, which says, "They who make the vow of the Nazarite, "out of the land of Israel, shall go into it to complete the vow."

This

This accounts for Paul's concern to keep the next feast at Jerusalem, Acts xviii. 21.

The vow of the four brethren, mentioned Acts xxi. 23. is likewise thought to have been the vow of the Nazarite. There is a passage in Josephus, concerning Herod Agrippa, which shews that it was no unusual thing now, for zealous men, who had it in their power, to bear the whole, or a part of the charges of the sacrifices, which the Nazarites were obliged to offer, at the expiration of their vow. The passage I refer to is, Ant. xix. 6. initio, where having told that Claudius made Herod king of all Judea, he adds, "And he, as it was very likely for one to "do, who had had so considerable an advancement, made all "the expedition he could into his kingdom. And coming to "Jerusalem, he offered up sacrifices of thanksgiving, and omitted nothing that was prescribed by the law; for which reason he also ordered a good number of Nazarites to be shaved." That was the common phrase for completing the vow of the Nazarite, by offering the prescribed sacrifices; and therefore, the brethren at Jerusalem, when they advised Paul to assist the four men in discharging their vow, did not say, *Be at charges with them*, that they may make their offerings, but *that they may shave their heads*. An action of this kind being extremely popular, and shewing great zeal for the law, the brethren at Jerusalem very prudently advised Paul to it, to shew that he did not contemn the institutions of Moses. Besides, it was one of those popular actions, by which Agrippa recommended himself to the Jews, when he took possession of the kingdom, as appears from the foregoing quotation.

No. XXIV. *On the first day of the week, when the disciples came together to break bread.* From this passage, and from 1 Cor. xvi. 1, 2. John xx. 19, 26. it appears to have been the custom of the disciples, after our Lord's resurrection, to observe the first day of the week in honour of that event, by assembling thereon for the worship of God, and for celebrating the Lord's supper. Accordingly, Justin Martyr, who wrote forty-four years after the death of the apostle John, tells us, Apologet. 2. p. 98. "On Sunday all Christians in the city and "country, meet together, because it is the day of our Lord's "resurrection, and then we hear read to us the writings of "the prophets and apostles. This done, the president makes "an oration to the assembly, to exhort them to imitate and do "the things they hear: And then we all join in prayer, and "after that we celebrate the sacrament, and they that are "willing and able give alms," &c. Whitby's note on Acts xx. 7.

No. XXV. *Teaching all men every where against the people.* Lardner. Credib. vol. 1. observes, that the Jews in Judea considered it as their due, to have particular regard paid to them by their countrymen in the provinces, and by all the Gentiles who worshipped the true God, and who for that purpose assembled themselves with the Jews in their synagogues. And in fact, the Jews out of Judea, and all the proselytes, shewed great regard to the people of Jerusalem and of Judea, and were very ready to assist them in every difficulty. Thus, the disciples at Antioch, when they heard that there was to be a dearth in the land of Judea, (Acts xi. 29.) *every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.* And in this resolution, not the Jews by birth alone, but the just proselytes also, and even the religious proselytes, joined. And having made a liberal collection, they sent it to the elders at Jerusalem, by the hands of Barnabas and Saul.—In like manner, when that famine actually happened, Helene, queen of Adiabene, and Izates her son, both of them proselytes to Judaism, contributed largely for the relief of the inhabitants of Jerusalem, and of Judea, Joseph. Ant. xx. c. 2. § 6.—Also when the apostles at Jerusalem agreed that Paul should go among the Gentiles, they recommended it to him, *to remember the poor, which very thing he also made haste to do*, Gal. ii. 10. Wherefore, the collections, which Paul afterwards made, among all the churches of the Gentiles, for the saints in Judea, was no novelty. It had been often practised; and was founded in the best reason. For as Paul, writing to the Romans on this subject, observed, they were bound to do this both in justice and in gratitude. Rom. xv. 27. *They have been pleased verily, and their debtors they are. For if the Gentiles have partaken of their spiritual things, they ought certainly to minister to them in carnal things.* And considering, that in the persecution, the brethren of Judea were often spoiled of their goods, (Heb. x. 34.) these collections were the more necessary.

Such being the principles and the expectations of the Jews in Judea, no wonder that the bigots among them were enraged, when they heard that Paul, instead of enjoining the converted Gentiles to observe the law of Moses, taught that they were entirely free from that law: for this was to break the tie by which the Jews held those heathens in subjection, who had turned from idols to worship the true God. And therefore, the out-cry of the Jews against Paul, though wholly unjust, was every word of it expressive and popular, especially at Jerusalem: *This is the man who teacheth all men every where against the people*, Acts xxi. 28.

No. XXVI. *Tidings came to the chief captain of the legion.* χιλιαρχῳ της σπειρας. The word σπειρα is used with considerable latitude.

titude. It signifies any gathering of soldiers, without determining their number: hence it is applied to *a legion*. At other times, it signifies a much smaller number of soldiers.—The other word, χιλιαρχος, properly signifies the commander of a thousand men. But it is likewise used for a Roman military *Tribune*. Wherefore, as there was always a legion stationed in Jerusalem, we may suppose, that Lysias was the eldest, or first Tribune, and by consequence that he was the commander of the garrison, and was entrusted by the governor Felix, with the power which the chief officer under him at Jerusalem usually possessed.—But the word χιλιαρχος is likewise used to signify *the captain of the temple*, (John xviii. 12.) who is thought to have been a Jewish officer. And Luke speaks of στρατηγοις, *the captains of the temple*, Luke xxii. 52. These I suppose were the persons who presided over the divisions of the priests and Levites, employed in different ministrations in the temple. But the χιλιαρχος, *or captain of the temple*, was he who had the command of the whole.

No. XXVII. *Commanded him to be carried into the castle.* This was the castle *Antonia*, which was built by John Hyrcanus, high-priest and prince of the Jews, on a rock, which stood at the angle of the northern and western porticos of the outer court of the temple. It was at first named *Baris*. But Herod the Great rebuilt it, and raised it so high, as to command the temple, and afford a sight of what passed in the two outer courts. On the side where it joined the porticos of the temple, there were stairs which reached to each portico, by which the soldiers descended to keep guard in several places of the porticos, especially during the great festivals, to suppress any disorders which might happen. Further, to render this fortress inaccessible, Herod faced the rock on which it stood with white polished marble; and having completed the fortress, he named it *Antonia*, in honour of his friend Mark Anthony. Afterward, when Judea was made a Roman province, the Romans always kept a strong garrison in that castle. And at the festivals, when the people flocked to Jerusalem in great multitudes, bodies of armed soldiers went down from this castle, and watched in several places of the porticos of the temple, to prevent tumults. For on such occasions, more especially, the multitude was disposed to make disturbances.

No. XXVIII. *Leddest out into the wilderness, four thousand men, των σικαριων, of the Sicarii.* The men of whom the Tribune spake, were named *Sicarii*, from the small crooked swords or daggers, (called by the Romans *Sicæ*), which they carried under their garments. With these they committed horrible murders

ders in Jerusalem about this time. For their custom was, to mix in the crowd at the great festivals, and to stab their enemies, even in the day-time. And to conceal their wickedness, they affected great indignation against the authors of the slaughter. Nay, to such a pitch did they carry their cruelty, that they would kill any person whatever for hire. Thus Josephus, Ant. xx. 7. 5. tells us, that one Dora, at the instigation of Felix the governor, hired some of these miscreants, who murdered the high-priest Jonathan.—The same historian informs us, (ibid. c. 6.) that when Felix was procurator, a certain Egyptian came to Jerusalem, and pretending to be a prophet, persuaded the people to follow him to Mount Olivet, promising that they should see the walls of Jerusalem fall down at his command, and have a free entrance into the city, over the ruins. But that Felix attacked them with an army, killed four hundred of them, and took two hundred captives. And that the Egyptian himself, having fled, disappeared. This, it is thought, was the impostor of whom the Tribune spake, when he asked Paul if he was *that Egyptian who before these days made an insurrection*, &c. The Tribune added, that the followers of the Egyptian were *Sicarii*. Perhaps, besides the *Sicarii*, many of this impostor's followers were *Zealots*, who were very forward in all the tumults against the Romans. Josephus indeed, has not told us what sort of people the followers of the Egyptian were; only by relating the affair, after giving an account of the Sicarii, he seems to insinuate, that they were mostly of that description.

In the other account which Josephus has given of this affair, Bell. ii. c. 13. he says, the Egyptian gathered thirty thousand; That after bringing them round out of the wilderness up to the Mount of Olives, he intended from thence to attack Jerusalem, and beating the Roman guards, to bring the people in subjection to him.—But Felix, coming suddenly upon him with the Roman soldiers, prevented the attack; and that all the people joined with Felix in their own defence. So that when they came to engage, the Egyptian fled, followed only by a few: that the greatest part of those who were with him, were either slain or taken prisoners; the rest of the multitude being scattered. This account of the numbers which followed the Egyptian, being very different from the former, no objection can be drawn from either, against the number mentioned by the Tribune. The truth is, Josephus needs more to be reconciled with himself, than Luke to be reconciled with him. For it should be remembered, that Luke is not answerable for the Tribune's numbers. All that was incumbent on him, was to relate faithfully what he said.

No.

No. XXIX. *Felix the Governor.* Judea, though sometimes called a province, was properly a branch of the province of Syria, as Lardner observes, Credib. B. 1. p. 161. Nevertheless, it had a Roman governor, residing in it with supreme authority, which was a very uncommon thing. The proper title of this governor was *Procurator;* a name that was given to the officer who took care of the Emperor's revenue in the provinces belonging to him. Whereas, in the provinces belonging to the senate, that officer was named *Quæstor.* But though the governors of Judea were properly procurators, they had, as was just now observed, the power of presidents. Hence the sacred writers give to Pilate, Felix, and Festus, the title of *Governors;* which is a general word, and very proper according to the usage of the best writers.

No. XXX. *Felix was himself a great oppressor of the nation.* Antonius Claudius Felix, with his brother Pallas, were freedmen of the Emperor Claudius, with whom Pallas being in high favour, he procured for his brother Felix, the procuratorship of Judea. But in his government, Felix shewed the meanness of his disposition and former condition, by exercising his power in the most wanton acts of cruelty and oppression. So Tacitus tells us, Hist. lib. v. c. 9. *Claudius, defunctis Regibus, aut ad modicum redactis, Judæam provinciam Equitibus Romanis, aut libertis permisit. E quibus Antonius Felix per omnem sævitiam ac libidinem, jus regium servili ingenio exercuit, Drusilla, Cleopatræ et Antonii nepte* (grand-daughter) *in matrimonium accepta: ut ejusdem Antonii, Felix progener, Claudius nepos esset.*—Felix married two ladies of the name of *Drusilla.* The one was the grand-daughter of Cleopatra and Antony. She is the lady of whom Tacitus speaks. The other was Drusilla mentioned Acts xxiv. 24. where she is called *a Jewess,* to distinguish her from the Roman lady of that name. This Drusilla was the daughter of Herod Agrippa, (whose death is related Acts xii. 23.) and the sister of Herod Agrippa the younger, before whom Paul pleaded his cause. He gave her to Azizus king of the Emesenes, on his consenting to embrace the Jewish religion. But she did not remain long with him. For Felix having seen this most beautiful of women, as Josephus calls her, (Ant. xx. 5.) became violently in love with her, and sent his friend *Simon,* a Jew of Cyprus, who professed the magic art, to persuade her to leave Azizus, and marry him. This commission Simon executed so well, that Drusilla, to avoid the affronts put upon her by her sister Bernice, who envied her beauty, consented to marry Felix, though it was contrary to her religion.

This Drusilla having expressed a desire to hear Paul preach, her husband Felix sent for him, and they heard him concerning the

the faith in Christ. On that occasion Felix's conscience was awakened to such a degree by Paul's sermon, that he trembled. Nevertheless, he continued his cruel and unjust practices all the time his government lasted, which was about the space of two years. For Nero in the 6th year of his reign recalled him. After Felix was recalled, some of the principal Jews followed him to Rome, and accused him to the Emperor, who would have punished him, if it had not been for the prayers and intreaties of his brother Pallas, who then possessed the favour of Nero, as he had formerly done that of Claudius.

No. XXXI. *He appealed from Festus to Cæsar.* That causes were by appeal, removed from the courts in the provinces, to Rome, is evident from Suetonius, who, in his life of Augustus, c. 33. says, *Appellationes quotannis urbanorum quidem litigatorum Prætori delegavit urbano, at provincialium, consularibus viris, quos singulos cujusque provinciæ negotiis præposuisset.* And that Roman citizens, tried for their life in the provinces, had a right to transfer their cause by appeal to Rome, is evident from Pliny, lib. x. epist. 97. Ad Trajanum. *Et alii similis amentiæ, quos quia cives Romani erant, annotavi in urbem remittendos.*

No. XXXII. *King Agrippa and his sister Bernice.* This is he who by Josephus is called, *King Agrippa the younger.* He was the son of that Herod Agrippa whose death is related Acts xii. 23. and the grandson of *Aristobulus*, (whom his father put to death), consequently the great-grandson of the first Herod, called Herod the Great, in whose reign our Lord was born.

Herod Agrippa the younger, was in great favour with the Emperor Claudius, who gave him the kingdom of his uncle Herod king of Chalcis. But he afterwards took it from him, and gave him the tetrarchy of Philip, with Batanæa, Trachonitis, and Abilene which formerly Lysanias possessed, Luke iii. 1. After this, Nero gave him a part of Galilee, with the cities Tiberias, Tarrichæa, and Julias, beyond Jordan, with fourteen villages.

Herod the younger, was the last king of the Herod family. For he lived to see Jerusalem destroyed, and the Jewish nation sold as slaves, to any who would purchase them. After that, he went to Rome, where, as Dio informs us, he obtained prætorian honours, and lived in the palace with his sister Bernice. This is the lady mentioned in the Acts. She was first married to her uncle Herod, king of Chalcis, but after his death, being talked of as criminally familiar with her brother Agrippa, she married Polemon king of Cilicia, to quash that rumour. But soon after, influenced more by lewd inclination, than by a regard to her reputation, she divorced Polemon, and returned to her

her brother; by which the rumour of their unlawful commerce was again revived.

Agrippa and Bernice were living together when Festus arrived in the province. They came therefore to Cæsarea, to congratulate Festus upon his advancement to the procuratorship. On that occasion, Agrippa having expressed a desire to hear Paul, Festus gratified him, by producing the apostle in the place of hearing, before him and Bernice, and the Tribunes, and all the principal men of Cæsarea; so that the apostle had a new opportunity of speaking in his own defence; which he did to such good effect, that Agrippa declared in the presence of the whole assembly, that he had done nothing worthy of death: and that he might have been set at liberty, if he had not appealed to Cæsar.

Tacitus has spoken of Bernice's beauty, and of the court which she paid to Vespasian, by her magnificent presents; and of the love which his son Titus bare to her, Hist. lib. ii. c. 81. *Nec minore animo Regina Berenice partes juvabat, florens ætate formaque, et seni quoque Vespasiano, magnificentia munerum, grata.* And speaking of Vespasian's son Titus, the same historian says, Hist. lib. ii. c. 2. *Neque abhorrebat a Berenice juvenilis animus.* Suetonius adds, that Titus promised to marry her. For after mentioning Titus's cruelty, he speaks of his lust, cap. 7. *Nec minus libido, propter exoletorum et spadonum greges, propterque insignem reginæ Berenices amorem, cui etiam nuptias pollicitus ferebatur.* Nevertheless, after he became Emperor, he, for reasons of state dismissed Bernice, though with great regret: *Berenicen ex urbe dimisit, invitus invitam.* Titus Vesp. cap. 7.

No. XXXIII. *He called on all the Jews present to bear witness.* Bishop Lowth in his note on Isa. liii. 8. tells us, "It is said in "the Mishna, that before any one was punished for a capital "crime, proclamation was made before the prisoner by the "public crier, in these words: *Quicunque noverit aliquid de ejus "innocentiâ, veniat et doceat de eo.* On which passage the Ge- "mara of Babylon adds, *that before the death of Jesus this procla- "mation was made for forty days; but no defence could be found.* "On which words Lardner observes. "*It is truly surprising "to see such falsehoods contrary to well known facts.* Testimon- "ies, vol. i. p. 198. The report is certainly false, but this "false report is founded on the supposition, that there was "such a custom, and so far confirms the account above given "from the Mishna. The Mishna was composed in the mid- "dle of the second century: Lardner ascribes it to the year of "Christ 180.

"Now it is plain from the history of the Four Evangelists, "that in the trial and condemnation of Jesus no such rule was

" observed; (though, according to the account of the Mishna, " it must have been in practice at that time; no proclamation " was made for any person to bear witness to the innocence and " character of Jesus; nor did any one voluntarily step forth to " give his attestation to it. And our Saviour seems to refer to " such a custom, and to claim the benefit of it, by his answer " to the high-priest, when he asked him of his disciples and of " his doctrine; *I spake openly to the world; I ever taught in the " synagogue, and in the temple, whither the Jews always resort; " and in secret have I said nothing. Why askest thou me? Ask " them which heard me, what I have said unto them: Behold, they " know what I said*, John xviii. 20, 21. This therefore was one " remarkable instance of hardship and injustice, among others, " predicted by the prophet, which our Saviour underwent in " his trial and sufferings."

" St Paul likewise, in similar circumstances, standing before " the judgment-seat of Festus, seems to complain of the same " unjust treatment; that no one was called, or would appear " to vindicate his character. *My manner of life from my youth, " which was at the first among my own nation at Jerusalem, know " all the Jews, which knew me from the beginning, if they would tes- " tify; that after the strictest sect of our religion, I lived a Phari- " see.*" Acts xxvi. 4, 5. Thus far Lowth.

To comprehend the force and propriety of the above appeal to the Jews who were present at the apostle's defence before Agrippa, the full extent of his expression, *My manner of life*, must be attended to, and understood. For the apostle did not mean only, *That all the Jews knew his education was at the first among his own nation at Jerusalem*; but likewise, that they knew the other particulars which he mentioned in the subsequent parts of his defence; namely, That *after the strictest sect of their religion, he lived a Pharisee*, ver. 5.—*That he thought with himself, that he ought to do many things contrary to the name of Jesus of Nazareth*, ver. 9.—*That he did these things in Jerusalem: That many of the saints he shut up in prison, having received authority from the chief priests* so to do. *And that when they were put to death, he gave his voice against them*, ver. 10. alluding to his behaviour at the stoning of Stephen.—*That he punished them oft in every synagogue, and compelled them to blaspheme* Jesus; *and that being exceedingly mad against them, he persecuted them even to foreign cities*, ver. 11.—In particular, that *he went to Damascus with authority and commission from the chief priest*, ver. 12.—*that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem*, Acts ix. 2. namely, to be punished.—All these things, the Jews who were present at his defence before Agrippa in Cæsarea, well knew. He therefore called on them in this public manner to attest the truth of them,

them, because they were clear proofs of his bitter enmity to the Christians; and demonstrated that his forsaking the party of the chief priests, and going over to the Christians, whereby he subjected himself to the hatred of the Jews, could be owing to nothing but to the appearing of Jesus to him on the road to Damascus; of which he gave Agrippa an account in the remaining part of his speech, ver. 12—15. At the same time he told him, that Jesus said to him, *I have appeared to thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in which I will appear unto thee* afterwards.—19. *Whereupon, O king Agrippa, I was not disobedient to the heavenly vision.* 20. *But shewed first to them of Damascus, &c. that they should repent and do works meet for repentance.* He added, ver. 22. That in his discourses to the Jews and Gentiles, *he said no other things than those which the prophets and Moses did say should come:* 23. *That the Christ should suffer, and should be the first who should rise from the dead, and should shew light to the people, and to the Gentiles.*—The apostle having given this account of his conversion to Christianity, and of the doctrine which he taught after he became a Christian, the one appeared so rational, and the other so consonant to the writings of Moses and the prophets, that Agrippa entertained a favourable opinion of Paul, and declared that he had done nothing worthy of death, or of bonds.

No. XXXIV. *The island was called Melitè.* Bryant, Observ. on Ancient History, contends, that this island was not Malta, because Malta is not in the Adriatic sea, notwithstanding Bochart endeavours to prove it to be so. But it was an island belonging to Dalmatia, called anciently Melitè, but is now called Mleet by the Sclavonians, and is subject to Ragusa. In support of his opinion, Bryant cites ancient authors, who, in enumerating the Adriatic islands, mention Melitè very particularly, and say that it was 20 stadia distant from Corcyra Melæna; and among the rest Pliny, Nat. Hist. lib. iii. c. 26. who reckons it among the Adriatic islands, and adds, *Unde Catulos Metitæos appellari Callimachus autor est.*

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OF

GREEK WORDS

EXPLAINED IN

THE PRECEDING WORK.

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THE END.

J. RITCHIE, PRINTER, EDINBURGH.